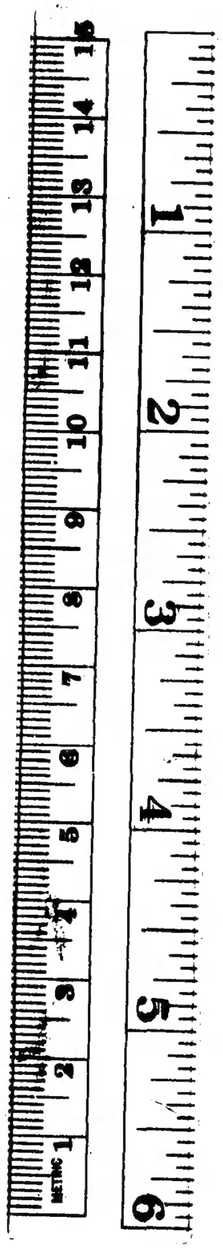


THE

HISTORY

OF THE

OLD TESTAMENT

METHODIZ'D,

ACCORDING

To the *Order* and *Series* of *Time* wherein the *ſeveral things* therein mentioned were tranſacted.

IN WHICH

The *difficult paſſages* are Paraphras'd.
The *ſeeming Contradictions* reconcil'd.
The *Rites* and *Cuſtoms* of the *Jews* opened and explain'd.

To which is annex'd a

SHORT HISTORY

OF THE

Jewiſh Affairs

FROM THE

End of the Old Teſtament to the Birth of our *Saviour*;
And a *Map* alſo added of *Canaan*, and the *Adjacent Countries*, very uſeful for the underſtanding of the whole Hiſtory.

By *SAMUEL CRADOCK*, B. D.

Pſal. 77. *v.* 5. *I have conſidered the days of old, the years of ancient times.*
Sint *Caſtæ deliciæ meæ, Scripturæ tuæ:* Nec *fallar* in eis, nec *fallam* ex eis. *Auguſt.* Confeſſ. Lib. 11. Cap. 2.
Manifeſtis paſcimur, *obſcuris* exercemur. Idem. *Tract.* 45. in *Joh.*

LONDON, Printed for *Thomas Simmons* at the *Princes-Armes* in *Ludgate-Street*, M. DC. LXXXIII.

BS1155
.C86
Rare Bk.

THE UNIVERSITY OF CHICAGO
LIBRARIES
CHICAGO, ILL.

Baptist Union Hybrid
Sun Col.

05374

THE

PREFACE.

HAving formerly written the *Hiſtory* of *our Lord and Saviour Jeſus Chriſt*, and of *his holy Apoſtles*, and a *Paraphraſe* upon *all the Apoſtolical Epiſtles*, I thought it would be a *work* not only *profitable to my ſelf* but *uſeful* alſo to *others*, if I ſhould write the *Hiſtory* of the *Old Teſtament*. Accordingly (humbly imploring the Aſſiſtance of God) I ſet upon it, and my *deſign* therein was as follows: 1*ſt*, To *Methodize that Sacred Hiſtory* according to the *order* and *ſeries of time* wherein the *ſeveral things* therein mentioned were tranſacted. 2*ly*, To *Paraphraſe* and *explain* the *difficult places* and *paſſages* thereof. 3*ly*, To *reconcile the ſeeming contradictions*, which are not a *few*. 4*ly*, To open the *Jewiſh rites* and *cuſtoms* which are very *neceſſary* to be known in order to a *clear* and *full underſtanding* thereof. Laſtly, to add a *Map* of *Canaan*, and *thoſe other adjacent Countries*, which were the *ſtage* on which the *great things* mentioned in the *Old Teſtament* were *acted*.

Purſuant hereunto I have digeſted *the whole work* into *ſeven Chapters*, containing an *Hiſtory* of the *Seven Ages of the World* from the *Creation* to the death of our *Saviour*.

The *firſt Chapter* contains the Hiſtory of the *firſt Age* of the World from the *Creation* to the *Flood*, comprehending a *ſpace* of 1656 *years*.

The *Second Chapter* contains the Hiſtory of the *Second Age* of the World, from the *Flood* to the *Promiſe* made to *Abraham* in *Ur* of the *Chaldees*, comprehending a ſpace of 422 *years*, and ending in the 2078 *year* of the World.

The *Third Chapter* contains the Hiſtory of the *Third Age* of the World, from the *Promiſe made to Abraham in Ur of*

129058

the Chaldees, unto the *Iſraelites departure out of Egypt*, comprehending a *ſpace of* 430 *years*, and ending in the 2508 *year* of the World.

Within the compaſs of *this Age* falls the *Hiſtory* of *Job*, whereof I have given a *brief Analyſis*.

The *Fourth Chapter* contains the Hiſtory of the *Fourth Age* of the world, from the *coming of the Iſraelites out of Egypt*, to the *laying the foundation of Solomons Temple, in the fourth year of his reign*, comprehending a ſpace of 480 *years*, and ending the 2988 year of the World.

The *Fifth Chapter* contains the Hiſtory of the *Fifth Age* of the World, from the *laying the foundation of Solomons Temple to the deſtruction of it*, and *Captivity of Judah*, in the 11*th. year of Zedekiah*, containing a ſpace of 420 *years* ⋆, and ending in the 3408 year of the World.

⋆ Some make this ſpace 424 years, *vide uſſerii Annales.*

The *Sixth Chapter* contains the Hiſtory of the *Sixth Age* of the World, from *the deſtruction of Solomons Temple*, and the *Captivity of Judah*, unto the *liberty granted them* by *Cyrus* for *their return*, containing a ſpace of *ſeventy years*, and ending in the 3478 *year* of the World.

The *Seventh Chapter* contains the Hiſtory of the *Seventh Age* of the World from the *return of the Jews out of Babylon*, and *the end of the ſeventy years Captivity* to the *death of Chriſt*, containing a ſpace of 490 *years* (ſignified by *Daniels ſeventy Weeks*, Dan. 9. *v.* 24, 25, 26, 27.) and ending in the 3968 *year* of the World. Now though this *Age*, as *to the firſt part of it*, belongs to the *Old Teſtament*, yet it *extends much further*, even to the *death of Chriſt*, which takes up about 33 *years of the New Teſtament-ſtory*; for the Hiſtory of the *Old Teſtament* reaches no further than the *end of the Book of Nehemiah*, which ends in the 32*th.* year of *Artaxerxes Longimanus*; ſo that the *Hiſtory* of the *Old Teſtament* extends but 99 *years* in the compaſs of *this Age*, and ends 358 years before the *Birth of Chriſt*, who being *Crucified* in the 33*th. year* of his age, thoſe *three ſums*, viz. 99, 358, and 33, make up the 490 years of *this interval*. Now becauſe *ſome* may be deſirous to know what was the *ſtate* and *condition* of the *Jews* after the end of the *Old Teſtament* during *thoſe* 358 *years* to the *Birth of Chriſt*, I have thought fit *to ſet down*, 1. What *Perſian Kings* ſucceeded

ceeded *Artaxerxes Longimanus* till that *Kingdom* was Conquered by *Alexander* the *Great*, in *whom* the *Grecian* or *Third Monarchy* began. (2) To ſhew how after *Alexander's* death, *his Empire* was *divided* into *four* Kingdoms, *viz.* 1. that of *Macedonia*; 2. of *Syria*; 3. of *Aſia the leſs*; 4. of *Egypt*; and to give a *Catalogue* of the *ſeveral Kings* that reigned *ſucceſſively* in *thoſe Kingdoms* till they were all Conquered by the *Romans*, in *whom* the *Fourth Monarchy* began. (3) To ſhew who were *High Prieſts* among the *Jews* after *their return from the Babyloniſh Captivity*, wherein we have occaſion to give a *ſhort Hiſtory* of the *Maccabees* till *their power* was *ſwallowed up* by *Herod*, made *King by the Romans*, in the 35*th. year* of whoſe reign *Chriſt the Saviour of the World* was born.

As we go along in the Hiſtory of the *Kings*, we meet with ſeveral *eminent Prophets*, whom God raiſed up both in *Judah* and *Iſrael*, after the *diviſion of the Kingdom*, and by conſidering the *temper* and condition of *thoſe times*, and the *ſeveral vices* and *diſorders* that then *reigned* and *prevailed*, we may the better *diſcern* the *ſcope* and *drift* of *their Propheſies*. And for the *clearer underſtanding* of them I have ſet down the *time* wherein they *lived* and *propheſied*, and have given a *brief Analyſis* of *their Propheſies*. They ſeem to have Propheſied in this order.

1. *Jonah*, in the days of *Jeroboam* the *Second*, who was Contemporary with *Amaziah King of Judah*, 2 King. 14. 25.
2. *Iſaiah*, who Propheſied in the days of *Uzziah*, *Jotham*, *Ahaz*, *Hezekiah*, Kings of *Judah*.
3. *Joel*, in the days of *Uzziah*.
4. *Hoſea*, in the days of *Uzziah*, *Jotham*, *Ahaz*, and *Hezekiah*, *Kings of Judah*, and *ſeven Kings of Iſrael*, *viz.* from *Jeroboam the Second* to *Hoſhea*, who was *Contemporary* with *Hezekiah*. He was ſent chiefly to *Iſrael*.
5. *Micah*, in the days of *Jotham*, *Ahaz*, *Hezekiah*, Kings of *Judah*.
6. *Amos* lived in the *ſame time* with *Hoſea*, and was ſent *principally* to the people of *Iſrael*.

7. *Nahum*

7. *Nahum* seems to have Propheſied in the days of *Hezekiah.*
8. *Habakkuk* in the days of *Manaſſes* and *Joſiah*, for he forewarns the *Jews* of their *approaching deſtruction* by the *Chaldeans.*
9. *Zephany*, in the days of *Joſiah.*
10. *Jeremy* began to Propheſie in the 13*th.* year of *Joſiah*, and continued Propheſying till the *final captivity of Judah*, and *two years* after in *Egypt.* The *Lamentations* ſeem to be written by him upon *Judahs Captivity.*
11. *Ezekiel* began to Propheſie in *Babylon* in the *fifth year* of *Jehoiakin's* captivity, and continued Propheſying about *two and twenty years.*
12. *Obadiah* ſeems to have been Contemporary with *Jeremy* and *Ezekiel*, for he Propheſies againſt the *Idumeans* in almoſt the *ſame words* and *phraſes* that *they* did. Compare *his Propheſie* with *Jer.* 49. and *Ezek.* 25.
13. *Daniel*, in the firſt year of *Belſhazzar*, had the *Viſion* of the *four Beaſts*; and in his third year the *Viſion* of the *Ram* and *He-goat.* And in the *firſt year* of *Darius* the Angel *Gabriel* informed him concerning the *Seventy Weeks.*

Theſe *three laſt* Propheſied after the *return from Captivity*, viz. *Haggai*, *Zachary*, *Malachi.*

Thus having given a *ſhort account* of *this my undertaking*, and humbly deſiring that *God* may have *glory*, and *my Reader* much *beneſit* and *advantage* thereby, I ſhall conclude *this Preface* with that *ſhort*, but *fervent prayer*, which *that excellent perſon Nehemiah* put up for himſelf when he concluded *his Book*, and therewith *the Hiſtory of the Old Teſtament*,

Remember me (O my God) for Good.

May 5. 1683.

The

THE

CONTENTS

OF THE

CHAPTERS.

Chap. I. *From the* Creation *to the* Flood.

Sect. 1. OF the *Creation* of the World in ſix days, and Gods reſting on the ſeventh, and inſtituting the *Sabbath.*
Sect. 2. Gods *Covenant* with man in the ſtate of Innocence. Mans *fall.* The *Covenant of Grace.*
Sect. 3. *Adam* and *Eve* caſt out of the Garden of *Eden.*
Sect. 4. *Cain* and *Abel* ſacrifice. *Cain* kills *Abel.* *Cains* poſterity. *Lamech* brings in *Polygamy.*
Sect. 5. *Seth* born to *Adam.* His race carried on to the Flood.
Sect. 6. *Noah* born. *Enoch's* Tranſlation.
Sect. 7. Giants on the Earth. The wickedneſs of the old World. God determines to ſend the Flood. *Noah's* Character.
Sect. 8. *Noah's* three Sons born, *Japhet*, *Sem* and *Ham.* *Noah* is commanded to build an *Ark.*
Sect. 9. *Noah* with his Family enter the Ark. The Flood comes.
Sect. 10. The Ark reſts on *Ararat.*

Chap. II. *From the* Flood *to the* Promiſe *made to* Abram *in* Ur *of the* Chaldees.

Sect. 1. NOah, his Family, and all living Creatures leave the Ark.
Sect. 2. *Noah* builds an Altar. The *Rainbow* a pledg of Gods Covenant.
Sect. 3. *Noah* plants a *Vineyard.* His drunkenneſs. *Cham* curſed.
Sect. 4. The Tower of *Babel.* Confuſion of Languages. *Aſſyrian Monarchy* begun. A Catalogue of the *Kings* thereof.
Sect. 5. The Earth divided among the Sons and Grandchildren of *Noah.* The Original of *Nations.*
Sect. 6. Mans life ſhortened. *Sem's* poſterity.
Sect. 7. *Abram* and *Sarai* born.
Sect. 8. *Chedorlaomer* ſubdues the Kings of *Pentapolis.*
Sect. 9. *Abram* called out of *Ur* of the *Chaldees*, and the *great promiſe* that the *Meſſiah* ſhould ſpring from his loyns made to him.

Chap.

The CONTENTS.

Chap. III. *From the* promiſe *made to* Abram *to the departure of the* Iſraelites *out of* Egypt.

Sect. 1. *Abram*'s removal from *Ur* to *Charran*, from thence to *Canaan*. Two *Altars* there built by him. A *promiſe* of that *land* made to his *poſterity*.
Sect. 2. *Abram* goes into *Egypt*. His danger there upon the account of *Sarai* (whom he calls his *ſiſter*) from *Pharaoh* King of *Egypt*.
Sect. 3. *Abram*, *Sarai* and *Lot* return into the Southern parts of *Canaan*. *Abram* and *Lot* part. A new *promiſe* of that *land* made to *Abrams* poſterity.
Sect. 4. The King of *Sodom* with the petty Kings of *Pentapolis* ſhake off the yoke of *Chedorlaomer*; he comes with an Army to chaſtiſe them, vanquiſhes the forces of the Kings of *Sodom* and *Gomorrah*, plunders thoſe Cities, and among other Priſoners carries away *Lot* who dwelt there. *Abram* purſues *Chedorlaomer*, defeats him, reſcues *Lot*, and the reſt of the Priſoners. At his return he is met by *Melchizedek* and bleſſed by him.
Sect. 5. A Son promiſed to *Abram*, he believes and is juſtified. God makes a Covenant with him to give the *land* of *Canaan* to his poſterity: Confirms it by a *ſign* and a *viſion*.
Sect. 6. *Abram* takes *Hagar*. *Iſhmael* born.
Sect. 7. God appears again to *Abram*, renews his *Covenant* with him, changes his name into *Abraham*. Inſtitutes *Circumciſion*.
Sect. 8. *Abraham* entertains *three Angels*. *Sarai*'s laughter. *Abraham* intercedes for *Sodom*.
Sect. 9. Two Angels conveigh *Lot* out of *Sodom*. His *wife* turned into a *Pillar of ſalt*. *Sodom* deſtroyed. *Lot*'s *Inceſt*, from whence iſſued *Moab* and *Ammon*.
Sect. 10. *Abraham* ſojourns in *Gerar*, is in danger there again upon the account of his *wife*, from *Abimelech* King of the place. He being puniſhed by God reſtores *Sarah* to her husband. *Abraham* prays for him, whereupon *he* and *his family* are cured. *Abimelech* diſmiſſes him with *preſents*.
Sect. 11. *Iſaac* born. *Hagar* and *Iſhmael* caſt out. *Abraham* makes a Covenant with *Abimelech*.
Sect. 12. *Abraham* commanded to offer up *Iſaac*. The place called *Jehovah-jireh*. The *promiſe* renewed to him.
Sect. 13. *Sarah* dies. *Abraham* buys a *burying place* for her.
Sect. 14. *Eliezer* ſent into *Meſopotamia* to provide a wife for *Iſaac*. His *preſents* to *Rebeckah*. *Iſaac*'s marriage.
Sect. 15. *Abraham* marries *Keturah*, by whom he hath ſix Sons.
Sect. 16. *Eſau* and *Jacob* born.
Sect. 17. *Abraham* dies.
Sect. 18. *Heber* dies.
Sect. 19. *Eſau* ſells his Birth-right.
Sect. 20. A famine in the land. *Iſaac* goes to *Gerar*. His danger there on the account of *Rebeckah* (whom he alſo called his *ſiſter*). *He* and *Abimelech* make a *Covenant*.
Sect. 21. *Eſau*'s diſpleaſing marriages.
Sect. 22. *Iſhmael*'s death.
Sect. 23. *Iſaac*'s *dimneſs*. *Jacob* gets the *bleſſing*. *Eſau*'s hating of him. *Jacob*'s *viſion* and *vow*.
Sect. 24. *Eſau* marries *Mahalatha* the daughter of *Iſhmael*.
Sect. 25. *Jacob* meets *Rachel*. *Leah* given him for a *wife* inſtead of *Rachel*. *Leah*'s four Sons.
Sect. 26. *Rachels barrenneſs*. *Jacob* takes *Bilhah*, and *Zilpah*. *Joſeph* born.
Sect. 27. *Jacob*'s fourteen years ſervice and great increaſe.
Sect. 28. *Jacob* leaves *Laban*. *Rachels* Teraphim. The *Covenant* between *Jacob* and *Laban* at *Galeed*.
Sect. 29. *Jacob*'s viſion of *Angels*. His *prayer* and *wreſtling*.
Sect. 30. He meets *Eſau*. They embrace each other. *Jacob* builds an *Altar* at *Sychar*.

Sect.

The CONTENTS.

Sect. 31. *Dinah* raviſhed. *Simeon* and *Levi*'s revenge.
Sect. 32. *Jacob* goes to *Bethel*. *Deborah*, *Rebeckahs* nurſe dies. *Rachel* dies. *Reuben* defiles his Fathers bed.
Sect. 33. *Joſeph*'s *dream*. His Brethren *ſell him*. *Jacob*'s mourning.
Sect. 34. *Iſaac*'s death.
Sect. 35. *Judah*'s *inceſt* with *Thamar*. *Pharez* and *Zarah* born.
Sect. 36. *Joſeph* ſold to *Potiphar*. His Miſtreſs's falſe accuſation. His Impriſonment.
Sect. 37. The chief *Butler* and *Baker* impriſoned. *Joſeph* interprets their dreams.
Sect. 38. *Pharaoh*'s dreams. *Joſeph*'s *advancement* and marriage. The famine begins.
Sect. 39. *Jacob* ſends his Sons into *Egypt*. *Simeon* bound.
Sect. 40. *Jacob* ſends his Sons into *Egypt* again. *Simeon* releaſed. *Benjamin*'s Meſs.
Sect. 41. The *Cup* in *Benjamin*'s Sack. *Judah*'s interceſſion for him.
Sect. 42. *Joſeph* diſcovers himſelf. *Jacob* rejoyces at the ſight of the *Waggons*.
Sect. 43. *Jacob* goes into *Egypt*. His joy to ſee his Son *Joſeph*.
Sect. 44. *Joſeph* brings five of his Brethren to *Pharaoh*. Obtains *Goſhen* for his Brethren. Introduces *his Father*.
Sect. 45. *Joſeph*'s prudent adminiſtration in the ſevere famine. He is ſent for by his *Father*.
Sect. 46. *Ephraim* and *Manaſſeh* bleſt. *Jacob*'s gift to *Joſeph*.
Sect. 47. *Jacob* bleſſes his Sons in order. His death.
Sect. 48. The mourning for and burial of *Jacob*. *Joſeph*'s death.
Sect. 49. The *Hiſtory of Job*.
Sect. 50. *Levi* and *Amram* die.
Sect. 51. *Iſrael* increaſes. *Task-maſters* appointed.
Sect. 52. *Aaron*'s birth.
Sect. 53. The *Midwives* commanded to deſtroy the Male-children.
Sect. 54. *Moſes* born. He is taken up and educated by *Pharaoh*'s *daughter*.
Sect. 55. *Moſes* after forty years leaves the *Court*, and flys into *Midian*.
Sect. 56. *Moſes*'s marriage. His two Sons.
Sect. 57. *Caleb*'s Birth.
Sect. 58. The Lord appears to *Moſes*, commiſſions him to deliver *Iſrael*, enables him to *work miracles*.
Sect. 59. *Moſes* confirm'd and encouraged, commanded to go to *Pharaoh*.
Sect. 60. *Moſes* ſtopt in his journey. *His Son circumciſed*.
Sect. 61. *Aaron* meets *Moſes*. They declare their commiſſion to the *Elders of Iſrael*.
Sect. 62. They go to *Pharaoh*. The oppreſſion of the *Iſraelites* increaſed.
Sect. 63. *Moſes* and *Aaron* go again to *Pharaoh*. The *Magicians* call'd in.
Sect. 64. The *ten Plagues*.

Chap. IV. *From the* Iſraelites *departure out of* Egypt *to the laying the foundation of* Solomon's *Temple*.

Sect. 1. The *Iſraelites* depart out of *Egypt*.
Sect. 2. The *Paſchal Lamb* and *Paſſover* appointed.
Sect. 3. The Lord conducts the *Iſraelites* by a *Pillar of cloud* and *fire*. *Joſeph*'s bones carried with them.
Sect. 4. They encamp at *Pihahiroth*. Paſs through the *Red-ſea*. The *Egyptians* drown'd.
Sect. 5. *Moſes*'s *Song*. *Miriam* a Propheteſs.
Sect. 6. The people marching through *Shur*, *murmur* for want of water.
Sect. 7. The *twelve Wells* and *ſeventy Palm-trees*.
Sect. 8. They turn from *Elim* to the *Red-ſea*.
Sect. 9. The people murmur. *Quails* given for one meal. *Manna falls*.
Sect. 10. *Water* guſhes out of the rock.
Sect. 11. *Moſes* praying, *Joſhua* fights *Amalek*. The Altar call'd *Jehova-Niſſi*.

The CONTENTS.

Sect. 12. *Jethro*'s *ſtory* defer'd to *Sect.* 51.
Sect. 13. *Moſes* call'd up to the top of Mount *Sinai*. The *terrible* ſight.
Sect. 14. The Promulgation of the *Law*.
Sect. 15. *The people in fear*. *Moſes* encourages them.
Sect. 16. Similitudes of God forbidden. The Materials for *Altars*.
Sect. 17. The *Judicial* or *Political* Laws.
Sect. 18. The *Angel* of the Covenant promiſed to guide them. The bounds of *Canaan*.
Sect. 19. *Moſes* erects an *Altar* and *twelve Pillars*.
Sect. 20. *Moſes* continues in the Mount forty days, and forty nights.
Sect. 21. Directions concerning the *Tabernacle* and all its *utenſils* and *appurtenances*.
Sect. 22. The *Golden Calf*.
Sect. 23. *Moſes* comes down, breaks the Tables. Gods anger. *Moſes* intercedes for the people, and ſees the glory of God.
Sect. 24. Two *new Tables* of ſtone.
Sect. 25. God renews the Covenant upon *Moſes*'s prayer. *Moſes*'s face ſhines.
Sect. 26. The *Sabbath* anew enjoyned. Contribution to the *Tabernacle*.
Sect. 27. *Bezaleel* and *Aholihab* appointed chief workmen of the Tabernacle.
Sect. 28. The *Tabernacle* finiſhed, being ſet up, is filled with Gods Glory.
Sect. 29. *Laws* given concerning the *ſeveral ſorts of ſacrifices*.
Sect. 30. *Aaron* and his *Sons conſecrated*.
Sect. 31. *Aaron* enters upon his office. Fire from the Lord.
Sect. 32. *Nadab* and *Abihu* ſlain by fire from heaven.
Sect. 33. Of *clean* and *unclean creatures*.
Sect. 34. *Womens ſeparation*.
Sect. 35. Laws concerning *Leproſie*.
Sect. 36. *Ceremonial uncleanneſs* in men.
Sect. 37. The *Paſſover* celebrated.
Sect. 38. *Several ſorts of Laws* given.
Sect. 39. *Blaſphemy* puniſhed in the Son of *Shelomith*. The *Law of retaliation*.
Sect. 40. *Divers other Laws* given.
Sect. 41. *Promiſes* and *threatnings*. *More Laws* given concerning divers matters.
Sect. 42. The Book of *Numbers*.
Sect. 43. The Encamping of the Tribes.
Sect. 44. The *Levites* Charge.
Sect. 45. The *Levites conſecrated*.
Sect. 46. The *Offerings* of the Princes.
Sect. 47. Laws concerning *Jealouſie*.
Sect. 48. Concerning *Nazarites*.
Sect. 49. The *ſolemn bleſſing*.
Sect. 50. The *Silver Trumpets*.
Sect. 51. *Jethro*'s ſtory and advice.
Sect. 52. The *Camp* of *Iſrael* marches. *Jethro* leaves them.
Sect. 53. Upon the moving of the *Ark Moſes* pronounces the bleſſing.
Sect. 54. The people murmur at *Taberah*.
Sect. 55. *Quails* given for the ſpace of a month. A *Plague* follows.
Sect. 56. *Miriams* Leproſie.
Sect. 57. *Spies* ſearch the land.
Sect. 58. Their different report.
Sect. 59. The *ten Spies* ſmitten.
Sect. 60. *Iſrael* defeated by the *Amalekites* and *Canaanites*.
Sect. 61. The *ninetieth Pſalm* compoſed.
Sect. 62. Some Laws explained.
Sect. 63. The Rebellion of *Corah*, *Dathan*, and *Abiram*.
Sect. 64. *Aaron*'s *Rod bloſſoming*.
Sect. 65. The *work* and *portion* of the *Prieſts* and *Levites*.
Sect. 66. *Water of Purification*.
Sect. 67. *Miriams death*.
Sect. 68. They murmur at *Kadeſh* for want of water. *Moſes* ſtrikes the Rock in anger, is doomed not to enter into *Canaan*.

Sect.

The CONTENTS.

Sect. 69. The King of *Edom* refuſeth them paſſage.
Sect. 70. *Aaron* dies and is buried upon Mount *Hor*.
Sect. 71. *Arad* the *Canaanite* vanquiſhed.
Sect. 72. The *Brazen Serpent*.
Sect. 73. Several ſtations of the *Iſraelites*.
Sect. 74. The *Miraculous Well*.
Sect. 75. *Sihon* ſlain.
Sect. 76. *Og* totally ſubdued.
Sect. 77. The Encamping at *Abel-ſhittim*.
Sect. 78. *Balaam* ſent for to *curſe* the *Iſraelites*. *His Aſs* ſpeaks.
Sect. 79. *Balaam attempts* to curſe *Iſrael*.
Sect. 80. *The Idolatry* and *Whoredom* of the *Iſraelites* at *Mount Peor*.
Sect. 81. *Midian* Conquered.
Sect. 82. *Moſes* and *Eleazar* number the people.
Sect. 83. *Zelophehad*'s daughters.
Sect. 84. *Joſhua* appointed Succeſſor.
Sect. 85. A *repetition* of the *Law* of ſacrificing.
Sect. 86. Laws concerning *Vows*.
Sect. 87. The *Reubenites* and *Gadites* deſire a poſſeſſion on that ſide *Jordan*.
Sect. 88. The *Journal* of *Iſraels* Travels.
Sect. 89. The Limits of *Canaan*.
Sect. 90. The *Levites* Cities.
Sect. 91. Orders concerning the Marriage of *Zelophehad*'s daughters.
Sect. 92. The *Book* of *Deuteronomy*, containing *Moſes*'s dying ſpeech to *Iſrael*.
Sect. 93. *Moſes*'s death. *Iſraels* mourning for him.
Sect. 94. *Joſhua* begins his Government.
Sect. 95. They come near unto and paſs the river *Jordan*.
Sect. 96. *Circumciſion* enjoyned them.
Sect 97. The *firſt Paſſover* in *Canaan*. *Manna* ceaſes.
Sect. 98. *Jericho* taken, burnt, and curſed.
Sect. 99. The *Iſraelites* defeated at *Ai*.
Sect. 100. *Joſhua* marches againſt *Ai*.
Sect. 101. A Monument of *ſtone*, and an *Altar* erected, and *Bleſſings* and *Curſings* pronounced at Mount *Gerizim*, and Mount *Ebal*.
Sect. 102. The *League* with the *Gibeonites*.
Sect. 103. *Adonizedek* and his allies beſiege *Gibeon*. Their diſcomfiture. *Prodigious Hailſtones*. The *Sun* and *Moon* ſtand ſtill at the prayer of *Joſhua*.
Sect. 104. *Several Kings* vanquiſhed, and their Cities taken.
Sect. 105. The riſe of the *Sabbatical year*.
Sect. 106. *Joſhua*'s war with the *Northern Kings*. His victory over them.
Sect. 107. *Joſhua*'s reſt from war.
Sect. 108. *Joſhua* divides the land.
Sect. 109. *Joſhua* and the *Elders* proceed to divide the land; *Ephraim* and *Manaſſeh* complain.
Sect. 110. *Caleb*'s requeſt to *Joſhua*. *Hebron* given to him. *Othniel*'s marriage.
Sect. 111. *Seven Tribes* deſire a ſtop may be put to the diviſion of the land.
Sect. 112. The *firſt Sabbatical year*.
Sect. 113. A ſolemn Feaſt of Tabernacles kept.
Sect. 114. The *Camp* and *Tabernacle* remove to *Shiloh*.
Sect. 115. The *ſeven Tribes* reproved. *Their lots*.
Sect. 116. *Joſhua*'s Inheritance.
Sect. 117. Cities ſet apart for the *Levites*.
Sect. 118. *Iſrael*'s poſſeſſion of *Canaan*.
Sect. 119. The *Reubenites* and *Gadites* commended and bleſt. Their *Altar Ed*.
Sect. 120. The *Elders* of *Iſrael* called together by *Joſhua*. *His ſpeech* to them.
Sect. 121. The *Tabernacle* removed to *Sechem*. *Joſhua*'s *Exhortation* to the *Iſraelites*. *Joſeph*'s *bones* ſolemnly inter'd. *Joſhua*'s and *Eleazar*'s death.
Sect. 122. The *Book of Judges*.
Sect. 123. *Bezek* taken: *Adonibezek*'s uſage.

Sect. 124. The *ſettlement* of the *Kenites.*
Sect. 125. *Hormah* and *other Cities* taken.
Sect. 126. *Bethel* taken. *Luz* built. The *Canaanites* remain.
Sect. 127. An *Angel* appears to them in an *humane ſhape* and reproves them. The people weep.
Sect. 128. *Micah*'s Idolatry. His *Prieſt.*
Sect. 129. The *Danites* carry away *Micah*'s Idol. *Laiſh* taken.
Sect. 130. The wickedneſs of *Gibeah:* The Levites Concubine.
Sect. 131. A Convention at *Mizpeh.* The War againſt *Benjamin.*
Sect. 132. Six hundred *Benjamites* in *Rimmon.* The *Virgins* ſurprized at *Shiloh.*
Sect. 133. *Iſrael* for their ſins given up into the hands of *Cuſhan* King of *Meſopotamia. Othniel* delivers them. His conqueſt of *Cuſhan*, and death.
Sect. 134. *Ehud* kills *Eglon. Shamgar* delivers the people from the *Philiſtines.*
Sect. 135. The *Hiſtory of Ruth.*
Sect. 136. *Jabin* oppreſſeth *Iſrael. Deborah* and *Barak. Siſera* ſlain.
Sect. 137. *Deborahs Song.*
Sect. 138. The *Midianites* oppreſs *Iſrael. Gideon*'s *viſion.* He throws down *Baals Altar.* The *Fleece dry* and *wet.*
Sect. 139. *Gideon*'s army diminiſhed. The dream of the *Barley Cake.* He deſtroys the *Midianites*; ſlays their *Kings. Ephramites* expoſtulate with him.
Sect. 140. The people offer *Gideon* to make him King. His *Ephod*, and death.
Sect. 141. *Baal-berith. Abimelech*'s Tyranny. His death at *Thebez.*
Sect. 142. *Tola*'s Government and death.
Sect. 143. *Jair* the *Gileadite.*
Sect. 144. *Ammon* invades *Iſrael. Jeptha*'s *victory* and *vow.*
Sect. 145. *Jeptha* ſubdues the *Ephraimites.* His death.
Sect. 146. *Ibzan* judges *Iſrael. Manoah*'s *viſion. Samſon* born.
Sect. 147. *Elon* and *Abdon.*
Sect. 148. *Samſon* marries a *Philiſtine. Honey* in the Lions Carcaſs. *Samſon*'s Riddle. He burns the *Philiſtines* Corn. Slays many of them.
Sect. 149. Breaks the bonds with which he was bound. *En Hakkore.*
Sect. 150. *Samſon* taken with *Dalilah.* His locks cut, and eyes put out. He pulls down *Dagons* houſe, and dies.
Sect. 151. *Eli* judges *Iſrael. Hannahs* prayer. *Samuel* born.
Sect. 152. *Hannahs* Song. *Samuel* left with *Eli.*
Sect. 153. The wickedneſs of *Eli*'s Sons. A *Prophet* comes to *Eli.*
Sect. 154. *Samuel* call'd. He denounces *judgment* againſt *Eli.*
Sect. 155. The *Philiſtines* invade *Iſrael.* The *Ark of God taken. Hophni* and *Phinehas* ſlain. *Eli*'s death.
Sect. 156. The *Ark* carried in triumph. *Dagon* broke. The *Philiſtines* plagued. The *Beſhemites* ſmitten.
Sect. 157. The *Ark* at *Kirjath-jearim.* The meeting at *Mizpeh.* The *Philiſtines* overcome.
Sect. 158. *Samuel* made *Judg.* His Circuit. He builds an *Altar.*
Sect. 159. *Samuel*'s Sons very wicked. The people deſire a King.
Sect. 160. *Kiſh* ſends his Son *Saul* to ſeek *his Aſſes. Samuel* meets him. *Saul Propheſies.*
Sect. 161. *Saul* taken by lot. The manner of the Kingdom.
Sect. 162. *Nahaſh* beſieges *Jabeſh-Gilead.* He requires to put out their right eyes. The place relieved by *Saul*, and the Kingdom renewed.
Sect. 163. *Samuel* ſhews the people their ſin in asking a King. Extraordinary Thunder.
Sect. 164. *Saul* raiſeth forces to go againſt the *Philiſtines.* He *ſacrificeth. Samuel* declares his rejection of God.
Sect. 165. The paſſage at *Michmaſh. Saul* and his *Armour-bearer* take a fort of the *Philiſtines.* The confuſion of the *Philiſtines Army* thereupon. *Jonathan* eats *honey. Saul*'s Sons.
Sect. 166. *Saul* ſent to deſtroy *Amalek.* He ſpareth *Agag* and the beſt Cattel. *Agag* ſlain by *Samuel.*
Sect. 167. *Samuel* ſent to *Jeſſe* the *Bethlemite. Jeſſe*'s Sons paſs before him. *David* taken and *anointed.*

Sect.

Sect. 168. *Saul*'s *Phrenſie. David* plays on his Harp to him.
Sect. 169. *David* leaves the *Court.* The *Philiſtines* invading *Iſrael*, bring a *Giant* with them. *David* viſits his Brethren. He ſlays *Goliah. Jonathan* entirely loves him, and makes a *Covenant of friendſhip* with him. *David* is highly applauded.
Sect. 170. *Saul*'s hatred of and deſigns againſt him. *David* eſcapes to *Ramah.*
Sect. 171. *David* flies to *Jonathan*, who intercedes with his father for him. *Jonathan* and *David* renew *their Covenant.*
Sect. 172. *David* flies to *Nob.* He eats of the *ſhew-bread* given him by *Ahimelech.* And takes *Goliah*'s Sword. His ſeveral *removals. Doegs* malice. Eighty five Prieſts ſlain by him. *David*'s *Enterview* with *Saul. Samuel*'s death. *Nabal*'s churliſhneſs. *Michal* being given to *Phalti*, *David* marries *Abigal.* He flies to *Hachilah*, thence to *Achiſh. Achiſh* going againſt *Iſrael* diſmiſſeth him. *Saul* and the *Witch of Endor. David* defeats the *Amalekites. Saul* and his *ſons ſlain.*
Sect. 173. *Mephiboſheth*'s fall.
Sect. 174. *David* hath news of *Saul*'s death. He mourns. The *Amalekite* ſlain.
Sect. 175. *David*'s *Funeral Elegy* for *Saul* and *Jonathan.*
Sect. 176. *David* goes to *Hebron.* Is there anointed.
Sect. 177. *Abner* makes *Iſhboſheth* King.
Sect. 178. *David* marries the King of *Geſhur*'s daughter.
Sect. 179. War between *David* and *Iſhboſheth. Abner*'s Challenge to *Joab*, that twelve of a ſide might fight. *Aſahel* ſlain.
Sect. 180. The War continues. *David*'s ſix Sons.
Sect. 181. *Abner* ſtrongly upholds *Iſhboſheth*'s ſide, and *Joab David*'s. *Michal* returned to *David. Abner* treacherouſly ſlain by *Joab.*
Sect. 182. *Baanah* and *Rechab* murder *Iſhboſheth.*
Sect. 183. *David* made *King of Iſrael.* A liſt of the Tribes.
Sect. 184. *David* takes *Zion. Hiram*'s Embaſſie to him.
Sect. 185. The *Philiſtines* encamp at *Rephaim.* Their defeat.
Sect. 186. The *Ark removed. Uzzah* ſlain. *Obed-Edom* bleſt. *David* removes the *Ark to Zion*, and dances before it. *Michal* ſcoffs.
Sect. 187. *Levites* appointed to attend the Ark. A *Pſalm* appointed by *David* to be ſung.
Sect. 188. *David* deſigns to build a *Temple. Nathan*'s meſſage from the Lord to him about it.
Sect. 189. *David*'s *ſeveral wars* with the bordering enemies. His great *Officers.*
Sect. 190. *David*'s kindneſs to *Mephiboſheth.* His orders to *Ziba.*
Sect. 191. *David*'s Embaſſie to *Nahaſh* King of *Ammon.* The *baſe uſage* of his Embaſſadors. The *Ammonites* and *Syrians* vanquiſhed.
Sect. 192. *Rabbah* beſieged. *David*'s *Adultery. Uriah* ſlain.
Sect. 193. *Rabbah* taken. *David* aſſumes the Crown. His *ſevere uſage* of the conquered.
Sect. 194. *David*'s repentance. His *Child* dies. *Solomon* born.
Sect. 195. *Ammon* raviſheth *Tamar. Abſalom* murders him.
Sect. 196. The woman of *Tekoa. Abſalom*'s return.
Sect. 197. *Abſalom*'s *Conſpiracy.*
Sect. 198. *David* flies. Several *Remarkables* during his abſence from *Jeruſalem.*
Sect. 199. A *famine. Saul*'s ſons are hang'd.
Sect. 200. War with the *Philiſtines. Four Giants.*
Sect. 201. *David*'s *Triumphant Song.*
Sect. 202. *David*'s *Propheſie.*
Sect. 203. *David*'s *Worthies.*
Sect. 204. *David*'s *Militia.*
Sect. 205. The people number'd. Of *three judgments* propounded *David* chooſes the Plague. *Araunah*'s floor.
Sect. 206. *David* receives the *pattern of the Temple*, makes *great preparations* for the building of it.
Sect. 207. *Officers* appointed for the Temple.
Sect. 208. *Rehoboam* born to *Solomon.*
Sect. 209. *Abiſhag* brought to *David.*
Sect. 210. *Adonijah* aſpires to the Crown. *Solomon anointed. Adonijah*'s ſubmiſſion.

Sect.

Sect. 211. *David's* charge to *Solomon.*
Sect. 212. *Davids farewell Exhortation* to the people. His *Prayer. Solomon's prosperity.*
Sect. 213. *David's* last words to *Solomon.* His death.
Sect. 214. The Book of the *Psalms.*
Sect. 215. *Solomon* upon the Throne. *Adonijah* slain. *Joab* slain. *Shimei's Oath* not to pass over *Kidron.*
Sect. 216. *Hadad* the *Edomite* returns.
Sect. 217. *Solomon's* marriage with *Pharaoh's* daughter.
Sect. 218. *Solomon* setled in the Kingdom. Gods appearing to him in a *dream,* and asking him what he should give him, and *Solomon's* choosing *wisdom.*
Sect. 219. *Solomon's* judgment on the *two Harlots.*
Sect. 220. *Hiram's* Embassie to *Solomon.* A League between them.
Sect. 221. *Solomon's levy* for the *Temple.*
Sect. 222. *Shimei* put to death.

Chap. V. *The* fifth Age *from the building of the* Temple *to the* destruction *of it, and* Captivity *of* Judah.

Sect. 1. THE *Temple* described with all its parts. The *Temple-Officers.*
Sect. 2. The *Temple* finished. *Solomon's* solemn *dedication* of it.
Sect. 3. The Lord appears to *Solomon* again in a *dream.*
Sect. 4. *Solomon's Palace.* His *stately Throne.* The house of *Lebanon.* His *Golden Targets* and *Shields.*
Sect. 5. *Gezer* taken by *Pharaoh* and given to his daughter, *Solomon's* wife.
Sect. 6. *Hiram* dislikes the Cities which *Solomon* offered him.
Sect. 7. *Solomon* removes his Queen to the House built for her. The *Song of Solomon.*
Sect. 8. *Solomon's* Navy.
Sect. 9. *Solomon's* other buildings.
Sect. 10. *Hamath* taken by *Solomon's* forces.
Sect. 11. *Solomon's* care in matters of Religion.
Sect. 12. *Solomon's* greatness, splendor, and glory.
Sect. 13. *Solomon's* Wisdom. His *Proverbs.*
Sect. 14. The *Queen of Sheba* comes to hear his Wisdom.
Sect. 15. *Solomon's many wives* and defection from God. *Ahijah* the Prophet sent to him with a sad Message.
Sect. 16. *Solomon* writes his *Ecclesiastes.*
Sect. 17. *Solomon's* Adversaries. *Ahijah* sent to *Jeroboam* to acquaint him that he should be King of the Ten Tribes.
Sect. 18. *Solomon* dies.
Sect. 19. The division of the Kingdom.

Kings of *Judah.*

1. *Rehoboam* is petitioned for ease of Taxes. Ten Tribes revolt. His Buildings and Wives. *Shishak* King of *Egypt* plunders the Temple.
2. *Abijah* reigns, *p.* 505. His army and speech to *Jeroboam. Israel* routed.
3. *Asa* reigns, *pag.* 509. His Grandmothers Grove. *Zerah* invades him, and is subdued. *Asa's* league with *Benhadad,* and death.
4. *Jehoshaphat* reigns, *p.* 515. Removes all high places used for false Gods. His reformation. His greatness and riches. His affinity with *Ahab.* He goes to *Samaria. Jehu* the Prophet reproves him. His care of the Kingdom. His Fleet broken. His victory and death.
5. *Jehoram* succeeds, *p.* 525. His Idolatry. Slays his six Brethren. *Elijah's* Letter to him. *Edom* revolts. *Libnah* revolts. *Philistines* invade him. His sad end.
6. *Ahaziah, p.* 529. His wickedness. Is slain by *Jehu.*
7. *Athaliah,* p. 532. Her Idolatry and cruelty.
8. *Joash,* p. 533. He is set up by *Jehoiada. Athaliah* slain. *Baal's* house pull'd down. *Jehoiada's* good instruction of him. Collection for the Temple. *Jehoiada* dies. *Joash's* Idolatry. *Zachariah* ston'd. The *Syrians* vanquish him. His death.
9. *Amaziah, p.* 541. He begins well. His war with *Edom,* and victory. His Idolatry. *Joash* King of *Israel* defeats him. *Amaziah* slain.
10. *Uzziah,* p. 546. His Coronation. He recovers *Elath.* Conquers the *Philistines.* His herds and husbandry. *Isaiah* Prophesies. Also *Joel. Uzziah's* pride, leprosie, and death.
11. *Jotham,* p. 554. He subdues the *Ammonites. Micah* Prophesies. *Jotham* dies.
12. *Ahaz,* p. 555. His wickedness. *Syria* and *Israel* invade him. *Isaiah* sent to him. *Jerusalem's* siege rais'd. *Ahaz* forsakes the Lord. His calamities. His league with *Assyria,* and death.
13. *Hezekiah, p.* 563. His goodness and reformation. He shakes off the *Assyrian* yoke. *Jerusalem* besieged. *Rabshakeh's* blasphemy. *Hezekiah's* prayer. *Isaiah's* message to him. *Hezekiah's* sickness. His thanksgiving. The *Assyrians* destroyed. *Ambassadors* from *Babylon* come to him. *Manasses* born. *Nahum's* Prophesie. *Hezekiah* dies.
14. *Manasses,* p. 595. His great Idolatry. He is taken captive, shortly after is restored. His reformation. *Habakkuk's* Prophesie. *Manasseh* dies.
15. *Amon, p.* 600. His Idolatry and death.
16. *Josiah,* p. 601. His piety. *Jeremiah* Prophesies. The Book of the Law found. *Huldah* the Prophetess. *Josiah* throws down Idolatry. He goes to *Bethel* and other places. His solemn Passover. His death greatly lamented. *Zephany's* Prophesie.
17. *Shallum,* him. *Baasha* dies.
4. *Elah* reigns two years, *p.* 511. *Zimri* slays him.
5. *Zimri* burnt, *p.* 511.
6. *Omri* made King. His Idolatry and burial, *p.* 512.
7. *Ahab,* p. 512. He marries *Jezabel. Jericho* rebuilt. *Obadiah* hides the Prophets. *Elijah's* miracles. *Elisha* called. *Benhadad* conquered. A Prophet reproves *Ahab. Naboth's* Vineyard. *Elijah* meets *Ahab. Ahab* slain at *Ramoth-Gilead. Moab* revolts.
8. *Ahaziah,* p. 543. His fall. His message to *Baalzebub. Elijah* brings down fire upon two companies of fifty. He dies.
9. *Jehoram,* p. 545. He maintains the Golden Calves. *Elijah's Translation. Elisha* takes up his *Mantle. Elisha's Miracles.* The *Moabites* destroy one another. The King of *Edom* sacrifices his Son. *Elisha* works more Miracles. A sore famine in *Samaria.* Its miraculous relief. The *Shunamite* returns. *Benhadad* sends to *Elisha. Hazael* stifles *Benhadad. Jehoram* recovers *Ramoth-Gilead. Jehu* anointed. *Joram* slain. *Ahaziah* slain. *Jezabel's* death.
10. *Jehu* made King, *p.* 585. The slaughter of *Ahab's* off-spring, and *Ahaziah's* brethren. *Baal's* Priests slain. *Jehu's* Idolatry and death.
11. *Jehoahaz* reigns, *p.* 590. The *Syrians* oppress him. He dies.
12. *Joash,* p. 591. He visits *Elisha. Elisha* dies. *Joash* takes *Amaziah* after his conquering the *Syrians. Joash* dies.
13. *Jeroboam the second,* p. 593. *Jonah, Hosea,* and *Amos* Prophesie. *Jeroboam's* death. The *Anarchy* or *Interregnum.*
14. *Zachariah,* his short reign, *p.* 598.
15. *Shallum,* is slain by *Menahem, p.* 599.
16. *Menahem,* p. 599. His cruelty. The *Assyrian* invades him. He dies.
17. *Pekaliah,* p. 600.
18. *Pekah* reigns, *p.* 600. His victory over *Ahaz.* The *Assyrian* carries *five Tribes* into Captivity. *Pekah* slain.
19. *Hoshea,* p. 602. He continues *Jeroboam's* Idolatry. *Salman* after makes him Tributary. Upon his revolt *Samaria* is taken, and himself confined. The Kingdom of *Israel* ends. New Colonies planted. Others sent after them. An Anti-Temple built. Afterwards destroyed by *John Hircanus.*

Kings of *Israel.*

1. *Jeroboam* chosen by the ten Tribes, he fortifies *Shechem.* Sets up the *Golden Calves.* A Prophet sent to him who declares against his Altar. His hand withers. The Prophet being seduced, a Lion slays him. *Jeroboam's* son falls sick and dies. His own death.
2. *Nadab* an evil King, slain by *Baasha, p.* 508.
3. *Baasha* reigns, *p.* 509. He doth evil. He builds *Ramah. Jehu's* message to

17. *Shallum* or *Jehoahaz*, pag. 611. His Idolatry. *Jeremy*'s admonition to him. *Pharaoh Necho* carries him away.
18. *Jehoiakim*, p. 612. His Idolatry and oppreſſion. *Jeremy* exhorts him to repentance. *Uriah*'s Propheſie. *Jeremy*'s bonds and yokes. *Baruch's roll. Nebuchadnezzar* conquers the *Egyptians*. *Jehoiakim* taken priſoner. *Daniel* and others carried to *Babylon*. *Jehoiakim* burns the roll. *Nebuchadnezzar* returns home. *His dream of the great Image* made of four metals. *Jehoiakim* revolts. The *Golden Image* ſet up by *Nebuchadnezzar* to be worſhipped. *Jehoiakim* dies.
19. *Jehoiakin*, p. 617. His Captivity. *Cyrus* born.
20. *Zedekiah* reigns, *p.* 618. His wickedneſs. *Jeremy* Propheſies. Several Ambaſſadors come to *Zedekiah*. *Hananiah* a falſe Prophet. *Jeremy*'s Letter to the Captives in *Babylon*. *Shemaiah* a falſe Prophet, inveighs againſt him. *Jeremy* propheſies his death. *Ezekiel's firſt viſion*. *Jeruſalem* beſieged. His other viſions. His Types. *Zedekiah* revolts. *Judea* is invaded. *Ezekiel*'s wife dies, for whom he is commanded not to mourn. *Jeremy* impriſoned. *Jeruſalem*'s *ſiege raiſed*. The *Egyptians* are overthrown, and the *ſiege renew'd*. *Jeremy* put into the *dungeon*. *Ezekiel* propheſies again. *Jeruſalem* taken. The Temple *burnt*. The Kingdom of *Judah* come to an end.

Chap. VI. *The ſixth Age from the Captivity of Judah to their return.*

Zedekiah taken, ſees his Children ſlain, and then hath his own eyes put out, and in chains, is carried to *Babylon*, *pag.* 627.
The City of *Jeruſalem* and the *Temple* burnt. *Gedaliah* ſet over thoſe poor people that were left in the land to dreſs the Vineyards, and till the ground, 630
Seraiah the chief Prieſt with other principal men carried to *Nebuchadnezzar* to *Riblah*, and there put to death, *Ibid.*
Jeremy had his choice whither he would go into *Babylon* and there be honourably treated, or ſtay in *Judea*. He chooſes the latter, *Ibid.*
Iſmael conſpires againſt *Gedaliah*. *Johanan* diſcovers it. But *Gedaliah* would not believe it, and ſo was treacherouſly murdered by *Iſmael*, 631.
Johanan took from *Iſmael* his priſoners, but *he* himſelf eſcap'd with eight more to the *Ammonites*.
Johanan and his Captains, and many of the people go into *Egypt*, and carry *Jeremy* and *Baruck* along with them.
Ezekiel Propheſies of the deſtruction of the laſt remainder of the *Iſraelites*. He threatens *murmurers* and *hypocrites*, and *unfaithful ſhepherds*, and the *Edomites*, 632
Obadiah Propheſies againſt *Edom*.
Ezekiel comforts the captive *Iſraelites*, promiſing that God would avenge them on their enemies.
He propheſies their return out of *Babylon*, though their condition there ſeem'd as hopeleſs as of *dead men* in their graves, who are become dry bones, 633
He propheſies of their victory over *Gog* and *Magog*.
He propheſies againſt *Egypt*.
He propheſies againſt the *Iſraelites* that were gone into *Egypt*, and againſt *Pharaoh* himſelf.
The *Lamentations* of *Jeremy*, 633.
Tyre beſieged by *Nebuchadnezzar*.
Nabuzaradan carried away the remainder of the *Jews* to the number of *ſeven hundred forty five*, *Ibid.*
Ezekiel hath that glorious viſion of the new *Jeruſalem* and new Temple, 634.
Tyre taken.
Nebuchadnezzar invades *Egypt*, makes great havock there, *Ibid.*

He

He returns now into *Babylon*. He hath there the dream of the great Tree, whoſe deſtiny was to be cut down, *Ibid.*
He new builds *Babylon*.
He falls diſtracted, and ſo continues for ſeven years,
He returns to his wits. Praiſes God and dies. 635
Evilmerodach ſucceeds him. *Jechoniah* advanc'd.
Zedekiah dies. The King of *Babylon* engages in a war againſt the *Medes* and *Perſians*. Of whoſe Armies *Cyrus* was made General. He obtains a great victory over the *Babylonians*, *Ibid.*
Belſhazzar ſucceeds.
In *Belſhazzar*'s firſt year *Daniel* hath the viſion of the *four Beaſts*, *Ibid.*
In his third year he hath the viſion of the *Ram* and *He-goat*, 636.
Cyrus conquers the *Babylonians*, beſieges *Babylon* with a vaſt Army. *Belſhazzar* Carouſing with his Nobles ſees the *hand-writing on the wall*. *Daniel* interprets it, is thereupon advanc'd,
Belſhazzar ſlain. His Kingdom brought to an end. 636
Darius takes on him the Kingdom.
Cyrus marries *Darius*'s only daughter, and ſo is intitled to the Kingdom of *Media*.
Darius ſets over the Provinces an hundred and twenty Governours, over whom he makes three principal overſeers, and *Daniel* the chief of all.
The Nobles being ſtirred with a ſpirit of envy againſt him, move the King to make a decree that for *thirty days* ſpace no petition ſhould be made to any God or man but to himſelf. *Daniel* hereupon caſt into the *Lions den*, *Ibid.*
The ſeventy years of the *Jews* Captivity drawing to an end, *Daniel* prays for the promiſed deliverance.
The Angel *Gabriel* gives him the Propheſie of the Seventy weeks,
Cyrus upon *Darius*'s death is made abſolute Monarch of the Eaſt. 637.
The *Jews* ſhew him the Propheſie of *Iſaiah*, foretelling that he ſhould be their *deliverer*. He thereupon makes an *Edict* for their return, and that they ſhould go and build their Temple.

Chap. VII. *The* ſeventh Age *from their return out of Captivity to the death of Chriſt.*

CYRUS made *Zerubbabel* chief Captain of thoſe *Jews* that returned, and conſigned into his hands the veſſels of the Temple.
The *number* of them that returned.
They offer towards the building of the Temple.
On the *firſt day* of the *ſeventh month* of the firſt year of their return, they built the Altar, and thereon offered ſacrifices. On the 15*th.* day kept the *Feaſt of Tabernacles*. In the ſecond month of the ſecond year of their return they lay the foundation of the Temple, the old men weeping, the young men rejoycing, 642
The *Cuthæans* or *Samaritans* offer to joyn with them, but being refus'd, by their intereſt in *Cambyſes*'s Court give a ſtop to the work, *Ibid.*
Daniel's viſion of the Kings of *Perſia*, and of *Alexander* and his ſucceſſors, *Ibid.*
Cyrus dies. *Cambyſes* ſucceeds.
The *Samaritans* now frame an open accuſation againſt the *Jews*, 643.
Cambyſes dies. *Darius Hiſtaſpis* ſucceeds, call'd *Ahaſhuerus*.
He marries *Aloſta* or *Vaſhti* the daughter of *Cyrus*.

In

The CONTENTS.

In his second year *Haggai* Propheſies, and reproves the *Jews* for their negligence in not going on with the building of the Temple, whereupon *Zerubbabel* and *Joſhua* took the work in hand afreſh, 644.

In the *eighth Month* of the ſame year *Zachary* began to Propheſie to the ſame purpoſe that *Haggai* did, *Ibid.*

In the *ninth month* of that ſecond *year* of *Darius*, the Temple began to be rear'd by *Zerubbabel* and *Joſhua*. Upon the ſame day the two laſt Propheſies of *Haggai* were revealed to him.

The *Samaritans*, viz. *Tatnai* and *Sether-boznai* ſtrive again to hinder them. 645

The Prophet *Zachary* hath a viſion of Horſemen, and ſeveral other viſions, *Ibid.*

Cyrus's *decree* being found the *King* commands the *Samaritans* not only not to hinder the *Jews* in building their Temple, but that they ſhould furniſh them with money out of the Kings Treaſure for it, 646

Darius in the third year of his reign makes a *royal feaſt* for his *Princes*. *Vaſhti* refuſes to come to him when he ſent for her, ſhe is thereupon divorced, 647.

God anſwers the *Jews* inquiring concerning their *Faſts* of the *fifth* and *ſeventh months*. In the eighth Chapter of *Zachary* he tells them he will change their *Faſts* into days of rejoicing, *Ibid.*

In the *ſixth year* of *Darius* the *ſecond Temple* was *finiſhed* and *dedicated*, 650.

Upon the 14*th day* of the *firſt month* they celebrated the *firſt Paſſover* in the ſecond Temple, rejoicing exceedingly becauſe *God had turned the heart of the King of Perſia towards them.*

In the ſeventh year of *Darius*, *Eſther* made Queen, *Ibid.*

The *Hiſtory of Eſther.*

Ahaſuerus dies. *Zerxes* ſucceds him. He makes wars upon the *Grecians*. *Artaxerxes* ſucceeds him.

Ezra obtains a *large Patent* from him to ſettle the *Jewiſh* Commonwealth.

Liberty was alſo granted by him for ſuch of the *Jews* as would, to *return*.

Ezra with a great number returns, having firſt kept a *ſolemn Faſt* to ſeek a bleſſing from the Lord.

They come to *Jeruſalem* and preſent the *Gold* and *Silver* they had brought with them which was laid up in the Temple.

Ezra mourns and *faſts* becauſe many of the people had married *ſtrange wives*. They are moved to put away *their ſtrange wives*, and *the children* they had by them, which they conſent to do.

In the *twentieth year* of *Artaxerxes*, *Nehemiah* his *Cup-bearer* hearing how things went at *Jeruſalem*, and that *their walls were not built*, obtains a *Commiſſion* from the King to be *Governour* of *Judea*, and to *build the walls* of *Jeruſalem.*

He comes thither and goes about it. *Sanballat* and *Tobiah* at firſt *ſcoffed* at it, but then grew *very angry*, and conſpired to fight the *Jews* and hinder the work. But *Nehemiah* arms the people that ſo they might be in readineſs for them.

Nehemiah redreſſes the *oppreſſions* among them, *viz.* concerning *Slaves*, *Debtors* and *Mortgages*.

Sanballat and *Tobiah*, and their *Accomplices* ſtrive now by *falſe rumours* and *falſe Propheſies* to terrifie *Nehemiah* from the work. And ſome *falſe Brethren* at home ſeek to hinder the work alſo.

However the *walls of Jeruſalem* in *fifty two* days were finiſhed, and the *dedication* ſolemnly performed.

Nehemiah appoints *Hanani* and *Hananiah* Governours over the City, calls together the *Princes*, makes a *Collection* for the *rebuilding the City*.

On the *Feaſt of Trumpets* the *Law* of God was by *Ezra* and *others read* and *expounded to the people*, at which *they were much affected*.

Ezra is conſulted concerning the Feaſt of Tabernacles.

They

The CONTENTS.

They keep a *ſolemn Faſt*, and make a Covenant with the Lord, and ſeal it.

Ezra's Prayer.

The *matter* of the *Covenant*, and the *perſons* that ſealed it:

The *chief heads* of the people voluntarily offer to dwell in *Jeruſalem*. The reſt *caſt lots* about it.

Nehemiah goes back to his Maſter *Artaxerxes*. He returns and *governs Judea* many years. In the twelfth year of his Government, and thirty-ſecond of *Artaxerxes* he went to him again, and ſoon after returned with a *new Commiſſion*, and then reformed thoſe diſorders in the *State*, mentioned *Chap.* 5. and the diſorders in *Religion* mentioned *Chap.* 13.

The Prophet *Malachi.*

E R R A T A.

THE moſt conſiderable faults of the Preſs are thus to be amended: Page 14. line 11. read backward. p. 16. l. 10. make the * at *Pul.* p. 17. l. 53. r. *Rhoine.* p. 46. in laſt part of Marg. after 12. add children. & l. 6. r. fifth ſon. p. 47. l. 30 r. freedom. p. 57. l. 1. r. attended. p. 59. l. 12. in Marg. r. *ch.* 36. p. 63. l. 47. r. how violent the rage of jealouſie is. p. 69. in marg. near bottom r. there is. p. 80. l. 9. r. to any of. l. 32. r. poſterity. p. 81. l. 1. r. *Gad.* p. 85. l. 8. r. *Ch.* 12, 13, 14. p. 98. l. 30. r. every. p. 124. l. *ult.* r. ſlew. p. 141. l. 36. r. vanity. p. 144. marg. (*a*) r. *paſchate.* p. 158. l. 5. r. faſt. p. 162. l. 1. r. new. marg. l. 12. r. *hinc.* p. 166. l. *penult.* r. for no man. p. 170. l. *penult* of *Sect.* 41. blot out *v.* 30. to the end. p. 171. l. 18. r. in all. p. 188. l. 1. r. mutiny. p. 197. l. 11. r. amicably. p. 206. l. 5. r. infeſted. p. 212. l. 10. r. alledging. p. 231. l. 16. r. in a viſion. p. 278. l. 8. r. High-Prieſt. p. 284. l. 23. r. at preſent. p. 294. marg. l. 4. at * r. *arte ſuſoria.* p. 313. l. 1. add them. p. 328. l. 49. r. refuſe. p. 346. marg. l. 7. r. *damna.* p. 398. marg. l. *penult.* r. *dæmonum.* p. 412. marg. (*a*) r. *diſoperiens.* p. 434. marg. l. *penult.* r. *cogitat.* p. 447. marg. fig. 3. r. in regard of the tranſcendent holineſs. p. 448. marg. l. 2. r. them. p. 464. l. 12. r. 1 *King.* p. 478. l. 1. add know. p. 474. near the bottom for A r. The. p. 476. l. *ult.* for daily or weekly. p. 478. l. 1. r. we do not find. p. 480. l. 19. r. preſerved. p. 517. marg. r. *ob religionem.* p. 522. l. 16. r. fly not. p. 543. l. 48. r. more. p. 581. marg. r. *pollebat.* p. 598. l. 1. marg. r. 26. p. 621. l. 33. after Captivity r. as ſome learned men conjecture, though others aſſert the continuance of that Kingdom to have been only 254 years, ſee *pag.* 605. There are ſome who *begin theſe years* at *Jeroboam's* ſetting up the *Calves* at *Dan* and *Bethel* when the Ten Tribes became *Idolatrous*, and *end* them at the *deſtruction of Jeruſalem*, and they include the *houſe of Iſrael* in the *houſe of Judah*, becauſe *many of them* joined themſelves to them, and theſe the *Prophet* ſeems to mean *by the houſe of Iſrael*, including alſo their *predeceſſors*, who were dead long before. p. 638. l. 29. r. This I find to be the opinion of the learned *Willet*, and followed by Mr. *Allein* in his Chronology. But for my part I cannot ſee that there were above twenty years from the *laying the foundation* of the Temple to the *finiſhing* of it as we have ſhewed *pag.* 650. Some learned men *begin* theſe ſeven weeks or 49 years at *Cyrus's* decree, and *end* them when the *walls* of *Jeruſalem* were finiſhed by *Nehemiah*; which interval of time they make 49 years. But the *holy Scripture* having not ſet down expreſly the number of the years of the Kings of *Perſia*, and *profane Authors* differing ſo much about them, 'tis a difficult thing to determine any thing certainly in this matter.

If any Errors have happened in the Continuation of this Hiſtory, the Reader is deſired to mend them with his pen, the Author not having had time to read thoſe ſheets over.

130 *Seth.* born.

Covenant.

Noah plants a *Vineyard.*

1658 *Arphaxad* born to *Shem.*

1693 *Salah* born.

235 *Enos* born.

1723 *Eber* born.

325 *Cainan* born. 1757 *Peleg* born.

1787 *Reu* born.

Nimrod the *Grandchild* of *Cham.*

The *Tower of Babel*

395 *Mahalaleel* born. 2168 The *Confusion of Tongues.*

The **Assyrian**, or **First Monarchy** *begun by Nimrod.* See the Kings thereof, *pag.* 15. of *Chap.* II.

The dispersion of the children of *Noah.*

The Original of several Nations.

Jared born.

1819 *Serug* born.

622 *Enoch* born.

1846 *Nahor* born.

687 *Methuselah* born.

1878 *Terah* born.

874 *Lamech* born.

2008 *Abraham* born.

Land made unto his Posterity.

He goes into *Egypt* by reason of the *Famine* in *Canaan.* His Danger there on the account of *Sarah* his Wife.

He returns into *Canaan*, vanquishes *Chedorlaomer*, rescues *Lot*, is met by *Melchizedec*, and blessed.

He takes *Hagar.*

2094 *Ismael* Born.

2107 *Circumcision* Instituted.

Abraham entertains *Three Angels*; Intercedes for *Sodom.* 2548

Sodom and *Gomorrha* Consumed with Fire from Heaven.

Lots Incest.

Isaac Born. 2108

Hagar and *Ismael* cast out.

Abraham's sacrificing *Isaac.* 2565

Isaac marries *Rebeccah.* 2605

Esau and *Jacob* Born.

Jacob's marriage with *Leah* and *Rachel.*

His hard Service under *Laban.* 2685

2259 *Joseph* Born.

Joseph's Dream. His Brethren sell him.

He is sold after to *Potiphar.* His Mistriss's false Accusation. His *Imprisonment.* 2768

Pharaoh's Dream. *Joseph's Interpretation* thereof, and *Advancement.* 2791

The *Famine begins.* 2813

Jacob sends his Sons into *Egypt* to buy Corn. 2819

Joseph makes himself known to his Brethren. 2826

Jacob goes into *Egypt.*

He blesses his Sons and dies. 2844

Joseph dies.

The History of *Job.*

Aaron Born. 2864

Moses Born. 2418

Manna.

Joshua fights with *Amaleck.*

The giving of the *Law* on Mount *Sinai.*

Moses 40 days in the Mount.

Directions concerning framing the *Tabernacle.*

The *Golden Calf.*

The History of the *Israelites*, during their 40 years continuance in the Wilderness.

Moses having governed 40 years, dies.

Joshua succeeds.

Conquers and *divides the Land*, and governs in all, 17 years.

The *Judges.*

Othniel 40 years.

Ehud 80 years.

The History of *Ruth.*

Deborah 40 y.

Gideon 40 y.

Abimelech 3 y.

Tholah 23 y.

Jair 22 y.

Jephtha 6 y.

Ibzan 7 y.

Elon 10 y.

Abdon 8. y.

Samson 20 y.

Eli 40. y.

Rings of Judah.

302 R *Eheboam* reigned 17 years.

304 *Abijam* 3 y.

304 *Asa* 41 y.

3085 *Jehoshaphat* 25 y.

3106 *Jehoram* 8. y.

3113 *Ahaziah* 1 y.

3114 *Athaliah* 7 y.

3120 *Jehoash* 40 y.

Rings of Israel.

J*Eroboam* reigned 22 years.

Nadab 2. y.

Baasha 24 y.

Elah 2 y.

Zimri 7 days.

Omri 12 y.

Ahab 22 y.

Ahaziah 2 y.

Jehoram 12 y.

3413 *Jehu* 28 y.

Jehoahaz 17 y.

Joash 16 y.

Jeroboam 2d. 41 y.

An *Interregnum* of about Eleven years and an half.

Zachariah 6 months.

Shallum 1 month.

Menahem 10 y.

Pekahiah 2 y.

Pekah 20 y.

Hoshea 9 y.

The *Israelites* carried into Captivity by the *Assyrians* in the *sixth year* of *Hezekiah.*

3199 *Amaziah* 29 y.

3219 *Uzziah* 52 y.

3240 *Jotham* 16 y.

3256 *Ahaz* 16 y.

3271 *Hezekiah* 29 y.

3300 *Manasseh* 55 y.

3355 *Amon* 2 y.

3356 *Josiah* 31 y.

3387 *Jehoahaz* 3 mon.

3388 *Jehoiakim* 11 y.

The *City* and *Temple* burnt.

Seraiah the *Chief Priest*, and other Principal men put to death at *Riblah.*

Gedaliah set over the Poor people left in the Land.

Jeremy, upon his own choice, stays with them.

Ismael Conspires against *Gedaliah. Johanan* discovers it to him: He believes it not, and so is treacherously murder'd.

Johanan recovers from *Ismael* his *Prisoners*, but himself escapes.

Johanan and his Captains and many of the people go into *Egypt*, and carry *Jeremy* and *Baruc* with them.

3409 *Ezekiel* utters several *Prophesies* in *Babylon.*

Jeremy about this time writes his *Lamentations.*

Tyre besieged by *Nebuchadnezzar.*

3413 *Nebuzaradan* carries away the last Remainder of the *Jews* to the number of 745.

Nebuchadnezzar invades *Egypt*, and makes great Havock there.

Having finished his *Conquests*, he returns unto *Babylon*, and there has the *Dream* of the *great Tree*, whose Destiny was to be cut down.

He new builds *Babylon.*

3427 He falls distracted, and so continues for 7 years. He is recovered to his Understanding; blesseth God; and dies.

3435 Evil *Merodach* succeeds him. *Jechoniah* advanced. *Zedekiah* dies, and is honourably Buried.

Cyrus being made *General* of the Armies of the *Medes* and *Persians*, obtains a great Victory over the *Babylonians.*

Belshazzar succeeds *Evil Merodach.*

In the first year of his Reign *Daniel* hath the Vision of the *four Beasts.*

3465 *Cyrus* gives the *Babylonians* another great Defeat, and with a vast Army *besieges Babylon.*

Belshazzar carousing with his Nobles, sees the *Handwriting on the Wall. Daniel* interprets it to him, and is thereupon advanc'd.

Belshazzar slain.

Darius takes on him the Kingdom.

Cyrus Marries his only Daughter.

Darius sets over the Provinces an 120 *Governors*, and makes *Daniel chief* of them all. The *Princes*, out of Envy to him, move the King to make an *Edict*, That for 30 days no Petition should be made to any *God* or *Man*, but himself. *Daniel* thereupon cast into the Lyons Den.

The *Assyrians* and *Babylonians* are Conquered by *Cyrus.*

Darius the *Mede* takes the Kingdom of *Babylon.*

Daniel cast into the Lyons Den.

Cyrus Proclaims Liberty to the *Jews* to return into their Country.

He appoints *Zerubbabel* Chief Captain over those that returned, and gave into his hands the *Vessels of the Temple.*

In the *7th. Month* of the *first year* of their Return, they *built the Altar*, and thereon *offered*; and on the *15th. day* kept the *Feast of Tabernacles.*

In the *2d. Month* of the *2d. year* of their Return, they *laid the Foundation of the Temple*, the *Old men* weeping, the *Young men* rejoycing.

The *Samaritans* offer to joyn with them, but being refused by their Interest in the Court, they gave a stop to the Work.

Cyrus dies. *Cambyses* succeeds.

The *Samaritans* now frame an Information against the *Jews.*

Cambyses dies. *Darius Histaspis* (call'd *Ahashuerus*) succeeds. He marrys *Atossa* or *Vashti*, *Cyrus's* Daughter.

In his 2d. year *Haggai* Propheses, and reproves the *Jews* for their negligence in not going on to build the Temple; whereupon *Zerubbabel* and *Joshua* took the work in hand afresh.

In the *8th.* month of the same year *Zachary* began to Propheste.

In the *9th. month* of the *2d. year* of *Darius* the Temple began to be rear'd by *Zerubbabel* and *Joshua.*

Tatnai and *Sether-boznai*, and other *Samaritans* seek to hinder them.

Cyrus's Decree being found, *Darius* forbids the *Samaritans* from hindring them, and that they should furnish them with *money* out of the *Kings Treasury* for the work.

Darius in the *3d. year* of his reign makes a *Royal Feast* for his *Princes. Vashti* refuses to come when he sent for her: She is thereupon *divorc'd.*

In the *6th. year* of *Darius* the *Second Temple* was finished, and dedicated.

Upon the *14th. day* of the *first month* they celebrate the *Passover* in this new Temple.

In the *7th.* year of *Darius*, *Esther* made *Queen.*

The History of Queen *Esther.*

Ahasuerus dies. *Xerxes* succeeds him. He makes Wars upon the *Grecians. Artaxerxes* succeeds him.

Ezra obtains a large *Patent* from him to settle the *Jewish* Common-wealth.

Ezra with a great number of *Jews* return out of *Babylon*, having first kept a *Fast*, to seek a Blessing from God.

When they came to *Jerusalem*, *Ezra Mourns* and *Fasts*, because he found that many of the *Jews* had Married *Strange Wives.*

In the *20th. year* of *Artaxerxes Nehemiah* his *Cup-bearer* comes with a Commission to be *Governor of Judea*, and to *build the Walls* of *Jerusalem.*

He going about it, *Sanballat* and *Tobiah* at first scoff at it, then being angry, *conspire* to come and fight the *Jews. Nehemiah* arms the people that so they might be ready for them.

Sanballat and *Tobia*, and their Accomplices strive now by *false Rumors*, and *false Propheses* to terrifie *Nehemiah* from the Work. And some *false Brethren* also joyn with them.

The *Wall* in 52 *days* was finished, and after solemnly *dedicated.*

Nehemiah makes a *Collection* for the Rebuilding of the City.

On the *Feast of Trumpets* the *Law* of God was read by *Ezra* and others to the People, and *Expounded*; at which they were much affected.

They keep a *solemn Fast*, and make a Covenant with the Lord. *Ezra's* Prayer thereupon.

CASPI SE
ME
ARMENIA
MESOPOTAMIA
BABILONIA
Chaldea
MIDIAN
PERSIAN SEA
AMMON
MOAB
MONS SEIR
ED OM
SYROPHŒNICIA
PAMPHILIA
CYPRUS
LIBANUS
ANTILIBANUS
ARAM REHOB
TERRA TOB
HERMONS
MARE GALILÆ
Iordanus
Euphrates
Sirbonis Lacus
RED SEA
Damascus
Tyrus
Sidon
Achzib
Acho Ptolomais
Tripolis
Syria
Antiochia
Seleucia
Riblah
Laodicea
Ninevch
Babilon
Ur
Rabbah
Heshbon
Ramoth Gilead
Jabesh Gilead
Penuel
Edrei
Ashteroth Kamaim
Corazin
Capernaum
Tiberias
Bethulia
Iockneam
Shimron meron
Dor
Taanach
Iezreel
Samaria
Shechem
Bezek
Tirzah
Ramath
Aijalon
Gibeon
Shilo
Ai
Iericho
Gilgal
Ierusalem
Bethlehem
Libnah
Lachish
Adullam
Ekron
Timnah
Gath
Ashdod
Askalon
Gaza
Beersheba
Hebron
Hormah
Ashtemoth
Iuttah
Holon
Rinocoloura
Zeboim
Sodom
Gomorah
Admah
Recoboth
Dibon Gad
Shicron
Hazor
Abel
Aphek
Rehob
Ramah
Kadesh Barnea
Ezion gaber
Midian
Pelusium

THE HISTORY OF THE Old Teſtament METHODIZ'D.

CHAP. I.

The Firſt Age *of the World, from the* Creation *to the* Flood, *containing a Space of* 1656 *Years.*

SECT. I.

THE *Eternal* and *moſt Glorious God*, the Incomprehenſible and forever Bleſſed *Jehovah*, being *from all Eternity* infinitely happy in the Enjoyment of himſelf, when he was pleaſed to diſplay his *Wiſdom*, and communicate his *Goodneſs*, he did by his Infinite Power *create the World* out of Nothing, and gave a *Being* and *Exiſtence* to *Things* that had none before. So the Apoſtle aſſures us, *Acts* 17. 24. *God who made the world, and all things therein, is Lord of Heaven and Earth.* And *Heb.* 11. 3. *Through Faith we underſtand that the Worlds were framed by the Word of God,* (that is, the *Inferiour*, *Middle*, and *Superiour*, as the Jews diſtinguiſh them) *ſo that things which are ſeen were not made of things which do appear.*

This glorious Work of *Creation* was begun (as many Learned Men conceive) at that time of the Year which we call *Autumn* (*a*). And that which ſeems to give countenance to this Conjecture, is, becauſe at *that time of the Year* the ſeveral *kinds of Fruits* (in moſt places) are in their *maturity* and *ripeneſs*, as in all probability they were at *their creation*, being made in *their perfection*. So that *all the Fruits* of the Garden being now *ripe*, *Adam* had liberty to eat of *any of them*, the Tree of *Knowledge of Good and Evil* only excepted.

The *World* therefore began to be *created* (as we may ſuppoſe) on the *firſt day* of the Month called by the Jews *Tizri* or *Ethanim*, which began about the *middle* of the Month called by us *September*, and was at firſt *the beginning of the Year*, and ſo it continu'd afterwards for *Civil Matters* (*b*), (See *Levit.* 25. 8, 9, 10.) But the *beginning of the Year* was afterwards changed by God's own appointment, as to *Eccleſiaſtical Matters*) upon occaſion of his bringing the Children of *Iſrael* out of

(*a*) Mundum *Autumni* tempore conditum eſſe cenſent, *Scaliger*, *Nicolaus de Lyra*, *Calviſius*, *Helvicus*, *Uſſerius*, *aliique*.

(*b*) Duplicis anni mentio apud Hebræos; *Politici*, & *Eccleſiaſtici*. *Politici* Menſis primus *Tizri*; *Eccleſiaſtici*, *Niſan*. *Druſius Obſervat. l.* 10. *See ch.* 8. *v.* 10. *Richardſon.*

of *Egypt* in the *Spring*, in the Month *Abib*, or *Nisan*, (which began about the *middle* of the Month called by us *March*); and *that Month* in memorial thereof was made the *first Month* in the Year, *Exod.* 13. 3. *Remember this day in which ye came out of Egypt, in the Month Abib.* Exod. 12. 2. *This Month shall be the beginning of Months unto you, it shall be the first Month of the Year unto you.* But though *Abib* upon this occasion was made the *first Month* of the Year, especially as to *Ecclesiastical Matters*, and the regulating of their *Annual Feasts*; yet naturally *the Year did begin* from *Tizri*, which is the seventh Month from *Abib*, (*1 Kings* 8. 7.) and according to it their *Contracts* and *Bargains* about Houses and Lands, and such *Civil Matters*, were to be ordered. And 'tis observable, that the *Feast of the New Moon* in this *seventh Month* was to be kept with more Solemnity than any other of the *New Moons*, (yea, even than *that* of *Abib*) because it was their *New-years-day*: For *then*, besides that they were to *blow with Trumpets*, and offer the *special Sacrifices*, (as on other New Moons) they were *on this* to offer *extraordinary Sacrifices* over and above, as we may see *Numb.* 29. from 1. to 7.

First Day. Upon the *first day* therefore of the World God created the *highest Heavens*, and together *with them*, (as 'tis probable) the *invisible Host of Angels*, according to that of the Apostle, *Col.* 1. 16. *By him were all things created that are in heaven, and that are in earth, visible and invisible, all things were created by him and for him.* The *Psalmist* also speaketh to the same purpose, *Psal.* 148. 2. *Praise ye him all his Angels, praise ye him all his Hosts: let them praise the Name of the Lord; for he commanded, and they were created.* 'Tis true, *Moses* mentions not the *creation of Angels*; and the reason thereof possibly may be, that he intended (as it seems) to relate only *the Creation of things corporeal and visible.* God having therefore finish'd (as it were) the *Roof* of this glorious Building, he fell in hand with *this lowermost Globe*, consisting of the *Deep*, and of the *Earth*, (*all the Choire of Angels* singing together, and magnifying his most glorious Name, for this his *wonderful Work*, as we read *Job* 38. 7. *Then the Morning-Stars sang together, and all the Sons of God shouted for joy.*) The *Earth* (that is, the whole confused Chaos of Earth and Water) was now *without form*, and *void* of all *Herbs, Flowers*, and *Trees*, and all *living Creatures*; and was indeed nothing but a *great* and *deep miry Mass*, cover'd all over with *Waters* and *thick Darkness*: And the Spirit of God (*c*) the *Creator* and *Upholder* of all Creatures (*Psal.* 104. 3.) by his effectual quickning Power, moved upon, and gave virtue to that great *Mass* and *Heap*, whereby it was fitted and prepared for the subsequent Productions.

On the *middle of the first day* God created *Light*, (*d*) and sever'd it from the *Darkness*: so that whilst there was Light on *one side of the Deep*, there was *Darkness* on the *other*: And he called the one *Day*, and the other *Night*. And so *Darkness* being before *Light*, the *Darkness* or *Evening* (*e*) is reckoned the *beginning* or first part of the *Natural day* of Twenty four Hours. *Levit.* 23. 32. *From Even unto Even shall ye celebrate your Sabbath, &c.* *Gen.* 1. from 1. to 6.

Second Day. On the *second day* God created the *Expansum*, (commonly called the *Firmament*) *stretching out the Heavens as a Curtain*, and *spreading them out as a Tent to dwell in*, Isa. 40. 22. By the *Expanse* or *Firmament* (taken in a large sense) we are to understand whatever is contain'd in that *vast Space* from the *surface of the Earth* to the *uppermost Heavens.* For there are *three Heavens*: First, The *Heaven of Heavens*, the highest Heaven, called the *third Heaven*, 2 Cor. 12. 2. *I knew a man caught up into the third Heaven.* So Isa. 66. 1. *Thus saith the Lord, Heaven is my Throne, &c.* Secondly, The *Sky* or *Æther*, where the Stars are placed, which is called the *second Heaven*, or *Cœlum Stellatum.* Thirdly, The *Air* under it, which reacheth from *thence* to the *surface of the Earth* and *Water*, whereof there are *three Regions*. First, The *highest* or *uppermost*, which is clear and æthereal. The *second* called the *Middle Region*, where God hath placed the *Clouds*, [Job 26. 8. *He bindeth up the Waters in thick Clouds.*] And the *third* or *lower Region*, that wherein the *Fowls do fly*. Now *part of those Waters* of the *Deep fore-mentioned*, being lifted up by the Power of God, and spread *above*, and bound up in *thick Clouds*, whilst others were dispersed of here below, to make up with the Earth

one

c *Spiritus Sanctus vitali infuso Calore prolificam vim aquis largiebatur.* Menoch. d 2 *Cor.* 4. 6. God who commanded Light to shine out of Darkness.

e *In that phrase* of Moses, (*Gen.* 1. 5.) *The* Evening and the Morning were the first Day, *there is a* Synechdoche, *by which the* beginning *of the Night and of the Day is put for the* whole *Night and Day.*

one *Globe*, God was pleased to order that *that Expanse* or *lower Region of the Air*, [called *Gen.* 1. 20. *The open Firmament of the Heaven,*] should *divide* and *separate those Clouds* and *Waters above*, from those *beneath.* And accordingly the *Psalmist* cries out, *Psal.* 148. 4. *Praise him ye Heavens of Heavens, and ye Waters that be above the Heavens.* Thus God made a *separation* of the Waters *above*, from the Waters *beneath*, which are enclosed in the Earth, and with it make *one entire Globe.* But here is not added, (*God saw that it was good*) which yet is *doubled* on the *third day* (possibly because the *separation* of the Waters, *begun* on this day, was not perfected till the *third day*) and is only once repeated on each of the other *four days*, with addition of *very good* in the end of all. *Gen.* 1. from 6. to 9.

Third Day. On the *third day* God commanded *those Waters* that were *beneath* to run together into *one place*, and *the dry Land* to appear. This *confluence of Waters* he called *a Sea*, sending out from thence the *Rivers*, which were to *run thither again*, as *Solomon* speaks, *Eccles.* 1. 7. *All the Rivers run into the Sea, yet the Sea is not full: unto the place from whence they came, thither they return again.* And he caused the Earth to bring forth all kinds of *Herbs* and *Plants*, with *Seeds* and *Fruits* in perfection, which before were not in the Earth, nor could have been, except he had given power to the Earth to produce them: For there had not been *as yet* any of *those ordinary means* whereby the *Earth* is now made *fruitful*, viz. *Rain*, and *the labour* and *help of Man* (who was not *yet made*), neither had there so much as a *Mist* (*f*) gone up to *water* the Earth. Thus we see that God made *them all* by his own Almighty Power, and that before the *Sun* was created, that we might learn to ascribe the *Production of the Fruits of the Earth* to God *originally*, and not to the *Sun*. And thus he made ready all kind of *Food*, and *Provision* for the *living Creatures*, which he intended to create on the *sixth day.* But above all, he enriched the *Garden of Eden* (*g*) with variety of Plants. This *Garden* is by the Greek Interpreters call'd *Paradise*, and for the pleasantness of it made a *Figure of Heaven*, [Luke 23. 43. *To day shalt thou be with me in Paradise.* 2 Cor. 12. 4. *He was caught up into Paradise.*] In *this Garden* God planted *the Tree of Life, and the Tree of Knowledge of Good and Evil*: The *one* (as it should seem) to be a *Sacramental Sign* annexed to the *Covenant of Works* (which he intended to make with Man) assuring to him the continuance of his *Life* and *Happiness*, upon condition he performed *perfect Obedience* to the Will of his *Creator*; as the *other* Tree, namely, that of *Knowledge of Good and Evil*, should *signifie* and *assure* unto him *death* and *damnation* in case of his *disobedience*, [Gen. 2. 8. *And out of the ground made the Lord God to grow every Tree that is pleasant to the sight, and good for food. The Tree of Life also in the midst of the Garden, and the Tree of Knowledge of Good and Evil.*] The *Garden* being in the lower part of the Country of *Eden*, a River ran down out of it to *water* it, and from thence was parted into four *Capital Streams* or *Rivers.* The name of the *first* was *Phasis* (*h*), or *Phasi-Tygris*, which compasses the whole Land of the *Chaldeans*, where there is *excellent Gold*, and *Bdellium*, and the *Onyx*-stone. The name of the *second* is *Gihon*, which encompasses the *Arabian Ethiopia.* The name of the *third* is *Tygris*, that is it which goeth toward the East of *Assyria.* And the *fourth* is *Euphrates.*

f *Junius* reddit [(non *et*) *sed aut. Aut vapor ascendens è terra, &c.* Gen. 2. 6.

g *A Country in* Thelassar, *the upper part of* Chaldea, *as may be seen* 2 Kings 19. 12. Isaiah 37. 12. *(and is distinguish'd from another* Eden *by* Damascus *in* Syria, Amos 1. 5.) *and is Eastward from the Wilderness where 'tis probable* Moses *wrote his History.* Eden juxta Haran seu Charras.

h *See* D. More's Triplex Cabala.

Fourth Day. On the *fourth day* the *Sun*, *Moon*, and *Stars* were created, to make a difference between *Day* and *Night*, and to garnish the World. They were made also for *Signs* of Weather, for the causing *variety* and *different temperature* of Seasons, for setting *Periods* to *Days*, *Months*, and *Years*, and also to exert their *Influence*, *Vertue*, and *Efficacy* on *things below*, Psal. 104. 19. *He appointeth the Moon for Seasons, the Sun knoweth his going down*; that is, *where* and *when* he is to *go down* in all the *Seasons* of the Year. The *Sun* is the greatest of all the *heavenly Lights*, and the *Moon* is the *least* (except *Venus* and *Mercury*) of all the *Planets*, and is made *lightsom* by the *Suns* shining upon it, and so *by reflexion* shines upon the Earth. *Moses* therefore here speaks of the *Sun* and *Moon* as they appear to the *Eye* of *Man*, to which the *Moon* seemeth the *greatest Light* next to the *Sun*, because 'tis *nearest to the Earth* of all the *Planets.* *Gen.* 1, from 14. to 20.

On

Fifth Day. On the *fifth* day *Fiſh* and *flying Fowl* were created, and God bleſſed them, and commanded them to be *fruitful*, and *multiply*. The *Fowl* were created out of the *Waters*, and out of the *Ground* alſo, [Gen. 2. 19. *Out of the Ground the Lord God formed every Beaſt of the Field, and every Fowl of the Air.*] For though the *Waters* did at *firſt* bring them forth, yet there was in *thoſe Waters* of which they were made a mixture of *Earth*, and in *that regard* it might be ſaid that they were alſo *formed out of the Ground*.

Sixth Day. On the *ſixth day* God commanded the *Earth* to bring forth all ſorts of *Creeping things*, and *Four-footed Beaſts*. And laſt of all he made *Man*, the *Maſter-piece* and *Chief* of *all his Creatures here below*. His *Body* he made of the *Duſt* of the Ground, working it to ſuch a *Temper*, that it was fit Matter whereof to make the Body of Man: And by his Almighty Power he created and infuſed into *that* yet *liveleſs Body* a *living reaſonable Soul*, which being *inſtantly united to it*, (in a wonderful manner,) his Body was *quickned* and *enlivened*, which ſoon appear'd by the *Breath* in his Noſtrils; ſo *Adam* became a *living Soul*, that is, (by a *Synechdoche* of the Part for the Whole) a *living Man*: and his name was called *Adam*, becauſe he was made of *red Earth*. Thus we ſee *his Soul* was not, as *his Body*, made of the Earth, but created by the Inſufflation of God, and had its *immediate Original* from the *Father of Spirits*, Heb. 12. 9. Numb. 16. 22. Eccl. 12. 7. And to this purpoſe *Elihu* ſpeaks, *Job.* 33. 4. *The Spirit of God hath made me, and the Breath of the Almighty hath given me life. I have made the Earth, and created Man upon it*, ſaith the Lord, *Iſa.* 45. 12. Moreover this is farther to be remembred concerning the *Creation of Man*, That God created him *after his own Image*, which conſiſted *principally* in the *divine knowledge* * of his *Mind*, and in the *natural ſanctity* of his *Will*, and in the *Dominion* he gave him over the Creatures here below. And in making of *Mankind*, he made not only the *Males* after his *own Image*, but the *Females* alſo. *Adam*, preſently after he was created, had *all living Creatures* (by the Power of God) brought before him, as to a *Lord* appointed over them, and he gave them *Names* either *agreeable to their Natures*, or ſuch whereby they might be fitly *diſtinguiſh'd* one from the other. But though God had placed *Adam* in ſo delightful a *Paradiſe*, yet he ſaw that his Happineſs would be *imperfect*, except he had a fit Companion: Therefore, to the *high commendation* of Matrimony, the Lord ſaid, *It is not good for Man to be alone; I will make him an help meet for him:* And accordingly caſting him into a *deep ſleep*, and taking *one of his Ribs* out of his Side whilſt he ſlept, he faſhion'd it into a *Woman*, and gave her to him for a *Wife*. Whereupon *Adam* ſaid, *This is Bone of my Bone, and Fleſh of my Fleſh.* Then God eſtabliſhing a *Law of Marriage* between *Man* and *Woman*, [Matth. 19. 4, 5. *He that made them at firſt, made them Male and Female; therefore ſhall a Man leave Father and Mother, and cleave to his Wife, and they twain ſhall be one Fleſh.*] He *bleſſed them*, and ſaid unto them, *Increaſe and multiply, and repleniſh the Earth, and ſubdue it*, Gen. 1. 28. that is, Keep it in a State of *ſubjection* to you: For he had given them *Dominion* over all living Creatures here below, and for them he had provided a large proportion of *Suſtenance* and *Food* (*i*) to live upon, namely, the *Fruits* of the Earth; But to *Man* and *Woman* (as 'tis probable) he allowed *liberty* to eat *Fleſh*. For though, *Gen.* 1. 29. only *Herbs* and *Fruits* are mentioned as given them *for Food*, and *Living things* are not mentioned as given for *Meat*, as after the *Flood* they were, [Gen. 9. 3. *Every moving thing that liveth ſhall be meat for you, even as the green herb have I given you all things*;] yet we may alſo take notice, that neither *Corn*, nor *Bread*, nor *other things* are named, which no doubt were *in uſe* before the *Flood*: And *Abel* being a Keeper of *Sheep*, ſurely he did not keep them that their Bodies might only *rot* above or under ground. And Mans *Body* being in a *decaying* condition ſince the *Fall*, ſtood in more need of *nouriſhing Meats*, than while he abode in *Innocency*. Neither were the *Herbs* or *Fruits* of that *vertue* for his nouriſhment *after* the *Curſe*, as *before*. Neither is it *likely* that *Man* ſhould be barr'd ſo *needful a nouriſhment* as *Fleſh* or *Fiſh*, for ſo long a time as till *after the Flood*, becauſe they were not (poſſibly) *ſo neceſſary* for him in the time of *Innocency*, nor expreſſed

* Col. 3. 10. Epheſ. 4. 24. Gen. 1. 26.

(*i*) *What Food they were to live upon at firſt: But after the Fall Beaſts and Birds of Prey, and Fiſhes, devoured one another.*

ſed by name for his Food at the time of his Creation. Beſides, ſeeing *after the Fall* the Creatures were killed that their Skins might be for *Cloathing*, and were offered in Sacrifice to God even by *Righteous Abel* himſelf, it is not to be imagin'd but that they did *eat of the Fleſh of them*, as in *Sacrifices* was *uſual*. And therefore for *thoſe uſes* the diſtinction of them into *clean* and *unclean* was made, even *before the Flood*, and ſeven of the *clean* reſerved for *Sacrifice* and *Food*, whereas *two* ſufficed of the *unclean*, for preſervation of the *kind*, as we ſee, *Gen.* 7. 2. Moreover, had they not made uſe of *Cattle* for *Food* in thoſe 1600 *Years* before *the Flood*, the *Earth* would have bin *over-burdened* with their vaſt *increaſe* and *numbers*. And the words of our Saviour reflecting upon the *Old World* for their inordinate *eating and drinking before the Flood came on them*, [Mat. 24. 38.] implies rather an *abuſe* in the *exceſs*, than an *abſtinence* from the uſe of *Fleſh*, and other *delicacies*. And ſo much by way of *digreſſion* concerning that particular. But to return, *Sin* being not yet entred into the World, God *beheld all his Creatures that he had made*, and approved them all as *very good*.

Gen. 1. from 24. to the end.
Gen. 2. from 18. to the end.

Seventh day. On the *ſeventh day* God having finiſhed the *Works* which he intended to *Create* (the *Generations* and *Originals* whereof have bin before deſcribed.) He then reſted from all Labour, and ceaſed from further creating any thing, and *bleſſing that day and hallowing it*, (that is, exalting it above other days, and ſetting it apart to an holy uſe) he appointed and conſecrated it for a *Sabbath*, becauſe therein *he reſted*, and (as it were) *refreſhed himſelf*, as we read *Exod.* 31. 16. *Wherefore the Children of* Iſrael *ſhall keep the Sabbath to obſerve it, throw out their Generations, for a perpetual Covenant: It is a ſign between me and them for ever. For in ſix days the Lord made Heaven and Earth, and on the ſeventh day he reſted, and was refreſhed.* This is ſpoken indeed of *God* in alluſion to the manner of men. (*For the Creator of the ends of the Earth fainteth not, neither is weary*, Iſa. 40. 28.) But yet *this being alledged* as the *reaſon* of the *Sabbath* [Exod. 20. 11.] ſhews it to be inſtituted *before the Fall*. Now if God thought fit to injoin *man* to ſet apart *one* day in *ſeven* from the works of his Calling, even in the ſtate of *Innocency* (when he had no ſin in him) that *on that day* he might converſe with his *Creator* more *immediately* in *holy Duties* and *Exerciſes*, how much more needful is ſuch an *Ordinance* to us now in this *Corrupt Eſtate*, who have need of all helps to draw us nearer unto God? And accordingly we find a *Seven-days-Sabbath* kept and obſerv'd *before the giving of the Law* on Mount *Sinai*, as is plain from *Exod.* 16.

Gen. 2. 1, 2, 3.

SECT. II.

After the *firſt Week* of the World was ended, God brought (as it ſeemeth) the *New married Couple* into the *Garden of Eden*, giving them command to *dreſs* and *keep* it. And having made them *upright*, *holy* and *happy*, and *written his Law upon their hearts*, he was pleaſed to confer this further *favour* and *honour* upon them to *enter into the Covenant* (*k*) *with them*, promiſing thereby to *continue them in this happineſs which they now injoyed*, provided they would *forbear to eat of that one Tree* in the Garden, which he called *the Tree of Knowledge of good and evil*. Before *this Covenant*, God had not promiſed to continue *Man* in this happy Condition wherein he had made him, though he ſhould never have ſinned. And nothing hindred, before *this Covenant* was made, but God might have *annihilated* man, though he had not offended. But *by this Covenant* God was pleas'd freely and graciouſly to bind himſelf to *Continue* man in *his preſent happineſs*, provided he continued *in his Obedience*. And thus the Lord was pleaſed to arm mans *mutable Will* againſt *falling*, both by the *great reward* promiſed in caſe of his *Obedience*, and the *great evil* threatned, in caſe of his diſobedience, Gen. 2. 16, 17. *And the Lord God commanded the man ſaying, Of every tree of the Garden thou mayſt freely eat, but of the tree of Knowledge of good and evil thou ſhalt not eat of it, for in the day thou eateſt thereof thou ſhalt ſurely die.* But the *Devil* (*l*) having himſelf *apoſtatiz'd* from God, and fallen from his own happineſs wherein he was created, he *envied* our firſt Parents *theirs*, and preſently contriving and deſigning to draw them into Tranſgreſſion againſt God, & ſo to *ruine*

(*k*) See more concerning this Covenant in my *Supplement to Knowledge and Practice*, pag. 64, 65, 66.

(*l*) See Joh. 8. 44. 2 Pet. 2. 4. Jude v. 6. 1 Joh. 3. 8.

ruine them, he thereupon makes choice of the *Serpent* for his *Instrument*, of which, 'tis probable there were *divers sorts* created, and some of them of *great bigness*, and *specious* and *beautiful to the eye* by a comely mixture of various colours, and such as *then* (as it seems) did *bear their bodis aloft*, and went *upright*, and were of *great subtilty* and *cunning*, and possibly of *much more* at *that time* than *since the Fall*. This *Instrument* the *Devil* makes choice of, and (as it seems) opened his *mouth* and caused him to speak *articulately* (as an *Angel* did the *mouth* of *Balaam*'s Ass, *Numb.* 22. 28.) or else he spake *in him* to *Eve*. And at the first onset he asked her whither *God had forbidden them* to eat of *any tree* in the Garden? *Eve* not knowing now (as 'tis probable) the *fall of Angels*, nor suspecting any evil to be in the World, did without any apprehension entertain conference with the Serpent. And accordingly she tells him, *They might eat of the trees of the Garden*, but one *tree* God had expresly *forbidden* them; *that tree* they might not *eat of* nor *touch* (*so she heightens the prohibition*, to put the greater obligation on her self to forbear it) under the severe penalty of *Death*, which would certainly be inflicted on them, if they did *transgress*. The *Devil* tells her no such thing would *ensue*, * but contrarily upon the *eating of this Fruit*, *their eyes would be opened*, and they should suddenly attain to a *high degree* of *Divine Knowledge* and *Wisdom*, in a manner *equal* to *that* of God himself. And therefore he insinuates as if God out of envy to them had forbidden them the *use of this tree*. And wresting to *a wrong sense* the *name of the Tree*, He represents *knowing good and evil* as a *state of Perfection*, but well knew that *upon the eating thereof* they should soon have a *woful experimental knowledge of good and evil*, and that they should know *good* by the *loss* of it, and *evil* by the *sense* and *feeling* of it. 'Tis possible *the Serpent* being subtile by Nature, and instigated by the Devil to do it, might as a *very officious Instrument* of his, *pluck some of the fruit of this Tree*, and *eat* of it in the presence of *Eve*, thereby to shew her that the *eating of it* did not *hurt* or bring *death* upon Him, and why then should *She fear* it would do so upon *Her*? And possibly he might pluck some of the *Fruit* and *offer* it to her, and tempt her to eat thereof. But howsoever it was, *Eve* (being Won upon by *these fine insinuations*) began to doubt of the truth of Gods *threatning*, concerning *eating of this tree*, and possibly being tickled also with a *secret desire*, and *affectation* of an *higher estate* and greater knowledge, which she hoped to attain unto thereby, and seeing also *the tree* to bear a *pleasant Fruit* to look upon, she did venture to *eat of it* (without consulting *her husband* first as she should have done) and then *having eaten her self*, 'tis like *she was very importunate with her husband* to *eat* also (as appears from *Gen.* 3. 17.) which *He* (out of his great affection to Her) did at last *comply with Her in*. But presently after *they had thus eaten*, their *Eyes were opened* (as the *Devil* (*m*) told *Eve* they should be) but after *another manner* then he had *suggested*. For now their *Consciences were enlightned*, and they saw the *enormity of their sin*, and the *woful misery* into which they had brought *themselves* and *their Posterity*. Now they saw they were *naked* both in *Soul* and *Body*, and that they were *bereaved of the Image of God*, deprived of *the glory* in which they were created, and subjected to *inordinate Lusts*. Now their *bodily Nakedness* was *shameful* to them, which was not *so* before, * and they were fain to *ty together Figg-Leaves*, and so make themselves Aprons to cover their nakedness. Our first Parents having thus wofully transgressed, the *Lord* now came and walked in the Garden towards the cool of the Evening, and whither appearing *in a visible shape* (as *our Saviour* did often in the Old Testament, as a *prælude* of his Incarnation) or *otherwise without it*, yet he made *his Voice* to be heard by them. They being *Conscious of their sin*, and *fearing the Majesty of God*, and being strucken with horrour and amazement, knew not what to do, and therefore ran and hid themselves among the *trees* of the

* And so he was a lyar, and the Father of it, *Joh.* 8. 4.

(*m*) The *Devil* having made this *great* and *fatal Conquest* of our first Parents by the *Serpent*, it seems he much applauded himself therein, and therefore would be worshipped among the *Heathens* in *that shape*. Hence that direful Custom that the *Priests of Bacchus* must at their Initiation *Serpentibus Coronati*, *Evam*, *Evam*, *ingeminare*. Whence *Bacchus* is by the Poëts called *Evios*. So also *Æsculapius* was worshipped under the shape of a *Serpent* at *Epidaurus*. *Salutifero mitis Deus incubat angui*, says the Poët. Much more might be brought out of *Clemens Alexandrinus* in *Exhortatione ad Gentes*, and out of *Eusebius de præparatione Evangelii* upon this Argument, to shew the Devils *Tyranny* over the *poor Pagans*, in *this very shape*, the shape of a *Serpent*. But I do not wonder so much that the *Heathens* were so deluded by him. Since I read what *Austin* in his Book *de Hæresibus* reports of *certain* ancient *Hereticks* amongst the *Christians* called *Ophitæ*, who (says he) *adorant Serpentem* (*per quem Eva fuit decepta*) *tanquam is esset Christus*; *Et panem Cænæ Domini non prius Sanctificatum esse putant*, *quam Serpens ille evocatus lambat*, *& attingat eum sive deguslet*. See more in *Danæus*'s Notes upon him.

* Ch. 2. 25.

the Garden. God calls to *Adam*, *Adam where art thou?* He comes trembling, and says *he heard his voice* indeed, but he *hid himself* because he was *naked*. Observe here, how he begins to *shuffle* at the very first. He imputes his *hiding himself* to his *nakedness*. He should have said, *they had grievously sinned*, and so as *guilty persons* were afraid to appear in the presence of a *righteous* and *powerful* Judge. The *Lord* answers him, *Thou wert naked before without fear or shame*, [Gen. 2. 25.] whence comes it that thou art *now* ashamed? Hast thou *eaten* of the *Tree* I forbad thee? *Adam* shifts it off from *himself* to the *Woman*, saying, *The woman which thou gavest me* perswaded me to it, and I *did eat*. Then the *Woman* was call'd and examined; she *shifts it off* from *herself* to the *Serpent*, saying, The *Serpent beguiled me and I did eat*. They having no more to say for themselves. Then the Lord *gave Sentence* upon *all three*. First, He sentences the *Serpent* because he had been *so officious an Instrument* of the Devils in the seduction of our *first Parents*, that *He should be cursed above all Cattle*, and whereas before his *natural gate was otherwise*, and the *green leaves* were appointed to him for *food* as well as to the *other Cattle*, [Gen. 1. 30.] now he should *go on his belly*, and *breast*, and that with *more pain* and *difficulty* then other *creeping things*, and should *feed on the dust of the earth*. And beside the *natural antipathy* that should be between *Mankind* and *Serpents*, there should a *more remarkable enmity* appear betwixt *Christ* (who should in the *fulness of time be born of a Woman*, [Gal. 4. 4.] and *all true believers* that should be Members of him) and *the Devil*, and *his Angels*, together *with all the wicked*, who are *His Seed* and *Off-spring*, (Joh. 4. 44. *You are of your Father the Devil*, *&c.* [And that *the Messias*, the *promised Seed of the Woman* should *bruise the Devils Head*, that is, *destroy his Kingdom*, and thorow the *merit of his Death* and *efficacy of his Spirit* dispossess the *Devil* of *all his power*, and *tread him under his Churches feet*, [Heb. 2. 14. 1 Joh. 3. 8. Joh. 12. 31.] And that the *Devil* should *bruise his heel*, that is, assault *Christ* himself with temptations, and *his Members* with various troubles, which to *Him* and *them* should be but as *the bruising of the heel*. So that *the Devil* and *his Seed* should persecute *Christ* and *his Church* and Members, but never be able to extirpate or destroy them. 2dly, He Sentences the *Woman*, that *she* should have many troubles and sorrows accompanying her *Conception*, viz. *faintness*, and *sick fits*, and *perils of abortion*, and should have *many troubles* and *sorrows*, in *breeding*, *bearing*, *bringing forth*, and *bringing up* her Children. And further, that *her desire should be subject to her husband*, and upon *his will* and *pleasure* it should depend, and she should be obliged to bend to her *husbands will*, and he should have *Dominion* over her, and *power* to command Her, which would be *now*, (by reason of the corruption of her nature) oftentimes *troublesome* and *irksome* to Her, whereas in the state of *Innocency*, it would have been pleasing and delightful.

3ly, He passes Sentence on the *Man*, because he *had hearkned to the voice of his Wife*, the *Earth* should be accursed for his sake; so that he should not sustain himself upon it, but with a great deal of *toil* and *trouble*; *Thornes* and *Thistles* it should bring forth to him *in abundance*, and he must now eat of such *herbs* and *fruits* as the Earth *by tillage* and husbandry would produce, but not any more of the *herbs* and *fruits* of *Paradise*. With *labour* and the *sweat of his brows*, he must *eat his bread*, and *get food* and *nourishment*, till *he die*, and *his body* return to *dust* out of which it was at first form'd. Thus we have seen how God was pleased to *relax* his *own Law*, and to *reprieve our first Parents*, and not to execute the *Sentence of Death* immediately upon them. For our *infinitely-wise* and *gracious God* foresaw how he could *bring good out of this great evil*, and make *this fall* of our *first Parents* tend to the manifestation of his *own justice* and *mercy*; whereas had he instantly *destroyed them*, He had put *an end* to the World *as to mankind*, and must have made a *new stock* and *race of men* if he would be *glorified* by them. God therefore in his infinite Wisdom and Goodness immediately made *another Covenant* with our *first Parents*, viz. *a Covenant of Grace*, giving them this glorious promise, *That the seed of the Woman should bruise the Serpents head*, which imported that *all repenting Sinners*, who should *unfeignedly believe* in this *Seed of the Woman*, should not *perish*, but *have eternal life*; And all that would desperately go on in their sins, not regarding *this Saviour*, should be damned and perish everlastingly. *These Sentences* being passed, *Adam* called the name of his Wife *Evah*, because she was then *ordained* to be the *Mother* not only of all *Men* and *Women* that should live a *natural life*, but of those that should live a *spiritual life by faith* (*n*) *in her Seed*, namely, *the promised Messias*.

(*n*) So *Sarah* was afterward call'd the *Mother of the faithful*, 1 Pet. 3. 6.

Now the *day* on which our *first Parents* fell, seemeth to have been the 10*th day* after the *Creation* of the World; *which day* (probably in Remembrance of *so remarkable a thing*, which brought so much misery on Mankind) was appointed afterwards by God himself for the *most solemn yearly Fast*, and the *day of Atonement*, wherein *all Strangers* as well as *Home-born people of the Jews*, were commanded to *afflict their Souls*, under *this severe threatning*, that *every man who did not afflict his soul that day, should be destroyed from among the people*, Levit. 16. 29. & Ch. 23. 29.

SECT. III.

SIn being now come into the World, God teacheth *Adam* and *Eve* the *Rite of Sacrificing*, and how to cloath themselves with the *Skins* of the sacrificed Beasts; so *that the first thing* that dieth in the World is a *Sacrifice* or *Christ in a Figure*. (o) Then the Lord *upbraiding* our *first Parents* for their vain Imagination and thinking *by eating of the forbidden fruit, to become like unto God*, in an *ironical way*. He says, *behold the Man is become like one of us, to know good and evil*, meaning that *by their sin they were become most unlike Him*. And *upbraiding* them also in like manner, for the *certainty of Death* they had brought upon themselves, and lest they should flatter themselves that they might now *take of the tree of Life, and eat and live for ever* (as they had flattered themselves about the *other tree*.) He *ejects* them out of the *Garden of Eden*, and set *Cherubims* with a *fiery flaming Sword* to keep the way leading to the *Tree of Life*, to shew them they had *now no right to it*, nor might meddle with *that Sacramental Seal of Life*, having by their *Disobedience* and *Sin* made themselves justly *liable to Death*.

(o) Thus He was a *Lamb slain from the beginning of the world*, Rev. 13. 8. not only in *Gods decree*, but in a *Type*.

Gen. 3. from 21. to the end.

SECT. IV.

ADam being now *expell'd Paradise*, and appointed to *till the ground*, begat of his Wife *Cain* and *Abel*, though in *what Year* of the World is not expressed. *Cain* was the first of all Mortal Men that was born of a Woman, And next to him *Abel*. *Cain* was a *tiller of the Ground*, and *Abel* a *keeper of Sheep*. In *Cain* evidently appeared the *poyson* the *Devil* had breathed into fallen Man. And in *Abel* the Grace which is given to Gods people *in* and *thorow Jesus Christ*. In process of time *they both Sacrifice*. *Cain* of the *fruits* of the Earth, *Abel* of the *firstlings* of his Flock, and of the *fat* and best thereof. And *by Faith* Abel *offered a more excellent Sacrifice then* Cain. *By which he obtained witness that He was Righteous*, Heb. 11. 4. For God shewed by some *outward visible sign*, that he had *respect to* Abels *Sacrifice*, (either by *firing* (p) *it from Heaven*, as some conceive, or some *other way*) but despised *wicked Cains*. This much *incensed Cain*. Whereupon the Lord tells him that he had no reason to be *thus angry*, For *if he did well* he should *surely be accepted*; but if *he did ill*, the *punishment of his sin* would lie watching at his door to seize upon him. And further to *allay his anger* towards his Brother, He tells him that *Abels desire* should still be *subject to him* as to *the first born*, and He should be content that *He* should be prefer'd before him. See *Ch.* 2. 16.

(p) See Levit. 9. 24. Judg. 6. 21. 1 King. 18. 38.

But *Cain* notwithstanding being *implacably angry* with his Brother, meeting him one day in the Field, He *slew him*. Having committed this Execrable Murder, God calls to him, and asks him, *Where his Brother was?* He answers, *I know not. Am I my Brothers keeper?* Then the Lord tells him that the *Voice of his Brothers blood cryed unto Heaven for vengeance against him*, and that He had drawn down upon himself by his hainous transgression *this punishment*, that the *Earth* that receiv'd his Brothers blood should *plague* him, by being *unfruitful* under all his pains of husbandry, and that he should be a *Fugitive* and a *Vagabond* on the Earth. *Cain* being thus *sentenced* was presently seiz'd with a great *terrour* and *fear*, and vented the *anguish of his Soul* in such *expressions* as these; *My punishment is greater then I can bear.* Behold, *O Lord, thou hast driven me out this day from the face of this Earth* and *Land where I now dwell with my Parents, and Kindred*; and *I shall be hid, as it were*, and *shut up* and *excluded from*

from thy Grace and Favour, so that thou will not vouchsafe any *gracious glance* towards me, nor accept of *any oblation* from me; and I shall be in a *continual fear* that *every one that meets me will slay me*. And indeed *Seth* being born soon after the murder of *Abel*, and in the 130*th Year of Adam*, in *that space* of time so many might be born as might justly occasion *Cain's guilty Conscience*, to suspect that every one that met him would kill him. But God tells him, He might be *secure as to that*, for he would have him preserv'd alive as a *miserable Spectacle*, to terrifie others from *that hainous Crime* of Murder. And accordingly he would set a *mark* upon him (possibly some *strange trembling of his head*, or some *frightful ghasty look*) which would make him a *horrible Spectacle* of Divine Vengeance to terrifie others from so *detestable* a Crime. And whosoever should slay him thus *marked*, and do unto him as he had done to his Brother, more then a *single Vengeance* should be taken of him, *Gen.* 4. 15. (q)

(q) *Seven-fold*, that is *manifold* according to the usual expression of the Scripture. See *Psal.* 12. 6. & 79. 12. *Job* 5. 19. *Prov.* 16. 25.

The Lord having (and probably in a *visible Apparition*) thus sentenced *Cain*, as soon as he was got out of the place where God manifested his presence, He fled as a *banished man* from his Native Soil, and the Land where his *Father* dwelt, to a Land *East of Eden*, which afterwards (from his wandring there) was call'd the *Land of Nod*. Sometime after his *Wife* bare him a *Son*, whom he named *Enoch*, and in process of time *He* and *his Posterity* (r) beginning to build a *City* in that Country, He called it by his Sons *Name*.

(r) If *Abraham's* Posterity in less then 400 years amounted to six hundred thousand persons, how many might *Cain's* Posterity be ere he built this City?

Unto *this Enoch* was born *Irad*, unto *Irad Mehujael*, unto *Mehujael Methusael*, and unto *Methusael Lamech*.

This *Lamech* (being a Branch of that *wicked root* of *Cain*) bringeth into the World the Abomination of *Polygamy*, or having more Wives at once than one. For He took to himself *Ada* and *Zillah*. By the *former* he had *Jabal*, who *first invented* (at least among *Cain's* Posterity) the use of *Tents*, and taught the right ordering of the *Flock*; and *Jubal* who invented *Musical Instruments*, such as the *Harp* and *Organ*. By the latter, *viz. Zillah*, He had *Tubal-Cain*, (s) who wrought in *Brass* and *Iron*; and *Naamah* who (they say) (t) found out the way of ordering *Wooll*, and of *Carding* and *Weaving*.

(s) Ex quo *Gentibus* Dei *Vulcani* nomen.

(t) Hartman.

This *Lamech* presuming possibly upon the strength of his Family, and priding himself in the *Arts* invented by his *Sons* (especially by *Tubal-Cain*, who was an Artificer in *Brass* and *Iron*, and possibly made *Swords* and such Instruments of War.) He thought himself able to *resist*, and *oppose* any that should offend Him. Therefore in a *boasting vanting fashion* he speaks thus to *his wives* (who seemed afraid of him, lest his *fierce* and *boisterous humour* should expose him to danger,) *Fear ye not* (my Wives) *concerning me. For if any man should attempt to set upon me, I would slay that man* by my wounding him, and though a *young man*, I would *dispatch him* by my hurting him. * And if *Cain* a *Fratricid* shall be avenged *seven-fold*, surely *Lamech* (that kills a man in his own defence) shall be avenged *seventy* times *seven-fold*.

* Vide *Frid.* in loc. pag. 36.

Gen. 4. from 1. to 25.

SECT. V.

AFter the death of *Abel*, *Adam* begat *Seth* in *his own likeness*, and after *his own Image*, (u) that is, *such* as he himself now *was*, namely *sinful*, and not *such* as he was *created*. *Seth* was born in the 130*th* Year of *Adam*. In the *Race* of *Seth* the account of Years is carried on from the *Creation* to the *Flood*. And among these (as it seems) *principally* the *true worship* of God was maintained, which by the *Race* of *Cain* was very miserably *corrupted*. To *Seth* at the age of an 105 Years a *Son* was born, whom he called *Enoch*, that is, *sorrowful*, intimating thereby the *woful* and *lamentable condition* the World was in *at that time* by reason of the *corruption* and *wickedness* that was found in the *Progeny* of *Cain*. However *Seth* and his *Off-spring* did *then* more *openly* and *solemnly* set up and establish the *Worship of God* than formerly it had been. Whence it came to pass that *they* that *persisted* in *that way of Worship* were known by the Name of the *Children of God*, * and *they* who *forsook God*, and *his sincere Worship* were called *the Children of Men*, Gen. 6. 2.

(u) Yet God was still the *Father* and *Creator* of the *Spirits* of all Flesh, *Heb.* 12. 9. *Numb.* 16. 22.

* Deut. 14. 1.

Gen. 4. 25, 26.

SECT.

SECT. VI.

Enoch being ninty years old begat *Cainan: Cainan* when he was 70 begat *Mahalaleel*, *Mahalaleel* at 65 years old had *Jared* born to Him. *Jared* at 162 years old had *Enoch* born to him. *Enoch* at 65 years old had *Methuſalah* born to him.

Methuſalah at 187 had *Lamech* born to him.

Now *Adam* the Father of Mankind *died*, when he had lived *nine hundred and thirty years*. *Seth* the Son of *Adam* died when he had lived 912 years.

Noah, the tenth from *Adam*, was born when his Father *Lamech* had lived 182. And his Father propheſied of him, that he would be a man of *eminent Piety*, and *ſuch a Son* as would much comfort *his Parents*, notwithſtanding all the *miſeries*, *labours*, *troubles* and *ſorrows* which *Sin* had brought upon Mankind, and notwithſtanding the *many Evils* they met with in *that wicked* and *uncomfortable* time.

Enos, the third from *Adam*, died when he had lived 905 years.

Mahalaleel, the fifth from *Adam*, died when he had lived 895 years.

Jared, the ſixth from *Adam*, died when he had lived 962 years.

As for *Enoch*, the ſeventh from *Adam*, He was a very *holy perſon*, one *that walked with God*, and followed not the wickedneſs of that Age, but with great courage ſet himſelf againſt it, and being a *Prophet* (as we read *Jude v.* 14, 15.) He plainly told them of, and ſet before them the *day of Judgment*. *Behold the Lord cometh with ten thouſand of his Saints to execute judgment upon all, and to convince all that are ungodly of all their ungodly deeds which they have ungodlily committed, and of all their hard ſpeeches which ungodly ſinners have ſpoken againſt him.* I ſay *this holy Perſon*, God was pleaſed to *tranſlate immediately into Heaven* (*x*) (not ſuffering him to *die* as other men ordinarily do) when he had *lived as many years* as there are *days* in our Year, *viz.* 365. Thus it pleaſed God to ſhew to *that Age* that there was a *future Cœleſtial State of Bliſs* and *Happineſs* that good men both *in Soul and Body* ſhall enjoy hereafter.

(*x*) *Per Enochi migrationem beatam patet nimium eos falli qui in hujus mundi cœno ſpem univerſam defigunt, ut æternitatis cognitione ex animis omnino deleta.* And beſides this inſtance *before the Law* we have a like example of the tranſlation of *Elias* after the *giving of the Law, &c.* 2 Kings 2. 11.

Gen. 5. whole Chapter.

SECT. VII.

IN the 480*th* Year of the life of *Noah*, the Lord ſeeing that the *generality* of the World had corrupted *their ways*, and that the *Profeſſors* of his *true Worſhip* (namely, the *Poſterity of Seth*) without any regard to their *Profeſſion*, had ſcandalouſly and promiſcuouſly (*y*) married with the *Daughters* of the profane Race of *Cain* (who were meer natural unregenerate men) and that they had taken to them *Wives* according to the *liking of their Eyes*, without any regard to *Piety* or *Virtue*. God being highly provoked with this Generation *for this* and *their other great Enormities*, He declares that having now a long time *ſtrove with them* both by *outward Preaching* and Admonitions of the *pious Patriarchs*, as alſo by the *inward Convictions*, and *bleſſed motions* of his own Holy Spirit, He ſhould not now continue to *ſtrive with them*, for he perceived they were *fleſhly* (*walking after their own luſts* (Jud. v. 16.) and not like to reform and amend. However of his Mercy he would try them once more, and would allow them the ſpace of an 120 Years to repent in. * If no *amendment* appeared in that time, He determined by an *Univerſal Deluge* to deſtroy from the Earth *Men* and *Beaſts*, and *creeping things*, and the *Fowls of the Air*. 'Tis alſo recorded, that there were in *thoſe days Men* of *huge ſtature and ſtrength* far beyond others (ſuch as *Og*, and the *Anakims* afterwards in *Moſes*'s time, *Numb.* 13. 33. and *Goliah*, and *Iſhi-benoth* in *Davids*, 2 Sam. 21. 16.) who being admired for their bodily ſtrength, preſumed to oppreſs others. For the *Curſe of God* following thoſe *unequal Matches* of the Children of *Seth* with the Children of *Cain*, many of their ſeed became ſuch *Gyants*, namely *fierce* and *cruel* men, and played the *Tyrants* over thoſe among whom they lived. God therefore ſeeing the wickedneſs of Man to be ſo exceeding great on the Earth, and that *his mind* was a *Mint of evil Imaginations*, and *his Heart a Sink of evil Affections* (whereby they evidenced the great depravation of mans Nature by the

(*y*) Gods Law afterwards forbad ſuch *Marriages* with ſuch as were out of the Church, *Deut.* 7. 3, 4. *Exod.* 34. 16. 2 Cor. 6. 14.

* 1 Pet. 3. 19, 20.

the Fall) it *repented the Lord* that he had made Man; that is (ſpeaking of himſelf after the manner of men) He declares *He intended now to do what men that repent, and are grieved for what they have done, are wont to do*; namely, to *deſtroy the works of his own hands* from off the Earth, Therefore he ſpeaks thus of *himſelf* to the men of that Generation, both that he might *ſtoop to their Capacity*, as alſo ſhew unto them the height and hainouſneſs of their ſins which had provoked Him to deſtroy ſo *great a part* of thoſe Creatures, which he had made for his own Glory, and particularly *Man*, from whom he expected more eminent Honour and Service. But though God was ſo highly offended with the *generality* for their *wickedneſs*, yet *Noah* being a *juſt man*, and *upright in his Generation*, and *one that walked with God*, found Grace in his ſight, and being a *Preacher of Righteouſneſs* * to that *wicked Age*, the Lord was graciouſly pleaſed to make choice of *him* and *his Family* to be a *remnant* and a *ſeed* out of which *Mankind* and *his Church* ſhould be increas'd and propagated.

* 1 Pet. 2. 5.

Gen. 6. from 1. to 14.

SECT. VIII.

NOah firſt began to ſet his mind to the propagation of an Off-ſpring, when he was 500 years old, *Gen.* 5. 32. To whom was born firſt of all *Japheth*, Gen. 10. 21. His ſecond Son was *Sem*, being two years after the Flood, an 100 *years old*, *Gen.* 11. 10. His third Son was *Ham*. God ſeeing that *all Fleſh*, that is, *all mankind had corrupted their ways*, and that the *Earth* was filled with violence, through the wickedneſs of the Children of men, he tells *Noah*, that *the end of all Fleſh was come before him*, that is, that the *time of their deſtruction was at hand*, and he would deſtroy them from off the Earth.

And accordingly he now commands *Noah* to *build an Ark* of Gophir-wood, and to make it 300 Cubits (*z*) long, 50 broad, and 30 in height, appointing him to make it *three ſtories high*, with ſeveral Rooms in it, pitching it within and without. So that the *length* was to be *ten* times more then the *height*, and *ſix* times more than the *breadth*, reſembling ſomething (as to the faſhion of it) a mans *Coffin*. Into this Ark *Noah* was commanded by God to take *his Wife*, and his *three Sons*, and *their wives*, with ſome of *all living Creatures*, which ſhould by *his inſtinct*, and *moving*, come unto him *of their own accord*, without his Care. The *clean Beaſts*, * and *Fowls* ſhould come by *ſeven*, and the unclean by *two*: And with *Noah* God makes a *Covenant* to *preſerve Him* in caſe he truſted in Him, typifying thereby *the ſpiritual preſervation* and *ſalvation* of *true Believers* by *Chriſt* from the Deluge of Gods wrath, 1 *Pet.* 3. 20, 21. *Heb.* 11. 7.

But the *old World* in the mean time (void of all fear and ſenſe of danger) followed their old Courſe, and went on *eating* and *drinking*, *marrying*, and *giving* in *Marriage*, Math. 24. 38.

Gen. 6. from 14. to the end.

Gen. 7. 1, 2, 3.

(*z*) Underſtand *Sacred Cubits*, which were *double* to the *common*, as appears by comparing the 1 *Kings* 9. 15. with 2 *Chron.* 3. 15. ſome underſtand hereby the *geometrical Cubit ſix times* as long as the *common Cubit*. And thus we may eaſily conceive the *capacity* of the Ark to be fully ſufficient to hold whatſoever was to be contained in it. And no doubt God inſtructed *Noah* as to the *quality* and *quantity* of Proviſions, that he was to provide, for all that were to be in the Ark.

* Here is a diſtinction of *clean*, and *unclean* Beaſts, and *Fowls* in *Noah*'s time, and was inſtituted in all likelihood ſoon *after the Fall* of Man, long before *Moſes*'s time. The uſe of the *ſeventh* of the clean Beaſts and Fowls was for Sacrifice, *Ch.* 8. 20. Of the other *ſix* either *four* muſt be for *meat*, and the other *two* for preſervation of ſeed. Or *four* of thoſe *ſeven* might be for *encreaſe* of thoſe *Beaſts* and *Fowls*, which were of moſt uſe and comfort to Mankind, and the other *two* for preſent food, and the *ſeventh* for Sacrifice.

SECT. IX.

METhuſelah, the *eight from Adam*, died in the *969th Year* of his Age, and ſo outwent all men in *length* of life, *Gen.* 5. 27. *Lamech*, the *ninth* from *Adam* died when he had lived 777 years, *Gen.* 5. 31. On the 10*th day* of the *ſecond month*, in the Year of the World, 1656. and in the *ſix hundredth* year of the life of *Noah*, God commanded him, that he ſhould provide himſelf to enter into the *Ark*, and take the *living Creatures* into it that ſhould be preſerved in it.

Upon

(a) Ferunt eum duabus columnis uni latericiæ, alteri lapideæ cœlestium rerum scientiam inscripsisse, è quibus lapideam suo tempore superfuisse narrat Josephus in Syriâ.

Upon the 17*th day* of the *same month Noah*, (a) and *his Wife*, and *Children*, and the *living Creatures* of all sorts being entred into the *Ark*, the *Lord shut him in*, that is, either by the *ministry of Angels*, or his own immediate power caused the *door* on the out-side to be made *sure* and *safe* against the *rain*, and *violence of the waters*, and so what could not be done by *outward means*, he *himself* was pleased to supply. And thus all vain *Cavils*, and *Imaginations*, which the *Curiosity* of men may suggest about this *whole matter*, may easily be answered by a *serious consideration*, and *belief* of the infinite *power* and *wisdom* of God. *Noah* being thus *shut up in the Ark*, the *Flood* began with the *bursting of the Fountains of the great Abyss* from *beneath*, and a *continual showring of rain* from *above* 40 days, and 40 nights together. The *waters* encreased and prevailed on the Earth 150 *days*, and rose to such a height that they covered the Mountains, and all things that *had life* on the Earth perished.

Gen. 7. whole Chap.

SECT. X.

UPon the 17*th day* of the *seventh month* the Waters *abated*, and the Ark rested on one of the Mountains of *Ararat* in *Armenia the greater*, not far from the *Caspian* Sea; and on the *first day* of the *tenth month*, the *tops of the Mountains* were *seen*. And 40 *days after*, namely, upon the *eleventh day* of the *eleventh month*, *Noah* opening the Window of the Ark, sent forth a *Raven*, who flew *hither* and *thither*, fluttering about the Ark, and resting on the top of it, the *waters being not yet dried up*. For the *Raven* being accustomed *to live at large*, was weary of the straightness of *his Cage*, and finding (as 'tis like) *dead bodies* on the Mountains, he was ravenous after such *prey*, and would be no more *confined* to the Ark. *Seven days after Noah* sends out a *Dove*, to try if the *waters were abated*, but the *Dove* finding no *rest* for the sole of her foot (the Mountain-tops, though *bare*, being yet *very muddy*) returned to him again. After *seven days more*, he sent *her forth again*, and in the evening she brought in her mouth an *Olive-leaf*, which was a sign the waters were *low*, and thereby God *comforted Noah*, assuring him that *his deliverance out of the Ark* was near at hand; And herein also the *especial providence* of God is to be observed in preserving the *Olive*, together with the *seminal virtue* of *other Trees*, *Plants* and *Herbs* (though soak'd so long under waters) for the replenishing the World with these kinds of *Vegetables* again, there not being *any seed* of them preserved in the Ark that we read of.

(b) Of the sending forth of the *Dove*, and her returning to *Noah* (called by the *Heathens Deucalion*) there is express mention in *humane writers*, particularly in *Plutarch's Dialog. de Solertia animalium.*

Noah then staying yet *seven days* more, he sent forth the *same Dove* (b) again a *third time*, which returned not to him *any more*, having found *food* (as it seems) now for her self upon the Earth, and taking content in the *free Air*, and *liberty*. This *Dove* no doubt soon after by the providence of God found *her own Mate*.

Gen. 8. from 1. to the 13.

CHAP. II.

The second Age *of the World from the* Flood *to the* promise made to *Abraham* in *Ur* of the *Chaldees*, *containing the space of* 422 *years*, *and ending in the* 2078th *year of the World.*

SECT. I.

ON the *first day* of the *first month* of the *six hundredth* and *first* year of *Noahs* life, he opened the *Window* that was in the covering of the Ark, and looked about him, and found that the *waters* were dried from off the face of the Earth; yet so as it still remained *moist* and *dirty*, having been so long a time soaked with *such a quantity* of moisture. Therefore he stayed yet 55 *days* more, namely, to the 27*th day* of the *second month*, and then *he* and *all* that were with him (by the Commandment of God) went forth out of the *Ark*, having continued therein 375 days, or a full (c) *solar year*, and *ten days* more.

(c) The *solar year* exceeds the *lunar* 11 days, and consists of 365 days, *commonly*, though every fourth or *leap-year*, consists of 366 days.

Gen. 8. from 13. to 20.

SECT. II.

NOah, when they were come out of the Ark, built an *Altar* * (probably of *Earth* or *Turf*) and offered *Sacrifices* and *whole Burnt-Offerings* thereon to the Lord, of *clean Beasts* and *Fowls* (according to *that form* of Worship which the Lord had before prescribed) in a *grateful acknowledgment* of Gods great Goodness and Mercy to them in their *preservation* from the *Flood*. And God smelled a *sweet savour* therefrom, that is, did *graciously accept* this Service *Noah* had performed, and was highly pleased and delighted with his *Faith* and *thankfulness*. And the Lord said, *He would not again Curse the Ground for man's sake*, nor destroy every living Creature thereon *by a general deluge*; For he saw, That *the imagination of mans heart was evil from his youth*, and though that (among other things) justly provoked him before to destroy the World, yet he saw that the *Children of men* being so *corrupt by Nature*, if he should proceed against them according to *their deserts* (and not according to the riches of his own Mercy) he must be *continually punishing* and *destroying of them*; therefore though he would deal as he thought fit, with *particular sinners*, yet he would not at *one stroak* destroy *all Mankind* any more. And to confirm this his *gracious Decree*, He promises that while the *Earth* remains, *Seed-time* and *Harvest*, *Cold* and *Heat*, *Summer* and *Winter*, *Day* and *Night* should not fail or cease; that is, *generally* it should be *so*; but yet this did not hinder, but that he might execute *particular Judgments* upon *particular Places* or *Persons* to the contrary. Further God now declares, That he was resolved to *restore* and *repair* the *natures* of things corrupted by the Flood. And then blessing *Noah*, and *his Sons*, he bad them *be fruitful* and *multiply* and *replenish the Earth*. And he tells them, That the *fear* and *dread of them* shall be upon all *brute Creatures*, even to the *taming* and *over-awing* the *fiercest* and *strongest* of them, either by *force* or *cunning*. Whence it is that the most *savage* of them do fear the *face of man*, though sometimes *by the just judgment of God* they do (as it were) *rebel*, and *rise up* against him and *hurt* him. God also now permitteth to *Noah* and his *Posterity*, to *eat Flesh* as *freely* for their *food* as *Herbs*, which grew out of the ground. So that now the Lord restores to *Noah* and his Children, the *lawful use* of those things which were (in a manner) taken from them by the *Flood*; yet there was *this exception* made to his *general Grant*, that though they might freely eat of *any of the Creatures* that were *fit for meat*, yet they might not eat *Flesh with the blood*, or *in the blood*, but the *Beast* must first be killed and cleansed of t' blood; Which *restraint* was in all probability made to deter them from cruelty, and shedding one anothers blood. And to inforce the observance of *this Command* the more upon them, he tells them that *as to their own life-blood*, if it were at any time *shed by a Beast*, of a *Beast* it should be required, that is, *the Beast should be put to death for it*. See *Exod.* 21. 28. And if it were shed *by man*, of *man* it should be required, let the *Murtherer* be of *what quality or condition* soever. He further declares, That *whoso sheds mans blood* (that is, *wittingly*, *wilfully* and *unlawfully*,) by *man*; (that is, by the *Magistrate*) * *shall his blood be shed*; For *God made man in his own Image*, and though *that Image* be much impaired by the *Fall*, yet there are still *some remainders* of it in man, which God cannot endure should be defaced. And further, God was now pleased to make a *Covenant* with *Noah* and his *Posterity*, and with every *living Creature* (which as for *mans sake* they were at first created, so for *mans sin* they had been in the *Flood* destroyed) that he would not any more destroy *Man* and *Beast* by an *Universal Deluge* which should cover the *whole Earth* with waters, though he might punish *particular Countries* with *Floods* and *Inundations*. And as a *sign* and *pledge* of this *Covenant*, He would give them the *Rain-bow*, which though it was *naturally* in the Clouds before, yet now it should be a *particular token* of *this Covenant*, and of Gods *Oath* * annexed to it, and should assure the truth and performance of it.

* Here is the *first mention* of an *Altar*, and *Burnt-Offerings* long before *Moses*, or the *Levitical Law*. See *Levit.* 6. 9.

* See *Numb.* 35. 19, 21, 27. Rom. 13. 4.

* See *Esay* 54. 9.

Gen. 8. from 20. to the end.

Gen. 9. from 1. to 18.

SECT. III.

NOah now began to fall to *Husbandry*, and planted a *Vineyard*. But (it seems) not knowing *at first* the *Property*, *Quality*, *and Virtue* of the *Wine* (which was the *fruit* of his *Vineyard*, and *possibly* being *over-joyed* when he tasted such *excellent* and *delicious Fruits* of his own Labours, and allowing himself a little *more freedom* in *drinking* thereof then in *all likelihood* he would have done, had he known the *power* and *strength* of the Wine; He did (it seems) drink something *too liberally* of it, and was thereby so *disordered*, that in his *drunken-sleep* he unawares *uncovered* himself; which his wicked Son *Cham* seeing, in *a way of derision* spake of it to his *Brothers*. But they were so far from joyning with him in this his ungracious behaviour towards his *Father*, that they took a *Garment*, and laying it upon both their Shoulders, with their *faces turned* from their Father, they went backed toward him, and when they came at him let it fall upon him, and *so covered* him. However, this *base behaviour* of *Cham* coming to *Noah*'s knowledge, He does *as a Prophet* (by the inspiration of Gods Spirit) denounce a *Curse* upon him. And though he *names him not*, but *Cainan* his 4*th Son* * (who possibly might joyn with his Father *Cham* in this wicked fact) yet he denounces a *Curse* upon *him*, and his *Posterity*, and *particularly* and most *remarkably* on the *Canaanites*, who were *afterwards conquered* and subdued by the *Israelites* (called here *Cainan*'s *Brethren*, because they were the Posterity of *Shem*, who was Brother of *Cham* and Father of *Cainan*) yea and by those *Western Nations* also that were the Posterity of *Japhet*. So that *Cainan* should be a *Servant* of *Servants*, and *his lot* should be a *servile* and *slavish* condition. *Noah* having thus cursed *Cham*, He in the next place *solemnly* and *prophetically blesses Shem*, out of whose *Loines* the *Messias* was to spring: He declares by the *Divine Illumination* of the Spirit, that God would enter into a *special Covenant* with the Posterity of *Shem*, * taking them for his *peculiar people*, and binding himself to be *their God*. And therefore speaking of this *Extraordinary Priviledge* belonging to *Shem*, He breaks forth into a solemn thanksgiving to God for it, saying, *Blessed be the Lord God of Shem*, intimating that *Shem* must needs be *blessed*, to whom God would be *a God in Covenant*; see *Psal.* 144. 15. Having thus blessed *Shem*, he comes then to *Japhet*, (*d*) concerning whom He *prophesies*, That *God would perswade* Japhet *to dwell in the Tents of Shem*, that is, that the *Gentiles* (the Posterity of *Japhet*) (*Shem*'s Off-spring) should at last be perswaded *by the preaching of the Gospel* to joyn with them in the *worship* of the *same God*, and in the profession of the *same Faith*, and so should become *Fellow-members* of the *same Church*. See *Eph.* 2. 13. So that *this Prophesie* was not to be *fulfilled* till the *Gentiles* became *converts to Christ*, and so came into the *Tents of Shem*, that is, into the Communion of the *true Church* and people of God.

Gen. 9. from 18. to the end.

* Gen. 10. 6.

* This *Shem* lived to the 50 year of *Isaac*, Gen. 11. 10. and is the *only person* meationed in the Scripture that lived to see his Posterity of the 10*th Generation*.

(*d*) Frequent mention of *Japetus* among the *Heathen*, Son of *Titan*, and *Terra*.

(*e*) *Noah* is thought to be the person whom the *Heathens* meant by *Saturn* under whom they say was the *Golden Age*. From *Noah*'s being once overtaken with Wine, the liberty of *Saturnalia* might take *rise*. A *feast* of five days, and a time of *great revelling* and *liberty* kept in *December*.

(*f*) See my *Harmony of Four Evangelists*, pag. 20. where much more is spoken to this particular.

SECT. IV.

NOah (*e*) from the *Flood* to the *Division of the Earth*, had a *natural Dominion* over all Mankind, and in *that Age* there was but *one Language*.

Two years after the Flood *Shem* being an hundred years old begat *Arphaxad*, who is thought to be his eldest Son [see *Gen.* 11. 10.] though *Elam* and *Assur* be named before him, [*Gen.* 10. 22.] the Scripture in *Genealogies* not always observing the Order of *Birth*. *Arphaxad* at the age of 35 begat *Salah*, Gen. 11. 12. [Between these is inserted *Cainan* as the Son of *Arphaxad*, and *Father of Salah*. *Luke* 3. 35, 36. The *Evangelist* herein following the Translation of the *Septuagint*, (*f*) which was then *much in use*, and possibly more known then the authentick *Hebrew Text*] *Salah* at the age of 30 years begat *Heber*, *Gen.* 11. 14. When *Heber* had lived 34 years He had a Son born whom he called *Peleg*, foreseeing that in *his days* the *Earth would be divided* [Gen. 11. 16. & 10. 25. and 1 Chr. 1. 19.) About the time of *Pelegs* birth, about an 100 *years* after the Flood (the whole Earth being then of *one Language*) the *Grand-Children* of *Noah* went from *those Eastern Parts* whither they *first repaired*

repaired from the Mountains of Ararat unto the *plain of Shinar* or *Chaldea*, where they impiously laid their Heads together to do something *remarkable* that might get them a *Name*, and be a Monument of their *Prowess* to after Ages. And whereas hitherto the *Heads of Families* did in a *mild* and *gentle way* order the *rest*, (and rather by the *voluntary submission* of those that were governed, then by the compulsion of power) now at the *instigation* of *Nimrod* * Son of *Chus*, and Grand-Child of *Cham* (who was a great *Tyrant*, *Oppressor* and *Hunter of men*. [See *Jer.* 16. 16.] and that *openly* without fear, or regard of God (insomuch that a *Tyrant* was by a common Proverb call'd *another Nimrod*.) They went in hand to build the City of *Babel*, and a *Tower* in it which they designed should reach to the *Skies*, and should be not only a standing Monument of their *prowess*, but should secure them from danger in case *another Deluge* should overwhelm the Earth. And accordingly in order hereunto they fall to making of *Brick*, and had a kind of *natural pitch*, *slime* (that was plentiful in those parts) for *mortar*. And they thought to do this *memorable* (*g*) *thing* whilst they were *together*, lest if they should be afterwards *dispersed* abroad upon the face of the Earth into several Colonies, they might not have opportunity to do it.

The Lord taking notice of their Attempts, and *laughing* at this their arrogance and folly, by way of *irony* and *derision*, he says, *Surely this people mean not to be restrained from any thing they have a mind to do. I will go down therefore and confound their Language.* Which accordingly he did, and so they could not understand one another, nor go on with their Work. From which *confusion of Languages*, *the place* derived its name of *Babel*. Hereupon those among them that could make shift to understand one another agreed to go, and dwell together. And so that *great Company* was forced to disperse, and were scattered from thence upon the face of the Earth, in several *Companies* and *Colonies*. And the *Language* before used of *all* continued with *Heber* the Father of *Peleg*, which did give occasion to his Posterity to be distinguished from *all others* by the Name of *Hebrews*, and *that Language* to be called the *Hebrew*.

But notwithstanding this dispersion, *Nimrod* (it seems) was a *mighty man* among those that adhered to him, and having got *Babel*, *Erech*, *Accad* and *Chalne* in the Land of *Shinar*, He was not therewith content, but coveting more and larger Dominions, he advanced further into the Land of *Assyria*, and there he built *Nineveh* with *three Cities* more, as we find *Gen.* 10. 11. *For out of that Land* (viz. *of Shinar*) *went out* [Nimrod] *into* Assur [*or* Assyria] *and built* Nineveh. And that which confirms *this reading* is that in *Mich.* 5. 6. where *Assyria* is called *the Land of Nimrod*. And thus *Nimrod* laid the Foundation of the *first Monarchy*, (*h*) namely the *Assyrian*. Concerning *which* it will be requisite I speak something (though *briefly*) for the *clearing of many passages* that we shall afterwards meet with in this *Sacred History*.

* He is thought to be the *Bacchus* celebrated by the Poets, being *Nar chus*, the Son of *Chus*.

(*g*) Hence the Fable took its original of the *Giants* fighting against the *Gods*, and making way to Heaven by heaping Mountain upon Mountain, which attempt was blasted by *Jupiters* Thunderbolts. *Omnis Fabula fundatur in Historia. Verulam.*

(*h*) The beginning of the *first Monarchy* in the year of the World, 1788. In the 132 year *after the Flood*, and 290 years *before* the *promise* made to *Abraham* in *Ur of the Caldees.*

Gen. 10. from 8. to 13.

Gen. 11. from 1. to the 10.

In the Year of the World, 1788. (*juxta Bucolzerum*, p. 3.) *Nimrod* began the *Assyrian* or *first Monarchy*, in the 132 year after the *Flood*, and 290 years before the *Promise* made to *Abraham* in *Ur of the Caldees*.

This *Monarchy* ended in *Belshazzar*, *Anno Mundi*, 3477. and so the *continuance* of it was 1689 years.

Of these Monarchs.

The first was *Nimrod* as we shewed before.

His *Successors* are said to be,

2. *Belus*.

3. *Ninus* his Son, who set up his Father *Belus* his *Statue* to be *worshipped*, which gave (as 'tis said) the *first occasion* to *Idolatry* and *Image-Worship*; which *Image of his*, some say continued until *Daniels* time, when it was destroyed by *Cyrus*, upon the discovery of the *Imposture* of *Bells* Priests. See the *History of Bell*.

4. *Semiramis*, wife to *Ninus*, who obtaining of him to have *all the power* of Royalty put into her hands for *five days*, in that space of time made *him away*, and *reigned* in his stead. After her death she was feigned to be turned into a *Dove* (not sure for her *innocence*) whence it was that the *Babylonians* carried a *Dove* in their Banners.

5. *Ninyas*.

As for the *reſt* that follow from hence to *Sardanapalus*, there is little mentioned of them in Hiſtory, ſave only their *bare Names*, and the years that they reigned.

6. *Sardanapalus*, who giving himſelf up to all *ſhameful diſſolutions*, *Two* of his *great Commanders*, viz. *Belochus* (Governour of *Babylon*) and *Arbaces* (Governour of *Media*) conſpire againſt him and overthrow him, and force him at laſt to *burn himſelf* in a pile of wood. Upon *his fall* the *Empire* was divided into *two Principalities*. *Belochus* poſſeſſed himſelf of *Aſſyria* and *Chaldea*. And *Arbaces* of *Media*. His *Poſterity* (that were eminent) were theſe, *Cyaxares*, *Aſtiages*, *Darius*.

The Poſterity of *Belochus*, * that were of note were theſe:

* This is He that is ſaid to have *humbled himſelf* at the preaching of *Jonah*, and afterwards invaded *Iſrael* in the time of *Menahem*.

Phul.
Tiglath-pileſax.
Salmanaſſar.
Senacharib.
Eſar-haddon.

Merodach-Baladon, who being Governour of *Babylon* under *Eſaraddon*, deſtroyed his *Maſter*, and ſeized upon *Babylon* for *himſelf*, and made *that* the *Seat of the Empire*, whereas before from *Sardanapalus* his time to *Eſaraddon*, *Nineveh* had been the *Royal Seat*. He is thought to be *Nabulazzar* or *Nabopollaſſar*. 'Tis like he was a *famous Aſtronomer*, and in honour of him an *Epocha* or *account of Time* was inſtituted and obſerved, which began on the *26th day* of *February*, *A. M.* 3258.

Nabuchodonoſar the *Great*, who brought this Monarchy to its higheſt pitch.

Evilmerodach.

Belſhazzar, who was Conquered by *Cyrus*, and ſo *this Monarchy* was ſwallowed up by the *Perſian*.

SECT. V.

HAving ſhewed how *Nimrod* began the *firſt Monarchy*, it will be requiſite before we proceed any further to give a *ſhort Narration* how the *Earth* was *at firſt divided* among the *Sons* of *Noah*, and *thoſe* that *deſcended* from them, though it hath ſince (in ſeveral parts of it) changed its *Inhabitants*. And the *ſcope* of this account is *principally* to *ſhew* from *which* of them the *Meſſias* was to ſpring, and among which people in the *mean time* the *Church of God* was maintained. As alſo to make known the *Original of ſeveral Nations*, and the *ſeveral Countries* they inhabited, which will ſerve very much to the *clearing* of many places in the *Scripture*, as will appear in the Sequel.

Noah had *three Sons*, *Sem*, *Japhet*, and *Ham*.

De his omnibus vide Bocharti. Phaleg. lib. 2.

The *Inheritance* of the Sons of *Sem* was the choiceſt of all, and contained within *Aſia*.

Sem had *five* Sons, *Elam*, *Aſſur*, *Arphaxad*, *Lud*, *Aram*, Gen. 10. 22.

1. *Elam.* Of *Elam* deſcended the *Elamites* or *Perſians*, Neighbours to the *Medes*. *Suſan* the *Metropolis* of the *Suſians*, is by *Daniel* placed in the Province of *Elam*, *Dan.* 8. 2.

2. *Aſſur.* From *Aſſur* deſcended the *Aſſyrians*, and from him *Aſſyria* took its name. The *Metropolis* of which was *Nineveh*.

3. *Arphaxad.* From him *Arphaxitis*, a part of *Aſſyria*, ſeemeth to have received its *denomination*.

4. *Lud.* From him came the *Lydians* in *Aſia the leſs*, where *Cræſus* was King.

5. *Aram.* Of him deſcended the *Aramæans* or *Syrians*. Hence *Padan-Aram*, Gen. 25. 20. *Aram-Naharaim*, Ch. 24. 10. *Aram-Damaſcus*, 2 Sam. 8. 5, 6. *Aram-Zobah*, Pſal. 60. *Aram-Maachah*, 1 Chron. 19. 6. *Aram-Beth-Rehob*, 2 Sam. 10. 6. are ſpoken of as *ſeveral Provinces* of *Syria*.

Aram had *four Sons*, which in the 1 *Chron.* 1. 17. are reckoned among the Sons of *Sem*, viz. *Huz*, *Hul*, *Gether*, and *Meſech*.

1. *Hur* or *Uz*. He by the general conſent of the Ancients built *Damaſcus*. There were *two* beſides of *this Name*. *Uz* the Son of *Nachor* the Brother of *Abraham*, Gen. 22. 21. Whoſe Land is called the *Land of Uz*, [Job 1. 1. *There was a man in the Land*

Land of Uz, *whoſe name was* Job.] *This* probably was in *Arabia the deſert*. And *Uz* of the Poſterity of *Eſau*, or *Edom*, Gen. 36. 28. who fixed in *Arabia* the *ſtony*, on the borders of *Canaan*, from whom *Idumæa* is called *the Land of Uz*, Lam. 4. 21. *Rejoyce and be glad O daughter of* Edom, *that dwelleſt in the Land of* Uz.

Hul. His Poſterity are ſaid to inhabit that part of *Armenia*, which is called the Country of the *Palmyrenians*. 2.

Gether. He was the Father of the *Bactrians*, a people of *Scythia*, according to *Joſephus*. 3.

Meſech, or *Maſh*, whoſe Poſterity inhabited (as ſome think) the upper part of *Syria* between *Cilicia*, and *Meſopotamia* about the Mountain called *Maſius*. 4.

Now *Arphaxad*, the third Son of *Sem*, begat *Salah*, and *Salah* begat *Eber*, and *Eber*, beſides *Peleg*, had another Son named *Joctan*, whoſe *thirteen Sons Moſes* mentioneth as the *Founders* of ſo many Nations. Their Seat *Arabia* the *happy*, as the *great Bochartus* conjecture th.

Of *Sheba* (one of them) came the *Sabæans*, who dwelt by the *Red-Sea*. This Son of *Joctan* lived on *Robbery*. The *reſt* by *Commerce* with other Nations. *Ophir* his 11*th Son* ſeems to have given *name* to that part of *Arabia* near the *Sabæans*, where there was much *gold*. Another *Ophir* there was in *India* in the Iſland *Taprobane*. And from *this mans Land* 'tis probable *Solomons* Ships fetched Gold, 1 *Chron.* 9. 10. called alſo *Gold of Parvaim*, 2 Chron. 3. 6. And thus much of the *Inheritance* of the *Sons* of *Sem*. *Japhets* portion was this; To *Japhet* fell a conſiderable part of *Aſia*, and *all Europe*. His *Poſterity* did ſpread themſelves (having firſt *ſat down* in *Aſia the leſs*) moſtly towards the *Northern* and *Weſtern* parts.

Moſes reckons *ſeven* of his Sons, and as many *Nephews*.

Gomer. This mans Poſterity inhabited the *North quarter* of *Aſia the leſs*. Wherefore they are ranked among the *Northern Nations*, Ezek. 38. 6. And therefore to them we may aſſign *Phrygia*, *Pontus*, *Bythinia*, and part of *Galatia*. And whereas they ſpread themſelves *Weſtward alſo*, they are withall held to be the *Progenitors* of thoſe people, whoſe Countries the *Gallo-Grecians* afterwards inhabited. 1.

Magog. From him deſcended the *Scythians*, or *Tartarians*. *Gog* and *Magog* being that part of *Sythia* about *Caucaſus*; which the *Colchi*, and *Armenians* (whoſe Language was half *Chaldæan*) called *Gog-Haſan* (*i. e.* the *Fort* of *Gog*) and thence the *Greeks Caucaſus*. 2.

Madai. From whom the *Medes* deſcended.

Javan. From him deſcended the *Ions* (or all that inhabited *Greece* from *Thrace* to the *Iſthmus* of *Corinth*, the *Macedonians* being included.) *Alexander* is ſignified by *Daniel* under the Name of the *King of Javan*, Ch. 8. 21. 3. 4.

The Sons of *Javan* were four.

Eliſha. From him *Elis* is denominated, the moſt ancient, and ample Region of *Peloponneſus*. 1.

Tarſhiſh. From whom *Tarſus* the great City in *Cilicia* took its name. Some underſtand hereby *Tarteſſus* a City of the *Iberians*, or *Spaniards*. Beſides this there was *another Tarſis* in the *Indian-Sea*, whither Ships went from *Ezion-Geber*, 2 Chron. 20. 36. 2.

Chittim. He according to *Joſephus* poſſeſſed himſelf of the Iſland *Cyprus*, where was a City called *Citium*, the Native place of *Zeno* the Stoick. And from hence, according to him, the *Hebrews* called all Iſlands, and Maritime places by the name of *Chethim*. The *Romans* are by *Daniel* ſignified under this name. And *Chittim* imports the ſame thing with *Latium* betokening to *lie hid*. The opinion therefore of *Joſephus* is very probable, that thoſe *Iſlands* and *Coaſts* of the *Mediterranean* might be known to the *Hebrews* under the name of *Chettim*. 3.

Dodanim, or rather *Rhodanim*. The deſcendents of him. *Bochartus* placeth in *Gaul* about the River *Rhodanus*, now called *Rhene*. *Rhodanim*, he ſaith, ſignifies *yellow* or *Saffron-coloured*, which agreeth well with the *colour* of the *hair* of the *ancient Gauls*. Wherein the *Britans* alſo ſhewed themſelves deſcended of the *ſame ſtock* as *Jornandes* judges. 4.

Tubal and *Meſech* (the *fifth* and *ſixth* Sons of *Japhet*) are joined in Scripture moſt commonly togther as near to each other. *Bochartus* underſtands by *Tubal* and *Meſech* the *Moſchi* and *Tibareni*. 5, 6.

Tubal,

Tubal and *Meſech* are noted by *Ezekiel* to abound in *Slaves*, and *Braſs*, which by the conſent of *Authors* fitly agreeth with the Regions of *Cappadocia*.

7. *Thiras.* From *Thiras* moſt Authors derive *Thrace*. *By theſe were the Iſles of the Gentiles divided in their Lands*, Gen. 10. 5. Thus the *Sons* of *Japhet*, according to their ſeveral Languages, did plant ſeveral *Colonies* in all their Regions and Countries of *Europe*, and thoſe that border the *Mediterranean-Sea*, which are now called the *Iſles of the Gentiles*, not properly, but becauſe they ſo lay *along the Sea*, that they might ſeem to be *Iſlands*.

And thus we have ſeen what was *Japhets* portion, which was very *large*. For unto it belonged *all Europe*, beſides *Aſia the leſs*, *Media*, part of *Armenia*, *Iberia*, *Albania*, and thoſe vaſt Tracts toward the *North*, inhabited of old by the *Scythians*, and now by the *Tartars*. To ſay nothing of the *new World*, into which it is probable the *Scythians* paſſed by the *Streights* of *Anian*. To his Poſterity alſo belong the *Northern parts*, which by *Jornandes* (a *Gothiſh* Hiſtorian) are deſervedly called the *Work-houſe of people*, and *ſheaths* of Nations. We come now to conſider *Chams* portion. *Curſed Cham* was not excluded from earthly bleſſings.

Cham's portion.

To *his lot* fell *Egypt*, and all *Africk*, a great part of *Syria* and *Arabia*, beſides *Babylonia*, *Suſiana*, *Aſſyria*, and other Countries, which his Grandſon *Nimrod* poſſeſſed himſelf of. *David* often calleth *Egypt* the Land of *Cham*, or *Ham*. In *Arabia* and *Africk* the name of *Ammon* (the aſpiration being taken away) was univerſally known, as appeareth by *Amon* a River there, and from the Promontory *Ammonium*, and from the people being called *Ammonij*, and *from* the *Ammonian Country*, where was the famous Oracle of *Ammon*, nay all *Africa* was called *Ammonia*.

Cham had four Sons, *Chus*, *Mizraim*, *Phut*, and *Canaan*.

1. *Chus.* By the *Land of Chuz* in the Scripture is meant *part of Arabia* inhabited by the *Chuſæans*, called alſo *Chuthæans*; of whom were the *Madianites*, and *Sephora* the *wife* of *Moſes*. They inhabited *above Egypt*, upon the *Perſian-Gulf*, in part of *Arabia* the *Stony*, and the *happy*, and are thought by ſome to be the ſame with the *ancient Scenites*, from their dwelling in *Tents*.

Chus had *ſix Sons*, *Seba*, *Havilah*, *Sabtah*, *Raamah*, *Sabtocha* and *Nimrod*. And *Raamah* had two, *Sheba*, and *Dedan*. All theſe inhabited about the *Perſian-Sea*, except *Nimrod*, whom *Moſes* affirmeth to have fixed his Seat at *Babel*.

2. *Mizraim.* He was the Father of thoſe that inhabited *Egypt*. From *Mizraim* *Moſes* deriveth *ſeven people*, or Nations, *Ludim*, *Anamim*, *Lehabim*, *Naphtuhim*, *Pathruſim*, *Caſluhim* (out of whom came *Philiſtim*) and *Captorim*. *Joſephus* ſays the Sons of *Mizraim* poſſeſſed all the Country lying between *Gaza* and *Egypt*, though the *Philiſtim* only gave name to it, from whom the *Greeks* called it *Palæſtina*.

By *Ludim*, *Bochartus* proveth the *Ethiopians* to be meant, whom he will have a Colony of the *Egyptians*. By *Anamim* the *Nomades* of *Africk*, who inhabited about *Ammonis*. *Lehabim* are thought to be the ſame with the *Lybians* bordering upon *Egypt*, from whom *this denomination* might paſs to thoſe that inhabited the *greater part* of *Africk*. *Naphtukim* he placeth in *Marmarica* upon the *Mediterranean-Sea*. *Parthruſim* he placeth in *Thebais*, a Province of *Egypt* called *Pathros*, and by many diſtinguiſhed from *Egypt* though *peopled* from it. *Captorim* ſeem to be Neighbours to *Caſluhim*, from *both which* the *Philiſtins* ſeem to have deſcended, as appeareth from *Amos* 9. 7. *Are ye not as Children of the* Ethiopians *unto me*, *O Children of* Iſrael, ſaith the Lord? *have not I brought up* Iſrael *out of the Land of* Egypt? *and the* Philiſtins *from* Caphtor, *and the* Aſſyrians *from Kir?*

3. *Phut.* The third Son of *Cham*, who divided *Africk* with his Brother *Mizraim*. To *Mizraim* fell *Egypt*, and ſo much of *Africk*, as reached to the lake *Tritonis*, which divideth *Africk* into two equal parts. To *Phut* fell *all* from the Lake as far as the *Atlantick Ocean*, as may be gathered from *Herodotus*, lib. 4.

4. *Canaan.* The *fourth ſon of Cham.* His Poſterity were *Sidon* (his *Firſt-born*) and *Heth*. From him deſcended the *Jebuſite*, the *Emorite*, the *Girgaſite*, the *Hivite*, the *Archite*, the *Sinite*, the *Arvadite*, the *Zemarite*, and the *Hamathite*. By *Canaan* was inhabited the Land, which afterward *bore his Name*, and was conquered by the *Hebrews*. His Family was propagated as far as the *Sea*, the *Phænicians* being deſcended of him. The Scripture calls *Phænicia* the Land of *Canaan*.

Sidon

Sidon was the Father of the *Sidonians*, whoſe City was more ancient then *Tyre*, and the *Mother* of it. For the *Sidonians* led a Colony thither, and founded *Tyre two hundred* and *forty* years before the building of *Solomons* Temple, as *Joſephus* reporteth. *Antiq. lib.* 8. *c.* 2. 1.

The Children of *Heth* dwelt in the Land of *Canaan* about *Hebron*, and *Barſheba* towards the *South*, and from them the *Anakims* deſcended. 2.

The *Jebuſites* held *Jeruſalem*, and the Caſtle or Fort of *Zion* until *Davids* time. 3.

The *Amorites* paſſed the Mountains of *Judea*, and paſſing over *Jordan* made War with the *Moabites*. And they ſeized upon *Baſan*, *Hesbon*, and all the Country lying between the River *Jabbek* and *Arnon*. In memory whereof one of their *Poets* wrote a *Poem*, which *Moſes* hath inſerted into his Writings, *Numb.* 21. 27. *Wherefore they, that ſpeak in Proverbs, ſay come into* Heſhbon, *let the City of* Sihon *be built, and prepared.* 4.

The *Girgaſites* ſeem to have continued about *Gadara* over againſt *Galilee* beyond *Jordan* till Chriſts time, *Matth.* 8. 28. *And when he was come to the other ſide, to the Country of the* Gergeſens. 5.

The *Hivites* dwelt in Mount *Hermon* toward the *Eaſt* of the Land of *Canaan*, from whom deſcended the *Gibeonites* (living nigh to *Jeruſalem*) and the *Sichemites* (dwelling near to *Samaria*) more towards the Weſt. 6.

The *Archites* inhabited *Arca* a City in *Libanus*. 7.

The *Sinites* had a City called *Sin*, not far from *Arca*. 8.

The *Arvadites* or *Aradites* poſſeſſed the *Iſland Aradus* on the Coaſt of *Phænice*, at the mouth of the River *Eleutherus*. 9.

The *Zemarites* dwelt (as 'tis thought) about *Tineſa*, a notable City of *Cœloſyria*, upon the River *Orontes*, and built *Zemarajim* in the Tribe of *Benjamin*. 10.

The *Hemathites* were ſeated about *Epiphania* a City of *Syria*. 11.

This was the Inheritance of the Sons of *Canaan*, *whoſe Border was from* Sidon *as thou comeſt to* Gerar *unto* Gaza, *as thou goeſt unto* Sodom, *and* Gomorrah, *and* Admah, *and* Zeboim, even unto *Laſha* or *Lyſa* a City of the *Arabians* in the mid way between the *dead*, and the *Red-Sea*.

Thus was the *Earth* (as far as we can underſtand) anciently *divided*, and *poſſeſſed* after the *Flood*, though it hath ſince in ſeveral parts of it changed its *Inhabitants*.

Gen. 10. whole Chapter.

SECT. VI.

THe years of mans life (*i*) were now cut ſhorter by one half then they were before, as we may ſee *Gen.* 11. 19, &c.

We ſhewed *Sect.* 4. that *Sem* begat *Arphaxad*, and *Arphaxad Salah*, and *Salah Heber*, and *Heber Peleg*, and unto *Peleg Reu* was born, when he was 30 years old, *Gen.* 11. 18, 19.

Serug was born to *Reu* when he was 32 years old, *Gen.* 11. 20.

Nahor was born to *Serug* when he was 30 years old, *Gen.* 11. 22.

Terah was born to *Nahor*, when he was 29 years old, *Gen.* 11. 24.

When *Terah* had lived 70 years, there was born unto him *Haran* his eldeſt Son. For though *Abram* be ſet firſt, *Gen.* 11. 26. yet that was not becauſe he was *eldeſt*, but becauſe he was *worthieſt*. * For he came not into the World till 60 *years* after; His Brother *Nahor* being between *him* and *Haran*. As for *Haran* he died at *Ur of the Chaldees* in his Fathers *life time*, and *preſence*, and left *three Children*, to wit, *one Son* named *Lot*, and *two Daughters*, viz. *Milchah*, who was afterwards married to his *next Brother* (and her Uncle) *Nahor*, and *Sarai* after married to his *third Brother* (and her Uncle) *Abram*, Gen. 11. from 26. to 30.

(*i*) Mans life was *halfed* or thereabout at the time of *Flood*, as we may ſee by comparing *Gen.* 11. 11. with *Gen.* 5. And again ſhortned *about another half* at the building of the Tower of *Babel*, Ch. 10. 25. & 11. 29. And *well nigh* the third time between the Times of *Abraham* and *Moſes*, Ch. 25. 7. *Pſal.* 90. 10.

* The like we read before of *Sem*, Ch. 5. 32. & Ch. 10. 1.

SECT.

SECT. VII.

PEleg, the *sixth* from *Noah*, died 209 years after the Birth of *Rue*, Gen. 11. 19.
Nahor, the *ninth* from *Noah*, died 119 years after the Birth of his Son *Terah*, *Gen.* 10. 25.

Noah died when he had lived 950 years in all, and 350 of them after the *Flood*, *Gen.* 9. 28.

In the *two thousand* and *eighth* year of the World was *Abram* born, and in the 130*th* year of his Father *Terah*'s life. For he was 75 years old when *Terah* his Father died, who lived *two hundred and five years*, Gen. 11. 32.

In the year of the World *two thousand* and *eighteen Sarai* (who was also called *Iscah*, the Daughter of *Haran*, *Abram*'s eldest Brother) was born, being ten years younger then *Abram*, see *Gen.* 17. 17.

Reu, the *seventh* from *Noah*, died two hundred, and seven years after the Birth of *Serug*, Gen. 11. 21.

Serug, the eighth from *Noah*, died two hundred years after the Birth of *Nahor* Gen. 11. 23.

SECT. VIII.

NEar about this time *Chedorlaomer* King of *Elam*, or *Elamais*, a Country in *Persia*, with the assistance of *three other petty Kings* (whereof one is called *the King of Nations*, because (as 'tis probable) his Subjects were of several Nations) subdued the *Kings* of *Pentapolis*, to wit, *Sodom*, *Gomorrah*, *Admah*, *Seboim*, and *Bela* or *Zoar*, all which served him twelve years.

Gen. 14. from 1. to 5.

SECT. IX.

TErah with *Nahor*, and *Abram* (his two Sons) now living at *Ur of the Caldees*, and there (according to the custom of that place) being *Idolaters*, and serving *other Gods*, [Joshuah 24. 2.] God was pleased of his *free Grace*, and *mercy* to chuse *Abram* to be *the Father of his peculiar people*, when there was nothing in him to move the Lord to *shew* him such special favour. And accordingly God was pleased to *call* *him about the *70th year* of his age to leave that *Idolatrous place*, and to go into a *Land* which he should shew him, promising to make of him a *great Nation*, and to *bless him*, and *in him* (*k*) all *the Families of the Earth*. *Abram* obeying (*l*) this *Call*, perswaded his Father *Terah* to go along with him, and also his Brother *Nahor*, and so with *Lot* his *Nephew* (the Son of *Haran*) and *Sarai* his Wife, they came from *Ur* (*m*) to *Charran* a City in *Mesopotamia*, (*n*) and there made their abode by reason of the great *infirmity* and *sicklinesse* of *Terah*, who about five years after, (when he had fulfilled 205 years) there died, *Gen.* 11. 31, 32.

Gen. 12. from 1. to 5.

* As he raised this righteous man from the *East*, so he *called him to his foot*, to follow him, and his direction, *Esay* 41. 2. *Gen.* 15. 7. *Neh.* 9. 7. *Acts* 7. 2, 3, 4.

(*k*) That is in his *Seed* Christ, *Gen.* 18. 18. *Acts* 3. 25, 26. *Gal.* 3. 18, 14. Thus the *Gospel* was preached to *Abram*.

(*l*) He *went out by faith, not knowing whither he went*, Heb. 11. 8.

(*m*) This *ur*, which they left, was the habitation of the *Priests* and *Mathematicians*, who from their *Art* were stiled by the name of *Chaldæans*. By *which* name even in *Chaldæa* it self those *Genethliaci*, or Casters of Nativities were *distinguished*, and *known* from the rest of the *Magi*, or *wise men* of that Country, *Dan.* 2. *v.* 2, 10. *Ch.* 4. 7. *Ch.* 5. 11. And from these *Terah*, and his *Sons* seem to have learned their *Idolatry*, Joshua 24. 2.

(*n*) *Mesopotamia* is not to be taken only for that Region, which lies between *Euphrates* and *Tygris*, but in a large sense, as comprehending *Chaldæa* under it, *Acts* 7. 2, 3, 4.

CHAP.

CHAP. III.

The third Age *of the World from the* Promise *made to* Abraham *in* Ur *of the* Chaldees, *unto the* departure of the *Israelites out of* Egypt, *containing a space of* four hundred and thirty years, *and ending in the* 2508th *year of the World.*

SECT. I.

THe Lord having called *Abram* (as we shewed in the foregoing Chapter) when he lived at *Ur* of the *Chaldees* to *leave that Countrey*, and to go to a *place that he should shew him*, promising to *bless him*, and that *in his Seed all the Nations of the Earth should be blessed*. *Abram* readily obeyed *this Call*, and accordingly removed from thence, and went to *Charran*. From which *Promise* and *Abrams departure* (which immediately followed) are to be deduced the 430 *years* which *Abram* and *his Posterity* were to spend in foreign Lands. See *Exod.* 12. 40, 41. And from *this Promise* and *Covenant* to the *giving of the Law* (which was *three months* after the *Israelites departure out of* Egypt, and which could not disannul *this Covenant*, as the Apostle speaks, *Gal.* 3. 17, 18) were 430 *years*.

At *Charran Abram* stayed about *five years* till his *Father* died; and then following the *Call* of God (being 75 years of age) he took *Sarai* his Wife, and *Lot* his Nephew, with all the substance they had gotten, and the *Men-servants* and *Maid-servants* they had acquired (*o*) in *Charran*, and journied on till at last they came into the Land of *Canaan*, (the *Canaanites* a *cursed Idolatrous* people being now the Inhabitants thereof) thorow which they passed till they came to a place called *Sichem*, and the *plain of Moreh*, where God appearing to *Abram*, promised him that *to his Seed he would give that Land*. (*p*) Whereupon in *that place* he built an *Altar* * to the Lord, that He might offer up his *Sacrifices*, *Prayers* and *Thanksgivings*, and perform the outward Worship God requir'd of Him among his own *Company*, in opposition to the *Idolatry* of the *Canaanites*. From thence he removed into the Hill-Countrey call'd *Luz* (and in after-times known by the name of *Bethel*, Gen. 28. 19.) where again he built an *Altar*, and *called upon the Name of the Lord*. And from thence holding on his Journey he came at last into the *South part* of the Countrey which looks towards *Egypt*.

Gen. 12. from 4. to 10.

(*o*) Animas *quas sibi comparaverant vel Emerant, & quas de idololatria converterant. Tenent Hebræi Abram viros, Saram mulieres in Dei cultu instituisse, atque ita eos Deo procreasse. Non enim alios servos habere voluerunt præter cultores Dei. Hic primum fit servitutis mentio. Vatablus.*

(*p*) Hence called *the Land of Promise*, Heb. 11. 9. The *Lords Land*, Hos. 9. 3. The *holy Land*, Zach. 2. 12. The *Land of Emmanuel*, Isa. 8. 8. And this was a *Type* of *Heaven* which *Abram* looked for, *Heb.* 11. 9, 10.

* See Gen. 8. 20.

SECT. II.

IT pleased the Lord now to put *Abrams* Faith upon a *new Trial*. For not long after this God visited this Land of *Canaan* (which of it self was very fruitful) with a *sore Famine*, being provoked thereunto by the *Iniquity of the Inhabitants thereof*. See *Psal.* 107. *v.* 33, 34. Hereupon to avoid this Calamity, *Abram* was forc'd to go down from thence into *Egypt*, where (as *Josephus* tells us) he taught the *Egyptians* *Astrology* and *Arimethick*, which before they were ignorant of. When he came near unto *Egypt*, he began to be in great apprehensions of the *danger* his life was in by reason of *Sarai*, if the *Egyptians* should take her to be *his Wife*. For though she was at this time 65 *years* old, yet she was *very fair* and *beautiful* in her self, and much more if compared with the swarthy Complexions of the *Egyptian*-Women. Hereupon, to prevent danger to himself, he desired her to say, if she were ask'd, That she was *his Sister*. (*q*) Now though this was in a sense *true* (as *Abraham* afterwards told *Abimelech* upon another occasion, *Gen.* 20. 12.) because she was *his Brothers Daughter*, (and *such* in those days were usually called *Brothers* and *Sisters*,) yet by her saying, *She was his Sister*, *Abram* intended the *Egyptians* should understand that *she was not his wife*, but free to be married to another. And so thorow his *over great*

(*q*) *Nepotes Neptesq; ab Hebræis fratres & sorores* vocantur, *Gen.* 13. 8. & 14. 14. 16.

fear and *ſollicitude* for *himſelf*, and too much diſtruſting Gods Providence and Care over him. He expoſed *her* to great and evident danger. For *Pharaoh* King of *Egypt* being informed of *her* by *his Courtiers*, He ſent for Her to his houſe, (*r*) that is, (as 'tis probable) ordered Her to be brought to the *Royal Seraglio of his Women*, to be *fitted* and prepared there for ſome time, according to the cuſtom of thoſe Countries, that the King might afterwards take her to wife (ſee *Eſter* 2. 9.) In the mean time *Pharaoh* was very *kind* and *munificent* to *Abram* for *her ſake*, and much inriched him by many great *Gifts* and *Preſents*. But now on a ſudden God plagued *Pharoah* and his Houſe. What thoſe *Plagues* were he inflicted on them, the Scripture being ſilent, 'tis a fooliſh Curioſity *too nicely* to enquire, but they were ſuch (*s*) as by the over-ruling Providence of God preſerved *the Chaſtity* of *Sarai*, and brought *Pharoah* to underſtand that ſhe was *Abrams wife*. Whereupon He reſtored her to him again, and quietly diſmiſſed them, giving his Servants charge to ſee them ſafely conducted out of his Dominions.

(*r*) *In Domum non ad ſtuprum ſed ut eſſet uxor ſaltem ſecundaria. Ad ſe Reges non ſtatim admittebant niſi prius purgatas & præparatas, ut patet ex lib. Eſter.*

(*s*) *Plagæ immiſſæ quacunq; fuerunt, ardorem ejus repreſſerunt.*

Gen. 12. from 10. to the end.

SECT. III.

UPon this *Abram* with *Sarai* his Wife and *Lot* his Nephew return again into the Southern parts of *Canaan*; And here let us obſerve the wonderful and gracious Providence of God to *Abram*. *Abram* intended by going down into *Egypt* only to keep himſelf from *ſtarving*, but behold he Returns very *rich* in *Cattel*, and *Silver*, and *Gold*; ſo early did he experience the truth of Gods Promiſe to him. Being entred now again into *Canaan*, he marches on to the Place between *Bethel* and *Ai*, where before he had pitched his *Tent*, and had built an *Altar*, and there again *called upon the Name of the Lord*. And *Lot* alſo (who had ſtill accompanied him) being now returned into *Canaan*, was very *rich in Cattel*, ſo that they wanted Paſture and Water for ſo many Herds and Flocks as they had between them. And thence aroſe a *ſtrife* and quarrelling (as is uſual in ſuch caſes) among their Herdſmen about Paſtures and Water. And they were the more ſtraitned, becauſe the *Canaanites* and *Perizzites* that dwelt thereabout had taken up the greateſt and beſt part of the Paſture for their own Cattel. This matter being like to make a difference between them, *Abram* though *the Uncle* and *Superiour*, yet amicably ſpake to *Lot*, deſiring him there might *be no ſtrife between them, for they were Brethren*; and that not only *after the Fleſh* (He being the Uncle, and *Lot* his Nephew) but *after the Spirit*, they *both* ſincerely ſerving *one* and the *ſame true* God. And 'tis like He ſet before Him how by *ſuch a contention* they might give *ſcandal* to the Neighbouring *Canaanites*, and draw a Reproach upon the true Worſhip of God, and their own Profeſſion. Upon all which conſiderations *Abram* repreſents to him that he judged it convenient they ſhould now ſeparate one from the other, and offers him his choice, whither he would go to the *right hand* or to the *left*. Not that *Abram* could give to *Lot* any title to the Land at that time, (For he himſelf had not then ſo much as *to ſet his foot on*, Acts 7. 5. and was afterwards forced to buy a Burying-place for his Family, *Ch.* 21. 11.) But he deſires *Lot* to chuſe which quarter he pleaſed, upon ſuppoſition that he could obtain the uſe of it upon fair and reaſonable terms, and with the conſent of the *Canaanites*. Then *Lot* taking notice, and obſerving that all the *plain of Jordan*, even unto *Zoar* was exceeding fruitful, pleaſant, and well-watered, even like to *Paradiſe*, and to *Egypt*, (which by the overflowing of *Nilus* was ever eſteemed a fruitful Countrey.) He choſe *that place*, and marching thither, pitched his Tent near *Sodom*. But thinking poſſibly to find the Place a *Paradiſe* he found it a *Hell*; For the *Sodomites* were abominable Sinners before the Lord, ſee *Ezek.* 16. 49, 50. *Abram* being now left alone with his Family, the Lord appeared to him, and comforted him, and gave him a *new Promiſe* of *that Land to him* and *his Seed for ever*. Now as the *Heavenly Canaan* is hereby *typified*, ſo that clauſe *for ever* will be verified to the *true ſeed* of *Abraham*, by whom it will be poſſeſſed *for ever and ever*. But as the Promiſe has reſpect to *that Canaan* which *Abram* now beheld with his eyes, ſo it is promiſed to the *Iſraelites* *conditionally*, * provided they did *obey* and *keep the Covenant* God made with them, but if they did degenerate, and proved an *unfaithful Seed*, then he would be no longer tied to his Promiſe, ſee *Deut.* 4. 25, 26. *Levit.* 26. 27, 32, 33. *Ezek.* 33. 25, 26. *Levit.* 18. 28. God alſo further promiſes *Abram* that *He will multiply his Seed as the duſt of the Earth*, which may be underſtood both of the *Children of his Body*, and of *his Faith*. After this *Abram* went and dwelt in the plain of *Mamre* near unto *Hebron*, where he built an Altar unto the Lord, to Sacrifice thankfully to God for all his Mercies to Him.

Gen. 13. whole Chapter.

* Or [*for ever*] may be thus underſtood, *viz. to the coming of the Meſſiah*, where the *promiſes of the Old Teſtament end. Chriſt* bringing in a *new Age*, and beginning a date of *new Bleſſings* to the faithful Children of *Abram, uſque in ſeculum.*] *Semini quidem Carnali quamdiu durabit politia Moſaica, videlicet uſque ad Chriſti exhibitionem*, Piſc. *vel quamdiu durabit reſpublica Hebræorum. Vox* Olim *non ſignificat hic abſolutam æternitatem ſed longum tempus*, ſcil. *uſque ad adventum Meſſiæ. Et hæc promiſſio erat limitata, ſi Deo obtemperarent. Ceſſante conditione ceſſat res ipſa. Ipſi prius renunciaverunt. Deus quod Juſtitia ejus imparabat, fecit.* See Sect. 7. Note (*o*).

SECT. IV.

ABout this time *Bera* King of *Sodom*, with the reſt of the *Petty Kings* of *Pentapolis* ſhook off the Yoke of *Chedorlaomer* King of *Elam*, to which they had been ſubject for 12 years. *Chedorlaomer* hereupon, and *ſome other Confederate Princes* that dwelt about the River *Euphrates*, joyned their Forces together, and reſolv'd to Chaſtize *thoſe Kings* that had revolted. And having firſt overcome the *Rephaims*, (a people deſcended from *Canaan*, [Gen. 15. 20.] that dwelt in *Aſtaroth-Carnaim*, a City beyond *Jordan* [*Deut.* 1. 4.] and *thoſe people* that inhabited all that Region which was afterwards poſſeſſed by the *Moabites*, [Deut. 2. 9. 10.] and *Edomites*, [Deut. 2. 22.] and the *Amalekites*, and the *Amorites*) in the Vale of *Siddim*, (*t*) they gave battel to the *Revolters*, and the *Kings of Sodom* and *Gomorrah*, and their Forces were vanquiſhed, and overthrown there, and many of their *Souldiers* ſlain, and many probably in the Rout fell into the *Slime-pits*; but the *King of Sodom* himſelf eſcaped, *verſ.* 17. Then they plundered *Sodom* and *Gomorrah*, and ſeized upon *Lot* alſo, who dwelt there, and carried him away with the reſt of their *Priſoners*. The *tydings* of this coming to *Abram* the *Hebrew* (he is the firſt in the Scripture ſo called) he inſtantly (doubtleſs by the ſpecial inſtinct of the Spirit of God) armed his own Servants (*viz.* ſuch as had been trained up in his own Family in the uſe of their Arms to the number of three hundred and eighteen) and took along with him his three Confederates, * *Haner*, *Eſcol*, and *Mamre*, with the Forces they could make, and marching ſpeedily after *Chedorlaomer*, he overtook him and his Army (laden with the *Prey* and *Spoil*) at *Dan* (*u*) in the North Border of *Canaan*. And having firſt with a Military Prudence and Policy divided his Men, to make a ſhew as if he had a great Army diſperſed divers ways, He there fought them and defeated them, and ſlew many of them, and purſued them to *Hoba* on the left hand of *Damaſcus*, and reſcued *Lot* and the *reſt of the Priſoners* out of their hands, and brought them back again, together with the prey they had taken. *Abram* thus returning triumphantly, is met by *Melchizedec* (*x*) King of *Salem*, * who ſeems to be ſome *eminent man* in *Canaan*, raiſed up by God in *that Corrupt Nation*, who was both *King* and *Prieſt*, (of whoſe Father and Mother and Pedigree there is no mention in the Scripture neither of his Birth or Death, or that he had any Succeſſor in his Prieſthood. This *Melchizedec* in Congratulation of *Abram*'s Victory, brought forth *Bread* and *Wine* to refreſh

(*t*) Which was afterwards turned into a *Lake* or *Sea* of putrid and unſavory Waters, and was therefore called the *Salt Sea* [Joſh. 3. 16.] the whole tract of that *plain* abounding with *ſalt* or *brackiſh Slime-pits*, verſ. 10. or the *dead Sea*, becauſe no Fiſh could live in it, or *Aſphalites*, from its *bituminous* and *pitchy* Nature.

* God moved them to join with *Abram*. The Proſperity of Gods people makes thoſe that obſerve it, deſirous to be in League with them: Upon that ground did *Abimelech* and *Phicol* deſire to enter into Covenant with *Abraham*, Gen. 21. 22, 23. And the like motion, for the ſame reaſon, was made to *Iſaac* his Son, *Gen.* 26. 27, 28, 29, &c.

(*u*) *Moſes* ſeems by a Prophetical inſpiration, and by way of *Prolepſis* or *anticipation*, to call *theſe places* by the Names whereby they were *afterwards* known and called.

Hinc conjectant quidam (*nec levis eſt ſuſpicio*) pentateuchum *ut modo extat, non eſſe a* Moſe *conſcriptum; putantque* Eſdram *aut* alium divinum ſcriptorem, *interjectis hinc inde clauſulis, opus illuſtraſſe, & explicatius reddidiſſe.* Maſ.

(*x*) See Apoſtolical Hiſtory, *pag.* 375. 376.

* Afterwards call'd *Jeruſalem.*

freſh *Him* and *his Souldiers*, and being a *Prieſt of the moſt high God*, (*y*) by the authority of *his office*, and *in the Name of God*, he bleſſed *Abram* (as the *Prieſts* in the Law did the people, *Numb.* 6. 23, 24, 25.) and he *bleſſed the moſt high God in his behalf*, who had given him this Victory; ſo that he offered a *gratulatory* Sacrifice of *Praiſe*, but no *expiatory* Sacrifice, for *that* required *blood*, Numb. 9. 22. *Abram* on the other ſide preſented *Melchiſedec* with the *Tenth part* of the *Spoil* he had taken from the vanquiſhed Army. Which *Tythes* (*z*) probably he Him gave by way of *homage* and *thankfulneſs* to God; For *what* was given to *Melchiſedec* in regard of his *Office*, as a *Prieſt*, was given to *God*. But *as a King Melchiſedec* had no need of them. *Abram* was alſo met by the *King of Sodom* in the Valley of *Shaveh* (in after-times called the *Kings Dale*, where *Abſolon* ſet up his Pillar, 2 *Sam.* 15. 28.) who congratulating his Victory, offered him that He ſhould keep to himſelf if he pleaſed, all the *prey* and *ſpoils* recovered by him that were lately taken from and belonged to *his City*, only he deſired to have *thoſe of the priſoners* again that were *his Subjects*. But *Abram* told him that he had *ſworn* unto the Lord and *vowed* when he went forth in this War, (and implored Gods aid and aſſiſtance therein) that none ſhould have *occaſion* to ſay that a *Covetous deſire of the Prey* drew him into this Ingagement, and therefore he would not accept any thing of *His* from a *threed to a ſhoo-latchet*, leſt he ſhould ſay He had made *Abram rich*. Thus *Abram* preferred the *Glory of God*, and *the honouring of his Religion*, before the *Prey*, which by the *right of War* belonged to him; and having been bountifully inriched by the Providence of God, he would not have it ſaid he was inriched by ſuch wicked people as the *Sodomites* were. Yet He excepted from this his general refuſal (wherein He ſaid He would have *nothing* of *His*) *that* which the young men (*his Souldiers*) had ſpent of the *Enemies prey*, or taken to themſelves, and deſired alſo that his *three Confederates* might have a ſhare and portion in the *ſpoils*.

(*y*) Thus we ſee that though the *Church* was to be continued in the Poſterity of *Abram*, yet there is little queſtion to be made, but that *as yet* there were ſome *few* of other Families that were the *true Servants* of God, as *Job* afterwards, and *his friends* were among the *Edomites*.

(*z*) So that the *payment of Tythes* is ancienter than the *Levitical Law* [See *Gen.* 28. 22.] and being paid to *Melchiſedec* a *Type of Chriſt*, they may be continued as a *Maintenance to Goſpel-Miniſters*, who exhibit *Sacramental Bread* and *Wine*, and bleſs the people as *Melchiſedec* did.

Gen. 14. whole Chapter.

SECT. V.

ABram having thus vanquiſhed the Forces of theſe *forementioned Kings*, leſt he ſhould fear *they* would at ſome time or other be revenged of him (as poſſibly they might *threaten*) God appears to him in a *Viſion*, or *open apparition*, which he (being awake) beheld with his bodily Eyes, and tells him, That *he would be a ſhield to him*, to defend him againſt his Enemies; and ſeeing he had *with ſo much piety* refuſed the Reward offered him by the *King of Sodom*, He aſſures him that *He Himſelf will be his exceeding great Reward*, bleſſing him with the bleſſings of this life, and rewarding him with the tranſcendent glory of his own Kingdom hereafter. But notwithſtanding this *Abram* in a bemoaning manner expreſſes the *great perplexity of his mind*, that (growing now in years) He did not yet ſee *the fulfilling of that Promiſe* of giving Him a *Son* from whom *the Meſſiah* was to ſpring: And therefore He cries out, *Lord what wilt thou give me, ſeeing I go Childleſs*. Intimating his *great* and *ardent deſire* that the Lord would pleaſe at length to *remember his Promiſe made unto* him concerning *that particular*. And beſides He ſaw, that *wanting Iſſue* he wanted the *comfort* that other Parents had: He ſaw he had not a *Son* to be (under Himſelf) the *guide* and *ſtay* of his Family, but was forced at preſent to put *his concerns* into the hands of *Eliezer* his *Steward*, (*a*) and for ought He ſaw His Eſtate would be injoyed by him (when he was dead) for want of *an Heir*. God tells him *his Servant* ſhould not be *his Heir*, but *One* that ſhould come out of *his own Bowels*; and further aſſures him, that *his Seed* (how improbable ſoever it ſeem'd to him at preſent) ſhould be *as the Stars of Heaven for multitude*, eſpecially *his ſpiritual Seed*, the *Children of his Faith*: He might aſſure himſelf *they* ſhould be *innumerable*, *as the duſt of the Earth*, [Ch. 13. 16.] and *as the Sand on the Sea-ſhore*, [Ch. 22. 17.] See 1 *Kings* 4. 20. Then *Abram believed* (*b*) and firmly reſted in *this great Promiſe* of God, and *it was imputed to him for Righteouſneſs*, that is, God *of his free Grace* accepted him as *Righteous* and *juſtified* (who had no Righteouſneſs of his own whereby he could ſtand before Gods Judgment-Seat) *upon his Faith in Gods Promiſes*, and eſpecially *the promiſed Meſſias*. God alſo renewed to him the *Promiſe of the Land of Canaan*,

(*a*) Whoſe Anceſtors were of *Damaſcus*.

(*b*) Here is *belief*, or *faith* firſt mentioned in the *Old Teſtament*, whence *Abram* is called *the Father of all Believers*, Rom. 4. 11, 12, 13.

Canaan, which his Poſterity after 400 (*c*) years *ſojourning* and *affliction* in Lands that were not theirs, [*viz.* in *Canaan* and *Egypt*] ſhould poſſeſs; namely, in the *4th Generation*, when the *Sins of the Amorites* and other Inhabitants of *Canaan* (this only by a figurative Speech being put for all) *ſhould be full*, then the Lord would judge *that Nation* that afflicted them, and bring them out with great ſubſtance. *Abram* deſiring (and poſſibly *by ſome ſpecial motion* of Gods Spirit) to be further aſſured hereof, God was pleaſed hereupon to make a *ſolemn Covenant* with him for the performance of it, and to confirm it with a *ſign* and a *Viſion*. And ſeeing it was the manner of men when they made a *ſolemn Covenant* to *cut Beaſts in twain*, and to paſs between the parts of them, wiſhing (as it were) that *they might be cut in pieces* if they broke the Covenant, (*d*) ſo God here was pleaſed to appoint *Abram* to take *Beaſts* and *divide them*, laying each piece one againſt another, with a *Turtle Dove* on one ſide, and a *young Pigeon* on the other, which accordingly he did; and when the *Birds* (*e*) came down upon the Karkaſſes, *Abram* drove them away, and when the *Sun* went down, *Abram* fell into a *deep ſleep* or *Trance*, and a *great horrour* ſeized him, ſhadowing out poſſibly *the great diſtreſſes* his Poſterity ſhould be in, through the vexations of their Enemies. And then a *ſmoking Furnace* and a *burning Lamp* paſſed between *the pieces of the Beaſts*, intimating the *Majeſty of God* paſſing between them. Then did God make a *Covenant* with *Abram* to give to *his Seed* the Land of *Canaan* (now poſſeſſed by the *Kenites*, *Keniſſites*, and other Nations) (*f*) from the River of *Egypt*, viz. *Sichor*, * [*Numb.* 34. 5. *Joſhua* 13. 3.] unto *Euphrates*. (*e*) And accordingly *thoſe Lands* (*ſo far off*) became *Tributary* in *Davids* and *Solomons* days, 2 *Sam.* 8. 3. 1 *Kings* 4. 21. 2 *Chron.* 9. 26.

(*c*) See Apotolical Hiſtory, *pag.* 38.

(*d*) See *Jer.* 34. 18.

(*e*) *Ægyptiorum ſymbola qui erant Hebræos oppreſſuri non ſecus atque aves carnivoræ in humanis corporibus inſidantes.*

(*f*) Here are reckoned *ten ſorts* of people in *Canaan*, whoſe Land was promiſed to *Abrams Poſterity*, which by mixture or diminution of ſome of them were afterwards reduced to *ſeven*, as they are diſtinctly named, *Deut.* 7. 1. *Canaanites* are here taken for a *particular ſort* of them, who for ſomething *notable* above the reſt, retain'd the Name of the whole Nation. * *Qui dividit Ægyptum a Cananæa & Arabia & in Sirbonidem paludem refluit.* Bochart. (*b*) If they poſſeſſed not all that was promiſed, the cauſe was in their breach of Covenant with God, not Gods with them.

Gen. 15. whole Chapter.

SECT. VI.

SArai who had a great while earneſtly deſired and longed for *that bleſſed promiſed Seed*, and ſeeing now *ten years* gone ſince their coming into the Land of *Canaan*, and her ſelf ſtill *barren*, and deſpairing almoſt (as it ſeems) of any *from her own Body*, ſhe (without advice from God, of her own head) counſels her *Husband* to endeavour the fulfilling of the *Promiſe* by *ſuch a means*, which though by many then practiſed, yet was *contrary* to the *firſt Inſtitution* of Marriage, namely, to take *Hagar* her Servant, an *Egyptian* born to be a kind of *Secondary wife* or *Concubine* to him; which he accordingly did. But *Hagar* being with Child by him, began to be *proud* thereof, and to deſpiſe her *Miſtreſs*, who was *barren*. *Sarai* (though otherwiſe of a *ſweet* and *meek* ſpirit, and for her obedience to her Husband propounded as a *pattern* to other Wives, 1 *Pet.* 3. 6.) was ſo tranſported at this inſolent carriage of *her Servant*, that ſhe flies out upon *Abram* himſelf (who poſſibly might be a little too indulgent to *Hagar*, being now with child by him) and challenges him as if *He* were the *Cauſe* (g) of this wrong and injury ſhe ſuſtained, and deſires the *Lord to judge between him and her*, and to do Her right. *Abram* patiently tells her, He left *Hagar* to her, to take what courſe ſhe pleas'd with her to humble her, and make her ſubmit. Hereupon *Sarai* uſed her with much ſeverity and hardſhip, which ſhe not willing to indure, ran away, and thought (as it ſeems) to go down into *Egypt* her own Country. And accordingly travelling through the *Wilderneſs* (which was the rode thither) and ſitting down wearied, and full of greif and ſorrow, by a Fountain of Water, the *Angel of the Covenant* [Mal. 3. 1.] the *Lord Chriſt* the Son of God (called *Jehovah*, verſ. 10.) appears to her, and adviſes her to return, and to ſubmit her ſelf to her Miſtreſs, telling her that ſhe ſhould bear a Son, and call his Name *Iſhmael* (ſignifying *God will hear.*) For God had taken notice of *her affliction*, and heard her Cry. He further tells *her*, That *her Son* would be a *fierce* and *wild man*, and a *great Warrior*, and *his hand would be againſt every man, and every mans hand*

(g) V. 5. *Injuria mea ſuper te eſt*, i. e. *injuriæ quam patior tu cauſa es quod inſolentiam ancillæ non corrigis.* LXX ἀδικῶμαι ἐκ σοῦ.

hand against him, * but yet he ſhould have a *numberleſs Off-ſpring,* and *he* and *his Poſterity* ſhould exceedingly inlarge the bounds of their Habitation even *unto* and *among* their Kindred, (*h*) of whom they ſhall not be afraid, but ſhall ſtoutly face them every where. *Hagar* thereupon called the Name of the Lord that ſpake with her, *Thou God ſeeing me,* magnifying his Mercy for having ſo favourable a regard to her in her great affliction, and giving her a *clear ſight* of Himſelf in that place, and directing her what to do. And ſhe then falls into an admiration that ſhe ſhould *live,* and *ſee the light* after ſhe had *ſeen the Lord.* (*i*) So that hereupon ſhe called the Name of the *Well Beer-lahai-roi,* that is, *the Well of one that liveth, after ſhe hath ſeen* (*k*) *and been ſeen by the Lord.* And poſſibly ſhe intended alſo there to leave a *Memorial* to Poſterity of the *watchful Eye* of God over her, in the time of her affliction. So ſhe return'd to her Miſtreſs, and afterwards brought forth a *Son,* and *Abram* called his Name *Iſhmael* (according as the *Angel* had appointed) in the 11*th* year after He came into *Canaan,* and in the 86*th* year of his Age.

In the year of the world, 2094.

Gen. 16. whole Chapter.

* *De* Iſhmaele *hæc vera ſunt, & de ejus poſteris,* Saracenis Arabibuſque.

(*h*) See *Gen.* 25. 18.

(*i*) V. 13. *Nonne etiam video poſt videntem me,*] i. e. *lucem hanc aſpicio & vivo. Miratur* Hagar *ſi poſt Dei viſionem vivere; quia a conſpectu* Dei *aut* Angeli *mortem ſequi putabant, ut ex* cap. 32. 30. Jud. 13. 22. *patet.*

(*k*) Puteus *videntis Dei & viventis* Hagar.

SECT. VII.

THirteen *years* after this, namely, when *Abraham* was 99 *years old,* God appeared to him again in a *viſible manner,* and ſaid to him, *I am God Almighty, able to do all thoſe great things for thee which I have promiſed, how unlikely ſoever they may ſeem in the eye of Reaſon.* Therefore *truſt in me;* Be *ſincere and upright before me,* and *do all that I command thee, and let thy whole Converſation be always as in my ſight;* And *I will renew* and *eſtabliſh my Covenant with thee,* and *will multiply thee exceedingly.* * Then *Abram* fell on his face, and God further talked with Him, ſaying, Behold my Covenant is with thee, and thou ſhalt be a Father of many Nations. Neither ſhall thy Name be any more called *Abram* (ſignifying *an higher Father,* but it ſhall be called *Abraham,* ſignifying a *Father of a* great multitude. (*l*) And I will multiply thee *exceedingly,* and *will make Nations of thee, and Kings ſhall come out of thee, and I will eſtabliſh my Covenant between me and thee, and thy Seed after thee in their Generations for an everlaſting Covenant,* (*m*) *to be a God to thee, and to thy Seed after thee.* (*n*) And I will give to thee, and to thy Seed after thee, the Land of *Canaan* (wherein thou art now a ſtranger) for an Everlaſting poſſeſſion. (*o*) And this I appoint as the *Token, Sign* and *Seal* of the *Covenant* between *me* and *you,* that *all the Males* among you ſhall forthwith be *circumciſed,* and that *every Male-Child* among you that ſhall be hereafter born, either of *Natives* or *Proſelites,* * ſhall be *Circumciſed on the eighth day.* And this *Circumciſion* (which figures or repreſents a *putting off,* and *mortifying* of the *old man with its affections and luſts*) ſhall be *in your Fleſh* for a *ſign* of that *Everlaſting Covenant* (*p*) *I have made with you.* And *that man* among you (being of the *Jewiſh* Race) who being *not Circumciſed* (*q*) in his Childhood, ſhall afterwards *wilfully neglect* to take on him *that ſign,* he ſhall be cut off from among you as a *Violator of my Covenant.* I will not *own him* as *one of my peculiar people,* and *by you* he ſhall be reckoned as an *Heathen,* and caſt out of the Communion of the Church. Further God tells *Abraham* that he ſhould not call his Wife any longer *Sarai,* which ſignifies a *Lady* or *Princeſs of one Family,* but *Sarah,* (*r*) a *Princeſs abſolute.* For ſhe was to be a Mother of *many Nations,* by the ſpreading of *Iſaac*'s Poſterity, her natural Son (and even Kings to ſpring from Her) and Her *prebeminence* was to be of much larger extent upon the account of Her *ſpiritual Daughters,* 1 Pet. 3. 6. *Abraham* hearing theſe things, *fell on his face before the Lord,* in an humble expreſſion of *reverence* and *thankfulneſs,* and he was ſo tranſported with theſe *welcome tydings,* (which he firmly believed) that he even *laughed* for joy. However, though he now believed he ſhould have a *Son* by *Sarah,* yet he forgets not *Iſhmael,* but humbly prays to the Lord for him, *O that* Iſhmael *might live before thee.* O that thou wouldſt pleaſe to have a *gracious Eye upon him,* to protect and bleſs him. God tells him, He would bleſs *Iſhmael* with *Temporal Bleſſings,* and would multiply him exceedingly, inſomuch that 12 *Princes ſhould ſpring from him* (whoſe Names we have ſet down *Gen.* 25. *v.* 13, 14, 15, 16.) but *his Covenant* he would eſtabliſh with *Iſaac,* whom *Sarah* ſhould bear unto him next year at this time; which *Covenant* comprehends not only *outward* but *ſpiritual bleſſings* alſo. Then the Lord left off ſpeaking to *Abraham,* and went up to Heaven in the ſame *form* and *ſhape* he had appeared to Him. *Abraham* now *embracing theſe Promiſes,* and *reſting on them* by a lively Faith, cauſed *himſelf* (being now 99 years old) and his *Son Iſhmael* (being 13 years old) and *all the Males* of his houſe to be Circumciſed *that very day.* (*s*)

Gen. 17. whole Chapter.

* And accordingly out of his Loines came not only the *Iſraelites* but the *Iſhmaelites,* the *Edomites,* and many other Nations by the Children of *Ketturah.*

(*l*) By inſerting *H* the firſt letter of *Hamon* ſignifying a multitude. This is the *firſt name* God changed, and hence the cuſtom of giving Names at *Circumciſion.*

(*m*) *Everlaſting*] ſo called, in reſpect of the long continuance of the outward Ceremony of *Circumciſion;* but for the ſpiritual part of it *literally* everlaſting in Chriſt, *Heb.* 13. 20. & 9. 15.

(*n*) Which words comprehend *all the bleſſings of the Covenant of Grace.*

(*o*) *Tempus pro temporis parte aliquando accipitur. Et* עולם perpetuum tempus *de parte quaſi quadam, ſubjectæ materiæ convenienti dicitur. Sic* v. 8 in poſſeſſionem perpetuam, *ſcil.* quamdiu politia Judaica *futura eſt, ad adventum uſque* Meſſiæ *ſi:* Circumciſio, *& alia Ceremonialia in fœdus* Olim, *i.e. perpetuum ſervanda* Judæis *data fuerunt,* h.e. *ſemper & continuo done ſervanda eſſent & non ulterius.* Glaſſ.

* *Exiſtiment viri docti* nullum adultum ſervum *obligari ad Circumciſionem* ſui *aut* prolis, *niſi ſponte conſentiat. Nec talis Circumciſio Sacramentum eſſet fœderis Dei niſi volentes complectimur.*

(*p*) *Fœdus,* i. e. *fœderis ſignum, ut fruſtra ſint* Pontificii *qui jubent a Sacramentis exulare tropos. My Covenant ſhall be in the Fleſh.*] that is, the token, ſign and ſeal of my Covenant. For *Circumciſion* was not the Covenant it ſelf. And ſo God ſpeaketh of other Sacraments. Of the *Paſsover,* Exod. 13. 9. Of the holy Supper, 1 *Cor* 11. 28.

(*q*) *Patres ante diluvium habuerunt idem fœdus quoad ſubſtantiam,* h. e. *promiſſionem gratiæ per Chriſtum,* ſemen mulieris. *Non autem iis impoſita fuit circumciſio. Satis erat fidem in Meſſiam teſtari per Sacrificia.*

Data eſt circumciſio ut ſit ſignum fœderis, 1. Memorativum *pacti* Abrahami *cum Deo.* 2. Diſtinctivum *fidelium ab infidelibus.* 3. Demonſtrativum *peccati originalis.* 4. Præfiguravum *Baptiſmi.*

Adultus *qui ritum hunc neglexerit ab Eccleſia Eliminabitur, ſi natus inter* Hebræos *fuerit Infantulus non poſuit ſe Circumſecare. Sed adultus negligentiam Parentum ſupplem debuit.*

(*r*) *Addita ni-mirum eadem litera* ה, *quæ nomini* Abrahami *acceſſit, ut idem eſſet utrobique earundem promiſſionum ſymbolum. Antea dicebatur* Sarai, i. e. *Princeps mea, unius tantum Domus mater familias. Poſtea vero dicitur abſolute princeps,* i. e. ἀρχωνισσα.

(*s*) *Hinc liquet quantus in erudienda Familia fuerit* Abrahamus *qui eodem die quo inſtitutus eſt adeo triſtem ritum admiſerit.* Monym. in loc.

SECT. VIII.

THe *Son* of God and *two holy Angels* (*t*) accompanying him, appear now unto *Abraham* in the ſhape of *three men* in the plain of *Mamre,* as he ſat in the door of his Tent at Noon-tide. He apprehending them to be *Strangers* travelling that way, (who poſſibly might be weary and faint) and they ſeeming to him to be perſons worthy of reſpect, he addreſſes himſelf to them with *great Reverence,* and *one* of them appearing with greater ſigns of excellency and dignity than the reſt, He directs his Speech to him: *My Lord* (ſays He) if I have found favour in your ſight, ſtay with me and reſt your ſelves under that *Tree* for a while, and let a little water be brought to waſh your Feet, and accept of a little refreſhment from me to ſtrengthen you in your Journey, ſeeing *Providence* hath led you this way. They intimate their willingneſs to accept his kind offer. Hereupon he haſtens to *Sarah,* and orders her forthwith to make ready ſome *Cakes* to be baked on the Hearth, and he orders one of his Servants preſently to kill a Calf and dreſs it, and that it ſhould be made ready. Theſe things being done, He then ſet theſe Proviſions before them with *Butter* and *Milk,* and he himſelf ſtood by to wait upon them and ſerve them. And they did *eat,* [ſee *Ch.* 19. 3.] having *true Bodies* for *that time,* and for *the preſent diſpenſation* of that Service. For though a *Spirit* hath not *Fleſh and Bones,* [*Luke* 24. 39.] yet *Spirits* may, and by Gods appointment ſometimes do aſſume *humane Bodies,* which are erewhile to be diſſolved again by the power of God, when the work and ſervice is done for which they were aſſumed. When therefore they had *eaten,* then *One* of them, *viz.* the *Lord* asked him where *Sarah* his Wife was. By *naming* her, he ſhewed he was more than a *Man.* *Abraham* ſaid ſhe was at hand in the Tent. The Lord ſaid I will certainly return unto thee, not by a *New Apparition,* but *by accompliſhing the thing promiſed, viz.* that thou ſhalt have a Son by thy Wife *Sarah,* and it ſhall be accompliſhed ſo many months hence as is uſual according to the courſe of Nature for a Woman to go from her Conception, to the bringing a Child into the World. *Sarah hearing this* in her Tent-door, *laughed* within her ſelf, [not out of *Faith* and *Joy,* as *Abraham* had done before, *Ch.* 17. 17.] but thinking it a thing very *unlikely* (by reaſon of her great age) if not *impoſſible.* But though ſhe *laughed only within her ſelf,* and did not break out into a loud and open laughter, yet the Lord diſcerned it, and took notice of it, and ask'd her, *Why* ſhe

(*t*) Thus he intertained Angels unawares, *Heb.* 13. 2.

According to the Cuſtom of thoſe Eaſtern Countries.

V. 9. They ſaid, *i.e.* one of them ſaid.

ſhe laughed? Did ſhe look more upon her own and her Husbands *decayed Natures* and *age* than upon the *power* of God? *Sarah* being thus reprov'd, ſhe out of *ſhame* and *weakneſs* in that ſudden diſturbance of her mind denies *that ſhe laughed.* But though ſhe did not *openly*, yet ſhe did *within her ſelf*, and ſhe began now to be *aſhamed*, becauſe ſhe perceived the perſon that ſpake to Her was *more* than a *man*, becauſe he could *diſcern her inward affections.* But ſhe did preſently (as it ſeems) *recollect* her ſelf when ſhe underſtood *who* it was that ſpake, and made this Promiſe, and accordingly believed it, and therefore *her Faith is commended*, Heb. 11. 11. *Through Faith* Sarah *her ſelf received ſtrength to conceive Seed.* And afterwards ſhe *laughed* for joy, as we find *Ch.* 21. 6. Theſe things being done, *Theſe three Perſons* that were in the ſhape of Men, aroſe, and *Abraham* in civility accompanying them ſome part of the way. The *two holy Angels* went on directly towards *Sodom*, but the *Lord* ſtaid communing with *Abraham*, and tells him he would not *hide (u) from him* what *Judgments* he now intended to execute upon *Sodom*, and thoſe Neighbouring wicked Cities. For he had appointed him to be the *ſtock* of a great and mighty Nation, *(his peculiar people)* yea the *ſtock* out of whom the *bleſſed ſeed* ſhould ſpring, in whom *all the Nations of the Earth ſhould be bleſſed.* And he knew that *he would inſtruct and command his Children (x) and his Houſhold after him to keep the way of the Lord, and to do juſtice and judgment.* Then the Lord ſpeaking to him *after the manner of men*, as one that had no mind to *puniſh* without firſt *inquiring* into the matter of Fact, He tells him *He will go down and ſee whether their wicked deeds were anſwerable to the Cry* that was come *up into his Ears* concerning them. Then *Abraham* drew near unto the Lord, and began to plead for theſe Cities, eſpecially for *Sodom*, (as being in likelihood touched with a *greater concern* for his Nephew *Lot* who dwelt therein) intreating the Lord that *the Righteous* ſhould not be dealt with as *the Wicked*, (that is, taken away in *wrath* and *Vengeance*) *(y)* but that *the City* might be ſpared for the ſake of the *Righteous* therein. And to urge *his plea* further, He humbly repreſents to Him that poſſibly there might be to the number of *fifty Righteous perſons* found therein. God tells him he would certainly ſpare them, if ſuch a number could there be found. Then *Abraham* ſaid, *Behold now I have taken upon me to ſpeak to the Lord, who am but duſt and aſhes, peradventure* there may be 45 found there. The Lord anſwered, He would not deſtroy it if 45 were there found. Then *Abraham* deſcends to 40, to 30, to 20, and at laſt to 10; and if there had been but ſo many to be found there God would have ſpared them; but ſeeing there were not ſo many, He intimates to *Abraham* that they muſt not expect to be ſpared. Then God departed from *Abraham*, and he returned to his own Place.

Gen. 18. whole Chapter.

(u) Amos 3. 7.

(x) Deut. 6. 7. Deut. 32. 46.

(y) The *Righteous* are ſometimes taken away by the ſame publick Calamity that the wicked are, but the one is taken away in *mercy*, the other in *judgment.*

(z) Sometimes God forbids his Prophets to pray for ſuch, *Jer.* 15. 1. *Ezek.* 14. 14.

SECT. IX.

THe *two Angels* (before mentioned) in *humane ſhape*, that went towards *Sodom* came thither in the Evening, and *Lot* ſitting in the Gate of the City, and ſeeing of them, and ſuppoſing them (by their outward appearance) to be *Strangers of quality*, he went towards them, and giving them *civil honour* and *reſpect* by bowing to them with his face towards the ground (after the manner of thoſe *Eaſtern Countries*) he courteouſly invited them to his houſe, and to *Lodge* with him that night. They ſeemed unwilling *(a)* at firſt to accept his kindneſs, and profered to lodge in the Streets all night, which poſſibly they intended to have done (to obſerve the manners and behaviour of that people) had he not been ſo importunate with them to turn in to him. Therefore upon his importunity they accepted his courteous offer, *(b)* and did go with him to his houſe, and there he made them the beſt Intertainment he could, and for haſt baked unleavened-Bread for them, and they did eat. [See *Ch.* 18. 6.] But the *appearance* of theſe two Angels now intertained by *Lot*, being, as 'tis like, of *young men* of rare and extraordinary beauty, notice hereof was taken by ſome of the *wicked Inhabitants* of that City, and the Report thereof ſoon ſpread abroad, and ſo they preſently flocked together from all quarters of the City to *Lot's* houſe, requiring to have theſe Gueſts brought out to them,

(a) A *ſlight invitation* may be *ſeriouſly* refuſed, and yet *that* which is *preſſing* be afterwards accepted [ſee *Luke* 21. 28, 29.] and this without *Popiſh Equivocation*, or *mental reſervation.*

(b) Thus both *Abraham* and *Lot* intertained Angels unawares, *Heb.* 13. 2.

them, intending abominably to abuſe them. *Lot* goes out to them to intreat them and to diſſwade them from ſo *deteſtable an attempt*, but they ſeeming bent upon it, to take them off from ſo *horrid a villany*, in that great and *ſudden diſturbance of his mind* he profers (very *unwarrantably* and *ſinfully*) to yield up his *two Virgin Daughters (c)* to their Luſts, rather then his *Gueſts* ſhould be violated, who had taken ſhelter under his *Roof*, and according to the Laws of Hoſpitality ought to be kept *ſafe* and *free* from all harm and violence. But theſe *wicked Sodomites* were ſo far from being perſwaded by what *Lot* ſaid unto them, that inſtead of deſiſting they fall upbraiding and twitting him, that he that was but a *Stranger* in their City, ſhould take upon him to be a *Judge*, and *Cenſurer* of them and their actions. And therefore (it ſeems) he had not only inwardly grieved and *vexed his righteous Soul with their unclean Converſation*, but as *occaſion* was offered, had often reproved them for their wickedneſs, and had done what lay in him to diſſwade them from their abominable courſes. But they nothing mov'd either by what He had *before* or *at this preſent* ſaid unto them, began to preſs hard upon Him, intending to break open his door. Hereupon the *Angels* pulled *Lot* into the houſe to them, and ſhut the door, and preſently ſmote *that wicked Crue* with ſuch a blindneſs, that they could not ſee the door. Then the *Angels* commanded *Lot* that whomſoever he had there nearly related to him, whether *Sons in law*, or *Daughters*, he ſhould bring them out of that place, for God had ſent them to *deſtroy it*, and the other Neighbouring Cities to it, for their *great* and *crying* abominations. *Lot* accordingly went out to his *Sons in law* (the *Husbands* as it ſeems of his *other Daughters* that were married into the City) to perſwade them to come away with him; but he ſeemed to them as one that *jeſted* or *talked idly*: ſo *ſupine* and *ſecure* uſually are *carnal* men, when Gods Judgments are ready to fall upon them. When the Morning approached, the Angels urged *Lot* and his *Wife* and *two Daughters* that were in the houſe with him, to get them going, leſt they ſhould be involv'd in the common Calamity. But yet *Lot* (it ſeems) *lingred*, as loth to leave *his other Children* behind him to be deſtroyed. Thereupon the Angels laid hands on *him* and *his Company*, and hurried them out of the City, the Lord therein ſhewing himſelf very merciful unto them. Then *the Angels* charged them to make haſt, and eſcape for their lives, and not ſo much as to *look behind them*, nor to ſtay in all the Plain, but to fly to the Mountain, nor ſo much as to *mind* or regard Houſe, Cattel, or Riches, or what ever they had left behind them. *Lot* tells *the Angels* that *the Mountain* was ſo far off, that he feared leſt the deſtruction would overtake *them* before they could get thither, and therefore he earneſtly deſires that *Zoar* (formerly called *Bela*) might be the place they might be permitted to fly unto (which was near at hand) and that God would pleaſe to ſpare *that place* for his ſake. The Angel (undoubtedly by Gods direction) grants his requeſt, but bids him haſt away, for he could not do any thing againſt *Sodom* till *he* was got thither, for God had decreed in mercy to ſave him. It was break of day when the Angel haſted *Lot* and his Company away, and by that time the *Sun* was well riſen, the Lord *(d)* rained upon *Sodom* and *Gomorrah*, *Admath*, and *Zeboim*, [Deut. 29. 23. Hoſea 11. 8.] *fire* and *brimſtone* from Heaven. *(e)* But it ſeems while *Lot* and his Company were haſtning towards *Zoar*, his *Wife* (either doubting whether any ſuch Judgment would fall upon *Sodom* as was threatned, or *lingring in her deſires* after thoſe *Friends*, and the *Wealth* and *Eſtate* they had left behind them) *looked back*, againſt the expreſs Command of the Angel before given; whereupon ſhe was immediately turned into a *Pillar* or *Statue of a rocky mineral Salt* (which will indure all weathers) as a *ſtanding Monument* of her *Infidelity* and *Diſobedience*, and to *ſeaſon* others with more wiſdom. *Abraham* getting up early that Morning, and looking towards *Sodom* and the *Cities* of the Plain (whoſe deſtruction the Lord had acquainted him with before) he ſaw the *ſmoak* from that Country go up as the *ſmoak of a Furnace*; and God remembred the *Interceſſion* of *Abraham* for *Lot*, neither did he forget the *Piety* and *Righteouſneſs* of *Lot* himſelf, which we find mentioned 2 *Pet.* 2. 7, 8.

(c) Thus *Lot* to prevent one ſin, gives way to another. *Magis filiarum pudicitiæ debuit conſulere quam indemnitati peregrinorum.*

(d) V. 24. *Jehovah* from *Jehovah*, that is, the *Son* from the *Father*, who *worketh by the Son*, Joh. 5. 17.

(e) This is a *Type* and *forerunner* of the everlaſting puniſhment of the wicked in that *Lake that burneth with fire and brimſtone for ever*, eternal *fire*, viz. *Rev.* 21. 8. And ſo the Apoſtle ſays, *Jud. v.* 7. That *Sodom and Gomorrah ſuffered the Vengeance of* that *temporal deſtruction* was as a forerunner of thoſe eternal torments in Hell which they now ſuffer, and ſo may well be a *terrifying Example* and *warning* to all that fall into the like ſins. See *Apoſtol. Hiſtor. pag.* 422.

Lot quickly finds that it had been better for him to have followed the advice of the *Angel* at the first, and gone immediately to the *Mountain*, for now he was afraid to stay any longer in *Zoar*. Possibly the *wickedness* he saw among them might make him afraid that a like Judgment to that of *Sodom* would fall upon them; or it may be he feared lest the people of that place would fall upon *him*, as *the Cause* of the overthrow of those *Neighbouring Cities*, seeing *he* and *his Family* only had escaped. So *he* and *his two Daughters* left *that Town*, and betook themselves to the *Mountain* and dwelt there in a *Cave*, where being in a manner *immured* up, his *Daughters* began to think that by that *solitary life* they were deprived of all hope of *Marriage*; and living there *in that manner* without the society of any but themselves, it seemed all one to them as if there were not a *man* upon the Earth besides their *Father*. Hereupon being blinded with *fear* and *passion*, and desirous to have Children of their *own Kin*, and not of the *faithless* and *cursed Nations*, they resolve upon a very *wicked* and *detestable course*, *viz.* to make their Father *drink Wine* (more than was fit) of *that* they had brought with them from *Zoar* (which possibly they perswaded him the rather unto, to drive away his sad thoughts) that so *being drunk* he might lie with them, which else they knew he would never do. And here observe the just Judgment of God, *Lot* had at *Sodom* rashly offered to prostitute his two Daughters *Chastity* to the *Rabble there*, to prevent the violation of his *Guests*, and now here in the *Cave* His *own Chastity* is violated by the contrivance of His two Daughters. This was *just* as from God, but 'twas very wickedly done of these *two young women* thus to draw their *Father* to commit *Incest* with them. However from this incestuous Copulation came *Moab* and *Ammon*, Fathers of the *Moabites* (*f*) and *Ammonites*, two great and populous Nations.

(*f*) The *Moabites* were afterwards *Idolaters* and Enemies to the *Israelites*, yet from *Ruth* a *Moabitess* our *Saviour* Sprang.

Gen. 19. whole Chapter.

SECT. X.

Abraham now (his Wife *Sarah* having (as it seems) newly conceived) removed from the Plains of *Mamre*, towards the *South*, and sojourned in *Gerar*, the Metropolis of the *Philistins* that dwelt in that Countrey. Here He began to be afraid of himself again, because of *Sarah his Wife*, who though now near 90 *years old*, yet was still very *beautiful*. He therefore now (as before in *Egypt*, see *Ch.* 12. 13.) apprehended that these people would kill him, if he were known to be *her Husband*; that so *He* being taken away *she* might be *free* to be married to one of them. Hereupon *Sarah* (by his appointment) going again under the name of *his Sister*. *Abimelech* King of that Place hearing of her, took a *liking* to her, and took her from her Husband, intending shortly after to make her *his Wife* (though he had a Wife before, see *vers.* 17.) thinking, as it seems, *Polygamy* to be no sin. Upon this God immediately smote him with a *dangerous Sickness*, and plagued his *Court* with a strange Disease. And in his Sickness God informed him by a *dream* (*g*) of the Cause why He had laid his hand upon Him, telling him *he was a dead man*, if he restored not unto *Abraham* his *Wife*. And further, He tells Him that *Abraham* was a *Prophet*, one in especial favour with Himself, to *whom* he did often *reveal his Will*, and by *whom* he did *teach* and *instruct* others, [see *Psal.* 105. 15.] and He should *pray for him*, if he did restore his Wife to Him again. *Abimelech* being thus *restrain'd* and *prevented* (by Gods immediate hand) from touching of *Sarah*, he pleads his own *Innocence* before the Lord, that *in this matter* his heart was clear from *any adulterous purpose*, and his body from any *unchast action*. And seeing *this sickness* on his *Family*, and fearing possibly it to be on the rest of his *Subjects* (who sometimes *smart* for their *Princes* sin, see *Gen.* 34. 26, *&c.* a *Sam.* 24. 17. and here *vers.* 18.) he intreats the Lord not to proceed to punish *his people* that

(*g*) *Dreams* are sometimes *supernatural*, and sent of God, and bring their own evidence and assurance with them. God thereby signifying what *he* will do, or have *men* to do. And thus God sends dreams upon extraordinary occasions to wicked men, as here to *Abimelech*, and afterwards to *Laban*, *Pharaoh*, and his *Butler* and *Baker*, and to the *Midianite*, *Judg.* 7. 13. To *Nebuchadnezzar*, to *Pilat's Wife*. And all these for the good of his own Servants and People, but Principally God sends them to his *choice Servants*, as to *Jacob*, to *Solomon*, to *Daniel*, to *Joseph* the Son of *Jacob*, and to *Joseph* the Husband of *Mary*, and this was one of the ordinary ways wherein God revealed his Will to his Prophets, *Numb.* 12. 6. *Joel* 2. 28. Under which colour, *Saul* complains of the want of them, a *Sam.* 28. 15.

that were *innocent* and *guiltless* as to this matter. Then *Abimelech* expostulates with *Abraham* that he should by *dissembling his Wife*, expose *Him* to so great a sin as Adultery was, and consequently bring upon *him* and *his people* the dreadful punishment due thereunto. (*h*) So that we see *this Heathen King by the light of Nature* (even *in those days* before the *Law* was given) did hold *Adultery* in a *King* such an *abominable sin* as might justly bring a *Plague* or *great Judgment* on *a whole Nation*: *Abraham* excuses himself as well as he could. He confesses he was afraid of himself there, because *he thought the fear of God was not among them*, and so they would not care what they did. And besides, it was not altogether *false* what he had said. For *Sarah* was *his Sister* in *one sense*, being the *Daughter*, that is, the *Grand-Child of his Father*, though not the Daughter or Grand-Child of his *Mother*, *Terah* having *Haran* (her Father) by *another Wife* than he had Him. And he confesses ever since God called him to leave his Fathers House, and wander in several Countries, thinking he should find little of the fear of God in the places where he was to travel, and apprehending danger to himself in respect of the *great beauty* of *Sarah*, he had desired Her that in all Places where they came, (and apprehended any such danger) she should always say, *She was his Sister*. *Abimelech* then not only return'd *Sarah* to him again *untouch'd*, but presented him with large and great Gifts, and offered him to live in any part of his Country, where he pleas'd; to so much *Civility* and *Kindness* did the Lord dispose the heart of this Heathen King. Moreover *Abimelech* tells *Sarah*, That he had given *her Brother* (as she called him) a 1000 pieces of Silver (amounting to about 56 *l.* 5 *s.* of our money) but intimates to her that she ought always to *own her Husband* in all Companies, and *he* ought to be as a *Veil* to her, to cover her from the Eyes and Desires of all others, and a Guardian of her Chastity; whereas by *denying him*, she (as it were) *unveiled* her self, and laid her self open to the unlawful Desires of others. Thus was *Sarah reprov'd* by an Heathen King, and taught and instructed to carry her self better for the future. Then *Abraham prayed* for *Abimelech*, and the Lord was graciously pleas'd to take off his hand from *him* and *his Family*, and so *that disability* (*i*) they lay under, was removed.

(*b*) See *Dutch Annotat. in loc.*

(*i*) Some think this was more than meer *barrenness*, which is a *Curse* upon *Existimo plagam fuisse talem ut viri & mulieres inhabiles essent ad Concubitum, illudq; fuisse omnibus manifestum. Notum est etiam Dæmones ligamine conjuges sæpe fraudasse, ut se mutuo potiri non possent. Forte muliebria loca obstrata erant, aut Coarctata. Rivet.*

Gen. 20. whole Chapter.

was a thing that could not in so short a time either be perceived as a *Judgment*, or discerned as *Abraham's prayer*, therefore they think it was some unusual closing of the Womb for that time.

SECT. XI.

GOd having now visited *Sarah* with so much mercy, as to give her power and strength to *conceive* (upon her belief of his gracious Promise, (*k*) *Heb.* 11. 11.) and her full time being come, she brought forth a *Son* to *Abraham*, he being an 100, and she 90 years of age. And as God had appointed, *Abraham Circumcised* him on the eighth day, and called his Name *Isaac*, Ch. 17. 19. and *Sarah greatly rejoyced*, and said, *God hath made me to laugh*, and others that hear of *this thing* will *laugh* also, and *rejoyce* with me. For (says she) *Who would have thought that I should have born a Son*, or *given suck* (*l*) *in my old age*. So the Child *grew*, and at a fit time was *weaned*, and at his *weaning Abraham* made a *great Feast*, a *properer time* for it (as may be supposed) than at his *Birth* or *Circumcision*. At *this Feast Sarah* espied *Ishmael* (now about 17 or 18 years old) (*m*) *mocking* and *jeering* at *Isaac* and possibly calling Him *their young Master*, who (*forsooth*) must be heir of all, whereas by right of *Primogeniture* He supposed *the Inheritance* belonged unto him; and possibly his Mother *Hagar* might have some hand in it also, by incouraging him therein. And *this mocking* ('tis like) was accompanied with some expressions of *hatred* and *bitterness of Spirit*, so that the *Apostle* calls it a *Persecution*, Gal. 4. 29. *Sarah* at this was so *incensed*, that she said to *Abraham*, (doubtless *by the motion of Gods Spirit*, for God himself afterwards confirms the *Sentence*) *Cast* (*n*) *out this Bondwoman and her Son, for he shall not be Heir* (*o*) *with my Son*. This was very grievous

(*k*) Hereupon *Isaac* is said to be born *by Promise*, Gal. 4. 23, 28.

(*l*) V. 7. *Given Children suck*] the *plural* number for a *singular* sometimes used in Scripture, see *Ch.* 46. 7, 23. *Numb.* 26. 8.

(*m*) Compare *Ch.* 17. 24, 25. & 21. 5.

(*n*) Her saying was not only *passionate*, but *prophetical*.

(*o*) Under *this Inheritance Heaven* was figured.

greivous to *Abraham*, who was very loth to part with *Hagar* and *Ishmael*. But God by a *vision* in the night commanded him to hearken to *Sarah in this thing*, and the rather no doubt that *Hagar* and *Ishmael* by the *misery of being cast out* might be brought to a sense of *their sin*, who in *mocking at Isaac* had in a sort despised the *blessed Seed* promised *in him*. And the more to dispose *Abraham* to a willingness hereunto, God tells him, That *in Isaac his Seed should be called*, (p) that is, from *Isaac*, (not from *Ishmael*) shall spring *the Messias*, and that *numerous seed* he had promised to him, who shall be called the *true Seed* of *Abraham*, and *Gods own peculiar people* with whom he will *establish his Covenant*. *Abraham* therefore giving *Hagar some bread* and *victuals*, and a *bottel of Water* to refresh her in her travel thorow the Wilderness towards *Egypt*, he *dismiss'd* her and her Son. When she came into the Wilderness she *lost her way*, so that the *bottel of Water* being spent, and her Son *sick* and *fainting for thirst*, and she not able to supply him, *despairing* of his life, she left him under a *bush*, and went and sat her self at a small distance from him, as being loth to *see him die*, and *she lift up her voice and wept*. Upon this an *Angel* of God called unto her, and ask'd her what she meant to take on in that sort, having had experience of Gods *Fatherly Care* over her before, and he bad her not to *fear* or be discouraged, for God had heard the *voice of the Youth* (who doubtless *cryed* no less than his *mother* in this their great extremity) and bad her *lift him up*, and hold him in her hand, for God would make of him a *great Nation*. Then the *Angel* shewed her a *Well of water* hard by, which she did not *see before*, and there she fill'd her bottel, and gave her Son to drink. He being refreshed thereby, and rescued from this present danger of perishing *by thirst*, God was afterwards very *favourable* to him, and *blessed him* according to his *promise* with *temporal things*, and He grew up and became an *Archer*, that is, a *valiant Hunter*, and a *Warrior*, shooting with the *Bow used in War*. And he dwelt in the *Wilderness of Paran*, next adjoyning to the desert of *Sinai*, and his Mother chose (q) an *Egyptian Woman*, as her self was, for a *Wife* for him.

(p) In *Isaaco*, i.e. *per Isaacum vocabitur*, h. e. *existet* tibi *semen* nempe illud numerosissimum quod tibi *promisi*, & præcipuè *Christus*.

(q) *Observe the* right of Parents, *yea of Mothers alone in bestowing their Children* in Marriage.

About that time *Abimelech* spake to *Abraham*, saying, *I perceive God doth wonderfully bless thee*, and therefore I desire to make a *Covenant with thee*, and that thou wilt *swear to me* to *deal kindly with me, and my Children, and Childrens Children*, and *the Inhabitants of this Land* wherein thou sojournest, according to the kindness thou hast here received. *Abraham* readily *consented* to it, knowing that it was *his Posterity* only that was in time to come actually to enjoy *that promised Land*, and that *he himself* was to live there only, as a *Stranger* and *Sojourner*; therefore he was willing to give him *his Oath*, that *as for himself*, he would no way hurt either *him*, or *his Son*, or his *Sons Son*. But before he did it, he expostulates with Him about a *Well of Water* (of great use in that dry Country) which *he* had digged, and *Abimelech*'s Servants had by violence taken from him. *Abimelech* protests himself wholly ignorant thereof. Then *Abraham* made a *great Present* to him of Sheep and Oxen, by way of gratitude for the great kindness he had received from him. And so they made a *Covenant* one with another. And to prevent *future Controversie* about *this Well*, *Abraham* gave him *seven Ew-lambs*, as a *valuable consideration*, and desires that they might be as a *testimony* (r) that *the Well* (though before taken from him) was now acknowledged to be *His*; And because *at this Well* they both *sware*, and made a *Covenant*, *Abraham* called the Place *Beersheba*, (s) that is, the *Well of the Oath*. *Abraham* now looking upon himself as like to settle here, he planted a *Grove*, intending it for a place of Prayer and Religious Worship, that under the shade of those Trees they might more commodiously call upon the Name of the Lord, the everlasting God, and perform all other publick Duties of His Worship and Service, which within their Tents they could not so conveniently do. So that at this time the *use of Groves* was not unlawful. But afterwards when men began *superstitiously* to think that God was *better worshipped in them* than in other places, and possibly did it in imitation of the *Idolatrous Nations*, (who set up their *Idols* in Groves, and there sacrificed to *false Gods*) the Lord did thereupon forbid his people *all planting of Groves for Religious Uses*, Deut. 16. 21. *Thou shalt not plant thee a Grove of any Trees near the Altar, &c.* And this *planting of Groves*

(r) *So an heap of stones made a witness*, Ch. 31. 48.

(s) *As Abraham* dwelt *here, and* made this Covenant, *and digged* this Well, *so* Isaac *afterwards dwelt here, and made a* Covenant, *and* digged this Well again, *and renews the Name*, Ch. 26. 23, 33. *And* Jacob *dwelling there with his Father, went thence to* Laban *in* Haran, *and going into* Egypt, *with all his Family, comes thither, and* here Sacrifices, *and hath a* Vision; *afterwards it was a Seat of* some Solemn Idolatry, *Amos* 8. 14. 5. 5.

Groves was afterwards one of the *Abominations* for which God was angry with the Children of *Israel*, 1 Kings 14. 15. *God will root up* Israel *out of his good Land which he gave to their Fathers, because they have made their Groves, (t) provoking him to anger.*

Gen. 21. whole Chapter.

placing their Idols *in them, and serving them, even as the* Canaanites *and the other* Heathens *did*, Deut. 12. 2. *Thus it was in the times of the* Judges, *Ch.* 3. 7. *In the time of the* Kings of Israel *throughout.* 2 Kings 17. 16. *especially in the Reigns of* Jeroboam, 1 Kings 14. 23. *and of* Ahab, *whose Queen* Jezabel *had* 400 Prophets of the Groves *that did eat meat at her Table. Yea and in the Reigns of the* Kings of Judah, *especially of* Ahaz *and* Manasseh. *But the* godly Kings of Judah *cut them down and burnt them: as* Jehoshaphat, Hezekiah, *and* Josiah. *And* Asa *put down his Grandmother* Maachah *from being* Queen *because she had made an* Idol *in a Grove.*

(t) Gods people were hardly kept from planting Groves, *and*

SECT. XII.

SOme time after this, when *Isaac* was well grown up (but of what age is not certain) God was pleas'd (though he knew the heart of *Abraham* perfectly, yet to manifest the *strength of his Faith*, and the *unfeignedness of his Obedience*, both for his own *Glory* and the benefit of his *whole Church* in after Ages) to put *Abraham* upon an *extraordinary trial*. Wherefore he *commands* him (and in *such a manner* that he could not but be *assur'd* it was the *Command of God*, and no *Satanical illusion*) to take *Isaac* his *only Son* by *Sarah* his lawful Wife, the *Son* whom he had so *long expected*, whom he so *dearly* and *tenderly loved*, the *Son* by whom God had promised *to multiply his Seed as the Stars of Heaven*, and *from whom* the *Messiah* was to Spring, *in whom all the Nations of the Earth should be blessed*, (which could not be if *Isaac* died without Issue) yet notwithstanding God *commands* him to take *this Son, this dearly beloved Isaac*, and to go to the Land of *Moriah*, and upon one of the *Mountains* there which he would point out to him, (*viz.* the *very place where Jerusalem*, and the *Temple* were afterwards built, 2 *Chron.* 3. 1.) to *slay him first with his own hand*, and then to *burn his dead body to ashes on the Altar*, as a *Burnt-Offering* unto Him. Here *all that was in Abraham*, either as a *Man*, or a *Father*, or *an Husband*, or *a Believer*, or *Professor of true Religion*, were *put to it*. And he must not do it presently neither, but must go *three days journey* with *Isaac*, before he did it, during all which time surely he found many *strange struglings* and *workings* of affection in himself. However, being well assured it was *God* that *commanded* him to do it, and *Grace* in him having got the upper hand of *Nature*, and firmly believing that God would *raise him up from the dead*, if he did sacrifice him, (u) [*Heb.* 11. 17, 19.]

See the Law of Burnt-Offerings, *Levit.* 6. 9, 10.

I say, *Abraham* beliving this, *rose up early in the morning*, (without *acquainting Sarah* therewith, who in all likelihood would have strove with all her might to divert him from it) and taking *Isaac* and *two Servants* with him, and as 'tis probable some *lesser quantity of dry Wood* to begin the fire (which was carried on the *Ass*, (resolving to furnish himself with the rest upon the Mountain) they travailed *three days*, and at last came within *sight* of the place. At which, nothing *appall'd*, he bad the *young Men his Servants* stay with the *Ass*, at the bottom of the Hill, telling them, that *he* and *Isaac* would go to the *Mountain* to *worship*, and then return to them again. (x) Then laying the *Wood* of the Burnt-Offering on *Isaac*, and taking *fire* in his hand, and a *knife*, they went towards the Mountain. As they went along, *Isaac* said to him, *My Father, here is Fire and Wood, but where is the Lamb for the Burnt-Offering?* *Abraham* answers, *My Son, God will provide a Lamb.* Hereupon it is likely *Abraham* by degrees began to acquaint him with *Gods Command*, and shewed him the *necessity* of Obedience and submission thereunto, and set before him the *Promises* and *Power* of God, and whatever else might dispose him to yield Obedience. *Isaac meekly submits*, and suffered his *Father* to proceed, without making any resistance, and therein was an *eminent Type* of Christ, *who went forth bearing his Cross*, Joh. 19. 17. Acts 8. 32. When they were come to the *top of the Mountain*,

(u) *Non* hæsitavit, *quia sibi reddi posse* immolatus, *qui dari potuit* non speratus. *Divino intonante præcepto*, obediendum *est*, *non* disputandum. *August.*

(x) *Abraham* intended really to offer up his Son; the special Issue of this work was unknown to him. However He believed God was able to restore Him his Son again. And thus without knowing *what should be done*, He foretold *what would come to pass.*

Abraham

Abraham *built an Altar* (probably of *Turf* and *Stones* which he found there) and having laid the *Wood* in order, *he bound Isaac*, and laid him thereon. Then ſtretching forth his hand to have ſlain and ſacrific'd him, (*Jam.* 2. 21, 22, 23.) *Chriſt* the *Angel of the Covenant* (*y*) calls to him, and bids him *hold his hand*, telling him, *Now I know* (*z*) *that thou truly fearest Me*, ſeeing thou haſt not withholden thine *only Son* from me when I requir'd Him of thee. As if He ſhould have ſaid, Now I know *this* by *a viſible experiment* (though I know the *integrity* of thy heart before) and by this *extraordinary Trial*, have given occaſion to have the ſame made *manifeſt* unto others. *Abraham hearing this Voice from Heaven*, look'd about him, and *behind him* he eſpied a *Ram* caught by his Horns in a *Thicket*, which he took, *as ſent by God* to ſupply the room and place of *Iſaac*, and accordingly offered him up for a *Burnt-Offering* inſtead of his Son. (*a*) And *Abraham* called the Name of that place *Jehovah-jireh*, that is, *the Lord will ſee or provide*. And thence came afterwards *that Speech* to be uſed *proverbially*, *In the Mountain of the Lord it ſhall be ſeen*; that is, *in due time God will provide help for his Children*, though they be for the preſent brought into great ſtraits and difficulties; and He will help them *in ſuch a manner*, that they ſhall plainly ſee *his Hand* therein. After this the *Angel of the Covenant* called to *Abraham* a ſecond time, and ſaid, *By my ſelf have I ſworn, becauſe thou haſt done this thing* (for I accept of thy *Will* for the *Deed*) I will greatly *bleſs* and *multiply thy Seed* even as the *Stars* of Heaven, and as the Sand upon the Sea-ſhore, and *they ſhall poſſeſs the Gates of their Enemies*, that is, ſhall *ſubdue them*, and bring both their *ſtrength* and *policy* under their Command, (the Gates of Cities being the places of *greateſt ſtrength*, and places commonly *of Conſultation*, where the *Magiſtrates* uſed to meet, [ſee *Deut.* 32. 15. *Math.* 16. 18.] and *in thy Seed ſhall all the Nations of the Earth be bleſſed*. Then *Abraham* and *Iſaac* and *the Servants* returned to *Beerſheba*, where *Abraham* dwelt a good while after.

Gen. 22. from 1. to 20.

(*y*) Who ſwears *by himſelf*, and promiſes *as God*, and is called *Jehovah*, v. 16.

(*z*) *Cognovi*] i. e. *certiſſimo experimento deprehendi, vel cognoſci feci, ſcil. a te & aliis. Nec propter ſe Deus, ſed propter alios tentat ut probat. Vives enim dilectionis ſuæ hominem latent, niſi divino experimento, eidem innoteſcant. More hominum loquitur, qui cujus rei periculum fecerunt, id ſe noviſſe perfecte putant.*

(*a*) The main thing hereby ſignifi'd was this, That *God* the *Father* would in the fulneſs of time, give his *only begotten Son* to be a *Sacrifice* for the ſins of Men. And till *that time* came he would accept of *Rams* and *Lambs*, and ſuch like Sacrifices, which ſhould prefigure and typifie this death of his Son.

SECT. XIII.

After this *Sarah* (*b*) upon ſome occaſion, as it ſeems, went to *Kirjath-arba*, (afterwards called *Hebron*) (*c*) being 127 years of Age, and there ſhe fell *ſick* and *died*. She is the *only Woman* whoſe *full and intire Age* is recorded in Scripture. *Abraham* hearing of it, came thither to *weep* and *mourn for her*, and having ſat ſometime (as 'tis like) on the *Earth*, in *token* of the great ſorrow and affliction he was under by reaſon of her death; he at length roſe up and took order to have her *honourably interr'd*. Accordingly he applies himſelf to the *Governors* and *Elders* of the *Hittites*, the Inhabitants of *Hebron* (of the Progeny of *Cham*, Gen. 10. 6, 15.) and told them that he being a *Stranger among them*, did humbly deſire *this favour* of them, that he might be permitted to *buy of them a ſmall piece of ground*. Namely ſo much as would make a *burying-place*, that he might *bury his dead out of his ſight*. For though he had now liv'd 62 years in *Canaan*, yet he never went about to *purchaſe a foot of Land* in it before. The Children of *Heth* anſwer, That he was a *mighty Prince* among them, and he might freely make uſe of any of their *Sepulchres*, even the *choiceſt* (*d*) of them upon this occaſion. (*e*)

(*b*) As *Abraham* is Regiſtred for the *Father* of the Faithful, *Rom.* 4. 11. So is *Sarah* for the *Mother* of them, 1 *Pet.* 2. 3.

(*c*) A City afterwards allotted to the Tribe of *Judah*, not far from the Okefield of *Mamre*, where *Abraham* had formerly lived.

(*d*) *Faviliis erant ſua ſingulis diſtincta ſeorſim Sepulchreta. Ita mortem in vita meditati ſunt & Ethnici, ſimile quid eſt Math.* 27. 60. Anonym. in loc.

(*e*) *Abraham* would not by any bounty of theirs injoy one foot of that Land which God had given him intire for his poſſeſſion, but the time of poſſeſſion according to the grant and promiſe being not yet come, without any diſtruſt of Gods promiſe, or renunciation of his own Right, he buys a parcel of the Land, for his own preſent neceſſity.

But

But *Abraham* being willing rather to *pay* for a piece of Ground that might be his *own Propriety*, than to hold any *in Common* with the *Heathens* (though it were but by burying *his dead* among them) he humbly bowed himſelf to them, (as acknowledging their kindneſs) and requeſted them that they would intercede with *Ephron* a chief perſon among them (who ſat at that time in their Aſſembly, though *Abraham* knew it not) that he might purchaſe of him the *Cave of Machpelah* for a burying-place, and he was willing to give him as much money for it as it was worth. *Ephron* being there preſent, (*f*) told *Abraham* in the audience of the Inhabitants of the City, that he did *freely give him that Cave*, and *the Field* belonging to it. *Abraham* bowing himſelf again in token of thankfulneſs, told him, (*g*) That if *he were that Ephron*, of whom he had before ſpoken, he would willingly *pay* him for it, and did not deſire to have it on any other *Termes*. *Ephron* told him the Land was worth about 400 Shekels (*h*) (amounting to about 25 *l.* of our money) and that was but a *trifle* between them two. *Abraham* however reſolved to pay him a juſt value for it, and accordingly paid him by *weight* (not *by tale*, as is now uſual) the 400 Shekels, and ſo the *Field* with the *Trees* growing thereon and the *Cave* was made ſure to *Abraham* by payment of the money, the *Inhabitants* of the City being *Witneſſes*, without *Deeds* or *Writings*, which were not *then*, as *afterwards* in uſe. See *Jer.* 32. 9, 10. *Abraham* having thus bought *this Field* and *Cave*, he therein buried (*i*) the body of his beloved *Sarah*.

Gen. 23. whole Chapter.

(*f*) V. 10. ſic redde, *And* Ephron *ſat among the children of* Heth.

(*g*) *The like ſtriving in kindneſs is between* David *and* Araunah, 2 *Sam.* 24, 21, *&c.*

(*h*) The common Shekel was about 1 *s.* 3 *d.* of our money.

(*i*) Afterwards *he himſelf* was buried there, and *Iſaac* and *Rebecca*, *Jacob* and *Leah*, Gen. 25. 9. & Ch. 49. 31. & 50. 13. They teſtifying thereby *their Faith* in Gods Promiſes, for the *Inheritance of this Land*, and of the *heavenly Canaan* figured thereby. This made *Joſeph* alſo give charge to have his bones carried thither.

SECT. XIV.

Abraham being now 140 *years old*, and the Lord having bleſſed him in all things, he began to think of providing a *fit Wife* for *Iſaac* his Son, who was at this time 40 years of age. And underſtanding that his ſecond Brother *Nahor* (whom he had left at *Haran* in *Meſopotamia*, when he firſt came into *Canaan*) had by *Milchah* his Wife *eighth Sons* (whereof one was *Bethuel* Father of *Rebecca*) and four by *Reumah* his Concubine, I ſay hearing theſe tyding of his *Brother*, and of his numerous Off-ſpring, he had a mind to ſend his *chief Servant* and *Steward* (ſuppoſed to be *Eliezer*, who had the Charge of *all his Concerns*) to *his Kindred* there, to ſeek a *Wife* among them for his Son. Therefore calling him to him, and acquainting him with the *buſineſs*, he required him to *ſwear* (*k*) *to him*, by *putting his hand under his thigh*, (*l*) that he would not take a *Wife* for his Son of any of the Daughters of the *Canaanities* (becauſe he would not have *his Seed* mix themſelves with that *profane* and *Idolatrous* people, whoſe blood *his Poſterity* was to ſhed without pity, and to *ſucceed* in their room) but ſhould go to his own Country to *Charran* to ſeek for a *Wife* there, where was the *trueſt Worſhip* of God, next to *that* in his own Family, though indeed very much *corrupted*, as we may ſee in *Laban*, Ch. 31. 30, 53. The *Servant* very *diſcreetly* objected, that poſſibly a *Woman of that Country* would not be willing to come along with him ſo far, nor would *marry his Son* on ſuch Termes, as to leave *her own Relations*, and come and dwell in *Canaan*. Therefore if his Son would have a Wife from thence, in all likelihood he muſt conſent to go and dwell there. And if they in *Meſopotamia* ſhould inſiſt on ſuch terms as theſe, he deſires to know what *his Oath* ſhould bind him to. *Abraham* tells him, that *by no means* he muſt conſent that *Iſaac* ſhould go and dwell there, both becauſe they were *too Corrupt* in Religion, and becauſe *Iſaac*'s *going to dwell there* would be in a ſort to *renounce the Land of Promiſe*. He muſt rather live here as a *Stranger* and *Sojourner*, *by Faith* as he himſelf had done. But he bids *the Servant* not to be over-careful in that matter, for *God* would ſend his *holy Angel* to guide and direct him, and ſhew him what he was to do. And if *the Woman* he ſhould chuſe for a Wife for his Son, would not be willing to come along with him, he ſhould *be free of his Oath*. On *theſe terms* therefore *the Servant* undertook the buſineſs, and *ſware* to him to perform

(*k*) A practice uſed by *Maſters of Families* in taking an *Oath* of any of their houſhold, in token of *homage, ſubjection* and *faithfulneſs*; ſo *Jacob* required of *Joſeph*, Ch. 47. 29.

(*l*) Though the uſual cuſtom of *ſwearing* was by lifting up the hand to the moſt high God.

form what he enjoyn'd him. Then providing himself of *all things* needful for such an undertaking, that he might set out in a *Port* and *Equipage* agreeable to the *greatness* and *wealth* of his Master, he took 10 *Camels* and *Servants answerable*, and furnished himself with Provisions for so long a Journey, and carried with him *many rich Presents of all sorts* to present his Masters Kindred with, as there should be occasion, and to shew what a *mighty man* of Wealth his *Master* was. Thus *furnish'd*, he began his Journey, and after several days travel he came to *Haran* where *Nahor* his Masters Brother dwelt. And coming thither about *eventide*, the time that the *young women* of the City us'd to go out to a *Well* hard by to fetch *Water*, he caused his Camels to *kneel down*, and be *unloaded* near that Fountain, that so they might *bait* and be *watered*, and rest themselves. This done, he betook himself by *solemn prayer* unto God, humbly intreating him to *prosper* him in the business he came about. And then (as 'tis like) by the special motion of Gods Spirit, (*m*) he humbly desired of the Lord to *give him a sign* whereby he might know *the person* that *his Providence* had appointed for *Isaac*, and that *this in particular* might be *the sign*, namely, that *that Damosel* among those that came out to draw Water, who when he intreated her that he might drink of her Pitcher, should answer, *Drink thy self, and I will give thy Camels drink also*, might be the *person*, whom He should look upon as designed for His *young Master*. For *that thing* would argue her to be of a *good ingenuous, friendly, hospitable* nature and disposition. Immediately upon this, *Rebecca*, Daughter of *Bethuel*, and Grand-Child of *Nahor Abraham*'s Brother, came with her *Pitcher* to draw Water, being a *Virgin of great beauty* and *comeliness*. The *Servant* seeing Her, addresses himself immediately to her, and desires to drink of her Pitcher; she readily gave it him, and freely offered to *draw water for his Camels also*. The man wondering at *her Civility* and *Courtesie*, began silently to consider with himself, whether this was not a clear evidence that *God had heard his prayer*, and made his Journey successful, and had now pointed out the *Damosel* to him that was pointed for *Isaac*. And then asking her whose *Daughter* she was, she told him *Bethuels*, the Son of *Nahor* by *Milca* his lawful Wife. He then acquainted her (as 'tis like) whose *Servant he was*, and from *whom* he came, and presented her with a *Jewel* for her Forehead, and *two Bracelets* for her Hands. Then secretly worshipping God, and praising of him that he had dealt so mercifully with *his Master*, and had led him *His Servant* in the *right way* to take his Brothers *Grand-Child* for his *Son*; he asked her if they had any room in her Fathers house for *him* and his *Company*. She told him, *They had*. And then immediately she ran to tell *them* of *her Mothers house* what had happened: For it seems it was the custom of *those times* and *places* for the *Women* to dwell in *Tents* and *Houses* by themselves apart. See *v.* 67. *Rebecca* had a Brother whose Name was *Laban*, who hearing these things, and seeing the *Jewel* and *Bracelets* on the *Forehead* and *Hands* of his *Sister*, by the appointment (as 'tis like) of his *Father* and *Mother*, (who were both ancient) he went to the *Man*, and saluting him kindly, said, *Come thou blessed of the Lord, thou art welcome unto our house*, which is ready to receive thee. *Eliezer* readily and thankfully accepted his *kindness*, and went along with him unto his House. When they were come thither, *Laban ungirded his Camels*, and gave them *Provender*, and gave *water* to *Eliezer*, and the *other Servants* that were with him to *wash their Feet*, (after the manner of those *Eastern Countries*) and then they set *Meat* before them. But *Eliezer* (like a *faithful Servant* that was more intent upon his *business* than his *belly*) told them, That he would not *eat* till he had acquainted them with *his Errand*. And then he declared unto them that he was *Abraham*'s *Servant*, that God had extraordinarily blessed his *Master* with *great Riches*, that his *Wife Sarah* had born him a *Son* when she was very aged, that *this Son* was to be *his Heir*, that *his Master* had made him *swear* to him that he should not take a *Wife for his Son* of the Daughters of the accursed *Canaanites*, but of his *own Kindred*, That he had objected to his Master that peradventure such a *Damosel* would not be willing to come with him so far from her own Relations, that his Master had answered, *That God would send his Angel with him to direct and prosper him*, and he should find *a Wife* for his Son among his own Kindred; and if he could not find *such an one* among them that would be willing to come, he should be clear of his Oath. Upon these *terms* he undertook this Journey, and when he came to the Well without their City, he prayed

(*m*) Without the *like warrant* we may not attempt the like.

prayed unto the Lord to prosper him in his business, and that *by such a sign* he might know the *Damosel* God had appointed for his Masters Son, and *this sign* he found pointed him clearly to *Rebecca*. These things being all true and real, he desired them that they would please to deal *kindly* and *uprightly* with his *Master*, and to let him have a *direct answer*, concerning this great and weighty matter, that he might know whether *to turn to the right hand*, or *to the left*, that is, *that if they consented not*, he might somewhere else look for a Wife for his young Master. Then *Laban* (who as 'tis like had the managing of all their affairs, his Father being old) spake in the Name of *them all*, and told the *Servant* that *the thing* seemed to proceed from *the Lord*, and from his *all-wise Providence*, and therefore they could not speak unto him either *good* or *bad*. *Good reasons* they had none against *this motion*, and *bad* they would not urge, so that they had nothing to say against it. And therefore he should have their *free consent* to have *Rebecca* for his Masters Son (provided she were willing) seeing God had declared his good pleasure therein by pointing Her out to him by *that sign*. When *Eliezer* heard this, *he worshipped God, bowing himself to the ground*. Then he presented *Rebecca* with some *rich pieces* of *Gold* and *Silver plate*, and with *rich Suits of apparel*, and presented her *Mother* also and her *Brother* with rich Gifts. All things having thus prosperously succeeded, *Eliezer* and his Company were now willing to *eat* and *drink* with *Laban*, which having done, they reposed themselves there that night. Then rising early the next Morning (*Eliezer* like a man that seriously minded his business) desired them to hasten him away *with his young Mistress*. Her *Mother* and *Brother* were not willing so soon to part with her, but desired that she might stay with them at least *ten days* before she went. But *Eliezer* was impatient of so long a stay, and therefore intreated them that seeing the Lord had so eminently prospered him in his business hitherto, he might now hasten home to his *Master*. They replied, They would call *Rebecca*, and see what she said to it. *Rebecca* expressing a modest willingness to go (provided it might be with their good liking.) They said, They saw *the thing was of God*, and therefore she should go. Then *solemnly blessing her*, and *praying* that she might be the *Mother of thousands of Millions*, (that is, of an innumerable Posterity, who might *possess the Gates of their Enemies*) they forthwith sent her away with *Deborah* her Nurse, and *some young Maids* to attend her. *Rebecca* with Her Attendants being thus committed to the Care of *Eliezer*, they began their Journey towards *Canaan*; and after some days travel, they drew near to *Beersheba* where *Abraham* and *Isaac* dwelt. It being now Eventide, *Isaac* was walking in the Fields to *pray* and *meditate*. His *walk* was in the *way* (*n*) that leads to the *Well Lahai-roi*, where on a sudden lifting up his eyes, he saw the *Camels* coming towards him. *Rebecca* seeing him *at some distance*, ask'd *Eliezer* who He was; and he telling her it was *Isaac his young Master*, she immediately lighted off from her Camel, and took a *Veil* and *covered her face* in token of *modesty* and *subjection*. When they met, the Servant told *Isaac* all that had happened, and presented *Rebecca* to Him. *Isaac* joyfully receiv'd and welcom'd Her, and forthwith conducted her into his Mother *Sarahs* Tent, (*o*) which it seems at her death (about three years before) had been reserv'd with its Furniture for *his Wife*: And soon after He took her for his Wife, *by solemn marrying of her*, and loved her exceedingly, and was highly pleased with Her. So that the *great grief* he had before lien under for his *dear Mothers* death, was now well *mitigated* and *abated* by the Comforts he had in his *new Wife*.

Ch. 24. whole Chapter.

(*n*) *Veniebat ea via qua itur ad puteum.*

(*o*) Women it seems had their Tents apart, see *Ch.* 31. 33.

SECT. XV.

ABraham having thus happily dispatched that *weighty business of his Sons marriage*, he took to himself *another Wife*, (*p*) by name *Keturah*, when he was about 140 years old. For though forty years before that time *his body was* as it were *dead*, [Rom. 4. 19.] as to any humane likelihood of begetting Children, yet God who *strengthen'd* him *then* to beget *Isaac*, did (it seems) now *renew* that Masculine vigor and strength to him (to make good his Promise of *multiplying his Seed*, Ch. 17. 5.

(*p*) *Non libidine motus, sed amore prolis, & ex divino instinctu, ut ex eo semen inter gentes quoq; multiplicaretur.*

5. in *others* alſo, though principally in *Iſaac*) that he inabled him to beget *ſix Sons* of *Keturah* in his old age. To theſe he gave portions, (as he had done before to *Iſhmael* the Son of *Hagar*, being his Children by his *Concubines*) (q) and before his death ſent them away into the *Eaſt-Country*, into part of *Arabia*, a good way off from *Iſaac*, the *Heir of the Promiſe*, whom he made *the ſole* and *full heir of all his remaining Eſtate*; thus teſtifying his *Faith* that *only Iſaac* and *his Seed* ſhould enjoy the Land of *Canaan*.

(q) By this it appears that not only *they* were called *Concubines*, who (as *Hagar*) were taken after a man was married, to be it were *partner-wives*, or *by-wives*, for the *right of the Bed*, and *propagation of Children*, though *not ſolemnly betrothed*, nor *taken with Dowry*, nor *to be partners in the Government of the Family*, but to be *ſubject to the lawful wife*, and *their Children* were not to *inherit* except the *Father pleaſed* (as *Bilhah's* and *Zilpah's* did *extraordinarily* becoming *heads* of *Tribes*) I ſay not only ſuch *as theſe* were called *Concubines*, but *ſecond Wives* taken after the *firſt* was dead, were *ſo called* becauſe their Children had no right of Inheritance.

Chap. 25. from 1. to 7.

SECT. XVI.

REbecca continued *19 years* barren after her Marriage, but at laſt *upon Iſaac's prayer*, (who had prayed many years for her) the Lord was intreated to bleſs her with power to *Conceive*, and ſhe conceived *Twins*, who ſtrugling in her Womb, ſhe ſaid, *If it be ſo, why am I thus?* that is, if it be ſo that I am indeed with child, *why am I thus?* what is the reaſon I feel ſuch a *ſtrange*, and *extraordinary* and *painful ſtrugling* in my Womb more than *other women* do that are in my Condition? Hereupon ſhe betook her ſelf either *by her own private prayer*, or *by ſome Prophet* to inquire of the Lord what *the meaning* of it ſhould be. The *anſwer* ſhe received was, That *ſhe had two Sons in her Womb*, that ſhould be *the heads of two ſeveral Nations*, [viz. *Edomites* and *Iſraelites*] that *theſe two Nations* ſhould differ very *much one* from the *other*. They ſhould be divided in *habitation*, and ſhould differ very much in *their Laws*, *Religion*, and *Manners*; that *Eſau* for ſome time ſhould be *greater* than *Jacob* [ſee *Ch.* 27. 43. *&* *Ch.* 32. *&* 33.] and the *Edomites* ſhould be more potent than the *Iſraelites*, [ſee *Numb.* 20. 18.] yet in concluſion the *Elder ſhould ſerve the Younger*, that is, the *Iſraelites* ſhould ſubdue the *Edomites*, [2 *Sam.* 8. 14. 1 *Kings* 22. 47. *Obadiah v.* 17, 18.] And the *younger* ſhould have a *great preheminence* above the *Elder in reſpect of Spiritual priviledges*; he ſhould have the *Birthright*, and the *Inheritance of the Land of Promiſe*; *out of his Loins the* Meſſiah *ſhould come*; and the bleſſing of the *Adoption* and *Covenant* ſhould be conferred on *him* and *his Poſterity*. All theſe bleſſings ſeem contained in that Oracle, *v.* 23. *The Elder ſhall ſerve the Younger*. See *Rom.* 9. 12. But yet 'tis probable, *Iſaac* did not rightly underſtand *this Prediction*, as *Rebecca* did, which made the one ſeek ſo much to favour *Eſau*, the other *Jacob*. And 'tis likely that this was the *very reaſon* why *Rebecca* believing it to be *thus decreed* of God, did ſo confidently afterwards plot and contrive to have *the bleſſing* conferred on the *younger*, contrary to the mind and intention of *Iſaac*. When the time of her delivery came, the *firſt* that came forth was *Red* and all over *hairy*, and they called his name *Eſau*, which ſignifies *made* or *perfected*, as if he were born a *Man* rather than a *Child*. Then came forth *the other*, *taking hold on Eſau's heel*, [Hoſea 12. 3.] as if he would have *pull'd him back*; that he might be born before him; which was doubtleſs purpoſely ſo diſpoſed by the Providence of God, as a ſign *preſaging* what ſhould afterwards come to paſs, to wit, that *he ſhould overthrow and ſupplant his Brother*, and get *the Birthright* and *Bleſſing* from him; and accordingly his Name was called *Jacob*, that is, an *holder by the heel*, or *a Supplanter*.

Ch. 25. from v. 20. to 27.

SECT.

SECT. XVII.

ABraham lived after the birth of *Jacob fifteen years*, with whom he is ſaid to have *lived in Tents*, Heb. 11. 9. *By Faith he ſojourned in the Land of Promiſe as in a ſtrange Country, with* Iſaac *and* Jacob, *the Heirs with him of the ſame promiſe.* And now being 175 *years* old, (an 100 years after his firſt coming into *Canaan*) he gave up the Ghoſt, and *was gathered to his people*, that is, *the Society of the Juſt*, ſuch as he was. He was buried in the *Cave of Machpelah* with *Sarah* his Wife, by his Sons *Iſaac* and *Iſhmael*; *which latter*, though never received again into his Fathers Family after *his firſt diſmiſſion*, yet dwelt not ſo far off, but that he heard of his Fathers death, and came to his Burial. *Iſaac* after his death dwelt by the *Well Lahairoi* [ſee *Ch.* 16. 14.] and there the Lord exceedingly bleſſed him.

Ch. 25. from 7. to 12.

SECT. XVIII.

ABout this time *Heber*, the 5*th* from *Noah*, died, 430 years after the Birth of his Son *Peleg*, (Gen. 11. 17.) This man lived *the longeſt* of any that was born *after the Flood*, and *outlived Abraham* himſelf, and from him *Abraham* came firſt to be ſirnamed *the Hebrew*, Gen. 14. 13. And in *after-times* all the Poſterity of his Grand-Child *Jacob*, were called *by the ſame Name*, Gen. 40. 15. *I was ſtolen away* (ſays *Joſeph*) *out of the Land of the Hebrews*; whence obſerve, that *Canaan* was called the *Land of the Hebrews* while the *Canaanite* was ſtill living in that Land.

SECT. XIX.

ESau and *Jacob* being now grown up, diſcovered themſelves to be of very *different tempers*, and different ways of life. *Eſau* was *a cunning Hunter*, and *a man of the Field*, like *Nimrod* or *Iſhmael*, valorous and fierce, and following his Pleaſure: *Jacob* a good *plain man* dwelling in Tents, living a *plain Shepherds life*, keeping home, and looking to houſhold affairs, a man of *little Note* in Compariſon of his Brother. Now *Iſaac's* affection was moſt to *Eſau*, becauſe he obſerv'd his *officiouſneſs*, *care*, and *diligence to pleaſe him*, and to provide *ſuch meat for him as he loved*, which he took as a ſign that he did greatly *reverence*, *reſpect*, and *love him*. And He thought *of the Two* He would prove the moſt *able* and *active*, and fitteſt for *great Imployments*, and the *beſt* and *ſtouteſt ſtay* and ſupport of His Family. Yet in all this *Iſaac* did not ſo well conſider (as he ſhould have done) the *divine Oracle* concerning *Jacob*, recorded *verſ.* 23. And 'tis like *on this account Rebeccas affection* was moſt to *Jacob*. But to proceed on in the ſtory *of theſe two Brothers*, *Jacob* one day had provided for himſelf *red pottage* made of *Lentils*, (a kind of pulſe) and poſſibly had put ſome Cordial Ingredients into it, which not only *coloured* it, but made it ſeem very *deſirable to the palat*. This, though a *ſmall matter*, yet conduceth (as we ſhall ſee) to the fulfilling of *a great Promiſe*, Ch. 27. 29. *Eſau* comes in from hunting with *an Hunters ſtomach*, extreme ſharp ſet, and ready to faint, and ſeeing *this Broth*, and having a ſtrong Appetite to it, he earneſtly deſires *Jacob* to give him ſome of it. *Jacob* (as it ſeems) apprehending *the Birthright* [according to the *Oracle*, verſ. 23. *The Elder ſhall ſerve the younger*] to belong to him, he makes uſe of this his Brothers *preſent neceſſity*, and asks him to *ſell* him *his Birthright* for the *pottage*. *Eſau* feeling himſelf *faint*, and ready to die with hunger, ſaid, *What will my Birthright* (with all the Priviledges belonging to it) profit me *if I inſtantly die?* Therefore *relieve my preſent neceſſity*, and *take it*. But *Jacob* would not take his *bare word* for it, but requires that he ſhould *ſwear to him* that *He ſhould have* (r) *it*. *Eſau* does ſo, and thereupon *Jacob* gave him *bread* and *pottage*. And his ſo *greedily* de-

(r) The Priviledges of the *Birth-right* were theſe: 1. *Lordſhip* over his Brethren, *ch.* 4. 7 *&* 49. 3. 2ly, A *double portion of goods*, Deut. 21. 17. 3ly, *The right of Preiſthood* after the *Fathers deceaſe*, until the *Preiſthood* was transferred on the Tribe of *Levi*, Numb. 8. from 16. to 20.

firing *red pottage*, and ſo *ungraciouſly* deſpiſing and *ſelling his Birth-right* for it, [ſee *Heb.* 12. 16.] got him the *Nickname*, and *brand* of *Edom*, which ſignifies *red*. And when he had *eaten* and *drunk his fill*, he went away *like one that had deſpiſed his Birth-right*. Yet poſſibly afterwards he did think of *recovering* it again by *force*, or *ſome other* way from his Brother; for we find him after this, *pleading his Birth-right* to his Father, *Ch.* 27. 32.

Chap. 25. from 27. to the end.

SECT. XX.

ABout this time there was a *Famine*, or great ſcarcity of Proviſions in that part of the Land of *Canaan* where *Iſaac* dwelt, and he had thoughts of going down into *Egypt*, as his Father had done *on the like occaſion*, Gen. 12. 10. But God appearing to him, bad him he ſhould not go thither, but ſtay in *Canaan*, and he would be with him and bleſs him, and *give to him that Land* [*by way of Promiſe*] and to *his Poſterity* [by way *of actual Poſſeſſion*;] and the Inheritance of all *thoſe Countries* poſſeſſed by ſo *many ſeveral Nations*, ſhould be *Theirs*; And He would perform the *Oath* which he ſware to *Abraham* his Father, and would make his *Seed* to multiply *as the Stars of Heaven*, and in *his Seed all the Nations of the Earth ſhould be bleſſed*; For *the Meſſias* ſhould come of *him*. For he did not forget *Abraham's Faithfulneſs* and *ſincere Obedience* to him, and would *recompence* it by bleſſing his *Son*. (*s*) Hereupon *Iſaac* went to *Gerar*, a City of the *Philiſtins*, where he was *born*, *Gen.* 21. 2. The *men* of the place asking him concerning *Rebecca*, and he being afraid they would *kill him*, that ſome of them might have her, (being a beautiful woman) if he own'd himſelf *her Husband*, he (as his Father (*t*) *Abraham* had twice done before, *Ch.* 12. 13, 19. & 20. 2.) ſaid, *She was his Siſter*, which though *true* in *a ſenſe* (ſhe being his *Kinſwoman*) yet it was not *ſo* to their underſtandings. After ſome time *Abimelech* King of the Place looking out at a Window, ſaw *Iſaac* uſing ſome *free*, though *innocent familiarity* with *Rebecca* (which between any that were not *Man* and *Wife* He thought would not have been *decent*) and thereupon he told *Iſaac* that certainly *ſhe was his Wife*; which he immediately *confeſſed*, and declared the *reaſon* of his not owning it before. *Abimelech* expoſtulates with him for *this*, telling him that *ſome of his Subjects* might poſſibly have taken *Rebecca* to himſelf, and have lain with her, and ſo brought *great guilt* upon them. By which we ſee that *diſſimulation*, but much more *Adultery* (before the giving of the Moral Law) were condemned by the very *light of Nature*, and *Heathen-Morality*. *Abimelech* further charges *his Subjects*, That none of them ſhould injure *Iſaac* upon pain of Death. *Iſaac* now falls to *Husbandry*, and hath (by the bleſſing of God) an *hundred-fold increaſe*, and grew to ſo great Riches and Wealth, that it drew the *envy of the Philiſtins* upon him, inſomuch that they *ſtop'd up the Wells* that had been digged there formerly by his *Fathers Servants*. This *injury* was great, both becauſe of the *ſcarcity of Water* there, as alſo becauſe it was done againſt *their Covenant* and *Oath* formerly made with his Father *Abraham*, *Gen.* 21. 30. But *Iſaac*, without making any further diſturbance about it, ſet his Servants to dig them again, and to call them by the *Names* his Father had formerly given them. *Abimelech* gives him notice how ſome of his Subjects *envied* him, and therefore *adviſes* him to remove from thence; which he accordingly did, to the *valley* or *lower ground* of *Gerar*. There his Servants digging, found *another Well*. But the *Herdſmen* of *Gerar* ſtrove with his Servants, and got it from him. So he called it *Eſec*, ſignifying *contention*. Then his Servants digged and found *another Spring*, and that alſo theſe men of *Gerar* ſtrove for, ſo that he called it * *Sittah*, ſignifying *hatred*. Then they removed further, and digging again, found *another Well*, and for *that* the *Philiſtins* ſtrove not, and therefore *Iſaac* called it *Rehoboth*, intimating that *God had now made room for them*, that they might grow in the Land. The *Famine* being ended, he returned to the Place from whence he came, *viz. Beerſheba*, where the Lord appeared to him, and comforted him againſt the *envious dealings* of the *Philiſtins*, and promiſed to *bleſs him*, and *to multiply his Seed*, for his Father *Abraham's* ſake. Here he builds an *Altar* to Sacrifice thankfully unto God, and here he calls upon *his Name* and *worſhips*

(*s*) The *Piety* of Parents is very beneficial to their Children, provided they walk in the ſteps of their Religious Parents.

(*t*) *Exempla Patrum* liberos *in utramq; partem* potenter *trahunt.*

* From this word *Satan* hath his name.

worſhips him in a *publick* and *ſolemn manner*, declaring hereby that he would worſhip *no other God*, than the *God of his Father Abraham*. *Abimelech* with ſome of his *chief Courtiers* follow him *hither*, and tell him, That they ſaw *the Lord was with him*, and *did eminently bleſs him*, and therefore they deſired to make a *Covenant* with him, whereby He ſhould be engaged that *he ſhould not hurt them*, as they had not done him any *conſiderable injury*, the ſmall annoyance *about the Wells* being a thing not worthy to be remembred. *Iſaac* conſenting hereunto, did thereupon make them a *great Feaſt*, and the next morning they did *confirm their Covenant* mutually by their *Oaths*, and ſo he ſent them away *in peace*. The ſame day *Iſaac's* Servants came and told him of *the Well* they had found thereabout. And he called it *Sheba*, ſignifying *an Oath*. *This Well* was *formerly ſo called by Abraham*, Ch. 21. 31. but having been ſtop'd (as it ſeems) by the *Philiſtins*, and now opened again by *Iſaac's* Servants, the *old name* is again *impoſed* upon the like occaſion.

Ch. 26. from 1. to 34.

SECT. XXI.

ESau being now 40 *years old*, contrary to the *conſent* and *will* of his Parents, took *two Wives* of the Stock of the *Hittites* (one of the accurſed Nations of the *Canaanites*) *viz. Judith* (*u*) the Daughter of *Beeri*, and *Baſhemath* the Daughter of *Elon*, who by reaſon of *their being bred up in Idolatry*, and *their averſeneſs to the true worſhip of God*, and other *ill qualities*, were very diſpleaſing, troubleſome, and uneaſie to *Iſaac* and *Rebecca*.

Ch. 26. v. 34, 35.
Ch. 27. v. 46.
Ch. 28. v. 8.

(*u*) *Eſau's wives*, and *their Fathers* had ſeveral Names, as appears, *Gen.* 36.

SECT. XXII.

IShmael, *Abraham's* Son by *Hagar*, at the age of 137 died, and was *gathered unto* (*x*) *his people*; that is, *ſuch as were like him*, 12 Princes being deſcended from him, and their *Caſtles* and *Towns* were called after their Names.

Gen. 25. from 12. to 19.

(*x*) *Abraham dicitur* congregatus ad populum ſuum, *i. e.* ad ſocietatem juſtorum, *qualis ipſe erat. Hæc phraſis etiam male morientibus attribuitur, quia ſcil.* illi congregantur ad malos *tanquam ad* populum ſuum. *Ianſ.*

SECT. XXIII.

ISaac was now arriv'd at the age of 136, and his Eyes (*y*) were very *dim*. *Blindneſs* indeed is incident to *old age*; yet *this* ſeems to have happened to *Iſaac* by the *ſpecial Providence of God*, that *Jacob* might be *bleſſed by him*. For *Iſaac* lived after this above 40 *years*, as may be collected from Ch. 35. 28. The *Patriarchs* having received the *promiſe of Grace* for *themſelves* and *their Seed after them*, were wont *before they died*, *in the Name of God*, and *by the ſpirit of Proſpheſie* to fore-ſhew *with which of their Seed this Covenant ſhould continue*, and ſo did as it were by way *of Will* and *Teſtament* paſs over *the right of the Covenant* and *the promiſe of Grace* to *thoſe* their Children who were to be *heirs* thereof, and in whoſe Families *the Church* was to be continued till the coming of Chriſt. Whence *that phraſe*, Heb. 12. 17. *of inheriting the bleſſing*. And thus *Iſaac* now intended to bleſs his Son *Eſau*, not underſtanding (as 'tis probable) the *Will* and *purpoſe of God herein*, *ſo plainly* as *Rebecca* did from *that Oracle*. Gen. 25. 23. where the Lord ſaid unto her *two Nations are in thy Womb*, *and two manner of people ſhall be ſeparated from thy bowels*, *the one people ſhall be ſtronger than the other*, *and the elder ſhall ſerve the younger*. And being *himſelf*

(*y*) *Iſaac* was 60 when *Jacob* was born, and *Jacob* was now 76.

self perſwaded thereby that God intended *the bleſſing* to the *younger*, without doubt ſhe did labour to perſwade *Iſaac* thereof. But though God *inlightned his underſtanding* by a prophetical illumination, as concerning *the bleſſing* he was to pronounce, yet withall he did not ſo *clearly ſhew him the right perſon* on whom it was to be conferred, but left him therein *to his own ſpirit*, which carried him to conſider *Eſau*'s *Prerogative* in being his *Firſt-born*; and having a great affection for him (as we have ſeen *Sect.* 19.) he intended to *tranſmit the bleſſings and promiſes* made to his *Father Abraham* unto *him*. But the *Providence* of God ſerving it ſelf upon the *better illumination* and *Faith* of *Rebecca*, by *her means* doth diſappoint *Iſaac*'s *purpoſe*, that it might appear that it was not *by the will of Man*, but of *Gods free Grace*, and *ſingular favour* that *Jacob* had the bleſſing. But to return, *Iſaac* now intending to bleſs *Eſau*, he bad him go out into the Field and take him *ſome Veniſon*, and to make him ſome *ſavoury meat*, ſuch as he loved. For being *aged* and *feeble*, 'tis like he deſired *this refreſhing meat* to *chear* his Spirits, that he might be *the fitter Inſtrument of the holy Spirit of God* in *pronouncing* this Prophetical Bleſſing. *Rebecca underſtanding this*, and being ſtrongly perſwaded that the *bleſſing* belonged to *Jacob*, 1. By Gods declaring to her when the Children ſtrugled in her Womb, That *the elder ſhould ſerve the younger*. And 2ly, By *Jacob*'s *holding his Brother by the heel when he was born*. And 3ly, By Eſau's *ſelling his Birthright to* Jacob. And laſtly, By *Eſau*'s *profaneneſs* and *Jacob*'s *Piety*, and perceiving that *Iſaac* was now ready (*through miſtake*) as much as lay in him to *croſs the Counſel* and *purpoſe of God*, ſhe reſolves to indeavour to diſappoint her Husband; And though the *ſubtilty* and *deceit* ſhe inſtructs *Jacob* to *uſe* therein, be not *juſtifiable*, yet thus far ſhe is *praiſe-worthy*, that underſtanding rightly *the Oracle of God*, ſhe ſought to *prevent the Error* of her Husband; and to procure *the bleſſing for him* to whom God had appointed it. Hereupon ſhe calls *Jacob*, and bids him fetch her *two young Kids* from the Flock, and ſhe would of them make *ſavoury meat* for his Father, which he ſhould ſpeedily carry to him, and ſo receive *the bleſſing* from him. *Jacob* humbly told her, That there was a great deal of difference between *Him* and *his Brother as to their perſons*; For his Brother was an *hairy man*, and He himſelf was *not ſo*; and poſſibly *his Father* would *feel him* when he went to carry the meat, and ſo being diſcovered, he ſhould (in all likelihod) bring a *Curſe* upon himſelf inſtead of a *bleſſing*. His Mother *being confident* (as it ſeems) *of a good iſſue*, anſwered, *Upon me be thy Curſe*; only obey my voice, and do as I command thee. Hereupon he fetched the *Kids*, and gave them to her, and ſhe made *ſavoury meat* of them, ſuch as *Iſaac* loved. Then ſhe took a *Suit of Raiment* that belonged to *Eſau*, (which was there in the houſe with her) and was well *ſented with Odors*, and put it upon *Jacob*. Then ſhe put ſome part of the skins of the *Kids* upon his Hands, and the *ſmooth* of his Neck, and ſo gave him the *ſavoury meat* to carry to his Father. When he had brought it to him, *Iſaac* ask'd him, *Who he was?* He anſwered, *I am* Eſau *thy Firſt-born*; I have done according as thou didſt command me; Ariſe I pray thee, Eat of *my Veniſon*, that *thy Soul may bleſs me*. *Iſaac* replies, *How is it that thou haſt found it ſo quickly* my Son? *Jacob* anſwers, *Becauſe the Lord thy God hath brought it to me.* (*z*) And thus *out of fear* of being diſcovered he is further inſnared. *Iſaac* (as it ſeems) being yet ſomething doubtful, calls him to him, that he might *feel him*, and having felt him, ſaid, *The voice is* Jacob's *voice*, but *the hands are the hands of* Eſau. Yet notwithſtanding having ſome *miſtruſt*, he asks him, *Art thou my very Son* Eſau? He anſwered, *He was*. So then *Iſaac* bad him bring him *his Veniſon*, and he did eat thereof, and he brought him *Wine*, and he drank thereof. Then being *refreſhed*, he bad him come near unto him and *kiſs him*, and ſmelling the ſmell of his Raiment, he ſaid, The *ſmell of my Sons Garment is as the ſmell of a Field which God hath bleſſed*, namely, with *Flowers* and *Fruits*. Then in a way both of *prayer* and *propheſie*, he ſaid, (*a*) *God give thee of the dew of Heaven, and the fatneſs of the Earth,* (*b*) and *plenty of Corn and Wine. Let people*

(*z*) *Mendacii peccato* Jacobum *voluit implicari Deus*, operibus *ne tribueretur aut* Electio *aut* Benedictio. Iſaacum *porro* falli ac ſtupore perſtringi, *ut* amoris *ipſum* puderet *in* Eſau præpoſteri, *tum ut conſtaret quam fruſtra obſiſteretur Deo.* Anonym. in V. T.

(*a*) The *efficacy of the bleſſing* here did not depend upon the *intention* of *Iſaac*, no more doth the *efficacy of the Sacrament* depend upon the intention of the Miniſter.

(*b*) Which Promiſes of *temporal good things* were alſo *types* of *ſpiritual bleſſings* extending to all that were within the Covenant made *to* and *with Abraham*. And though *theſe Promiſes* according *to the letter* were not fulfilled ſo much in *Jacob*'s *perſon*, as in his *Poſterity*, nevertheleſs the *ſpiritual beneſits* typified thereby were common to *him* with all *believers*.

people ſerve thee, and Nations bow down unto thee. Be thou Lord over thy Brethren, and let thy Mothers Sons bow down unto thee, curſed be every one that curſeth thee, and bleſſed be every one that bleſſeth thee. Iſaac had no ſooner made an end of bleſſing *Jacob*, but *Eſau* came with his *Veniſon*, and deſired his Father to eat thereof and bleſs him. When *Iſaac* heard this, he trembled exceedingly, and in a kind of *Conſternation* asked, *Where is he that hath taken Veniſon and brought it me*, and I have eaten thereof before thou cameſt, and *have bleſſed him*, yea, and *he ſhall be bleſſed. Eſau* hearing this, burſt out into a bitter cry, and ſaid, *Bleſs me, even me alſo*, O my Father. He deſires a ſhare in the *Birth-right-bleſſing*, though he could not have it alone. But He did not conſider that he had freely of his own accord ſold *his Birth-right* to his Brother, and conſequently the *bleſſing* belonging to it. *Iſaac* anſwers, His Brother came with ſubtilty, and had *taken away the Bleſſing*. *Eſau* replies, My Brother may well be called *Jacob* (a Supplanter) for he hath *twice* ſupplanted me; firſt in *getting* away my *Birth-right*, and now in taking away *my Bleſſing*. But O my Father (ſays he) *Haſt thou never a bleſſing reſerved for me? Iſaac* anſwered, Behold *I have made thy Brother thy Lord, and all his Brethren have I given to him for Servants*, and *with Corn and Wine have I plentifully furniſhed him, that he ſhall have enough*. And now the *chief* and *principal bleſſing*, viz. *the Divine Covenant*, and *the Inheritance of the Land of* Canaan, being ſetled on thy Brother *Jacob, what ſhall I do for thee* my Son? Alas all other bleſſings are *comparatively* nothing to this. *Eſau* anſwered, *What*, my Father, *haſt thou but one bleſſing to beſtow?* Then weeping bitterly, he cried out, O I beſeech thee *bleſs me, even me* alſo. But *all his crying* and *weeping* could not move *Iſaac* to *repent* of what he had done, or to *recall the bleſſing* which *unwittingly* he had conferred on *Jacob*, ſee *Heb.* 12. 17. However *Iſaac* tells *Eſau* that plenty of *earthly bleſſings ſhould be his portion*. Thy *dwelling* (ſays he) *ſhall be the fatneſs of the Earth* (*Mount Seir* was ſuch a place, though much inferior to *Canaan*) and *thou ſhalt be bleſſed with the dew of Heaven from above*, and *by thy Sword ſhalt thou live* (that is, *by thy valour* ſhalt defend thy *Eſtate* and *Country*) and *ſhalt ſerve thy Brother*, viz. *in thy Poſterity*. For when the *Children of Jacob* ſhall inherit the Land of *Canaan*, they ſhall make the *Edomites* Tributaries to them, [ſee 2 *Sam.* 8. 14. and *Obad. v.* 18, 19.] but it ſhall come to paſs *when thou ſhalt have the Dominion, thou ſhalt break his Yoke from off thy Neck*, that is, *after the* Edomites *thy Poſterity* ſhall have been a long time *in ſubjection to the* Iſraelites, they ſhall at length become *more mighty* than they had been, and ſhall then *Caſt off the Yoke of the* Iſraelites, which was accompliſh'd in the days of *Jehoram* King of *Judah*, 2 Kings 8. 20. *In his days* Edom *revolted from under the hand of Judah*. [See 2 *Chron.* 21. 8.]

Canaan alſo was a Type of the heavenly *Canaan*.

Things thus happening between theſe *two Brothers*, *Eſau* hereupon hated *Jacob*, (*c*) becauſe of *the bleſſing* wherewith his Father had bleſſed him. And at firſt *he ſecretly determined in his own mind*, but afterwards (not being able to contain himſelf) *he uttered it in ſo many words*, that *the days of mourning for his Father were at hand*, that is, his Father could not in likelihood live much longer, and as ſoon as he was dead *he was reſolved to kill* (*d*) *his Brother* Jacob. Theſe *threatning words* coming to *Rebeccas* ears, ſhe immediately ſent for her Son *Jacob*, and told him what *Eſau* intended againſt him, and how he *comforted himſelf with the thoughts of killing him*, not only becauſe *revenge* (yea the *very purpoſe of it*) is *ſweet* to *inraged* wicked men, but becauſe he flattered himſelf with hopes by this means to *recover his Birth-right* again. Therefore ſhe adviſes him to *flee preſently* to her Brother *Laban*, who dwelt at *Haran* in *Meſopotamia*, and to tarry there *a few days*, (*e*) till the *wrath* and *fury* of his Brother was appeaſed, and then ſhe would ſend, and fetch him home again. And ſhe further intimates to Him, that ſhe plainly foreſaw that if they continued together, they would in all likelihood *quarrel* and *fight*, and poſſibly one of them might kill the other. And if *Eſau* killed him, they could then account no better of *Eſau* then as of a *dead man*, ſeeing *Divine Vengeance* in all probability would follow him, becauſe of *that Fact*; or the *Sword of Juſtice* would cut him off; or he would withdraw himſelf from her preſence, as not daring to look her any more in the face, and ſo ſhe ſhould be deprived of them *both* in

(*c*) This hatred continued in his Poſterity. See *Obad. v.* 10. 11, 12, *&c. Herod* was an *Idumæan*, and exerciſed his Tyranny in *Judæa* for 38 years.

(*d*) See how wicked men do harden themſelves againſt the known will of God, as we ſee an inſtance in *Saul*, 1 Sam. 18. 28, 29. *Saul* ſaw and knew that the Lord was with *David*, and yet *he became* Davids *enemy continually*.

(*e*) But it proved to be above 20 years, as we ſee *Ch.* 31. 38.

in one day. And *Rebecca*, that she might dispose *Isaac* to be willing that *Jacob* might go to *Padan-Aram*, tells him not of what she heard of *Esau*'s *bloody intention* to kill his Brother (lest she should grieve him thereby in his old Age, or inrage him against *Esau*) but she tells him, that she was *weary of her life* by reason of *Esau*'s *Wives*, and therefore lest *Jacob* should *marry* among the *Canaanites* as *Esau* had done, (to their continual grief and vexation) she desires that *Jacob* might go and *seek a Wife* among her Kindred at *Haran*. *Isaac* hereupon calls *Jacob* to him, and charging him to go to *Mesopotamia*, and to take a *Wife* of the Daughters of *Laban*, he now *wittingly* and *willingly confirms the blessing* which he had before given him *unknowingly*. He desires the Lord to *bless him*, to make him *fruitful*, and to *multiply* him, [see *Ch.* 35. 11, 12. *&* *Ch.* 48. 4.] and to confer on him all *those blessings*, both *Spiritual* and *Temporal*, which were promised to *Abraham* and *his Seed*, and especially the *blessing of the promised Messias*. And that he might inherit the *Land* given to *Abraham by promise*. For though *he Himself* should be only as a *Stranger* in this Land, wandring here and there, yet to him *it should be given*, and *to his Seed after him*. *Jacob* having thus received *his Fathers blessing*, stole away *privately*, lest *Esau* should lie in wait for him by the way; and began his Journey from *Beersheba*, towards his Uncle *Laban*, *with his Staff in his hand.* (*f*) [*Ch.* 32. 10.] As he travelled on he came to a Place near *Luz*, about 50 miles from *Beersheba*, and about eight miles North of *Jerusalem*, but *being overtaken with the night*, He was fain to lie all night in the Field; and he took one of the *stones of the place*, and put it for his *pillow*, and so lay down to *sleep*. And he *dreamed* and had a *vision* of a Ladder, the *foot* of which stood upon the *Earth*, and the *top* of it reached to *Heaven*, and *the Angels of God ascended and descended on it*. By which Vision probably was represented to Him how *the Providence* of God reached from Heaven to Earth, and governed the World by the Ministry of the holy Angels; and particularly Gods provident Care over Him, and that *thorow the mediation of the promised Seed*, *Christ* hereby *typified*, (*g*) he should injoy the *Guardianship of the holy Angels*, and be *by them* defended both in his *going out* and *returning*. And in this Vision *Jacob* saw *Jehovah* standing on the top of *this Ladder*, and saying to him, *I am the God of* Abraham *thy Father*, and *the God of* Isaac; *the Land whereon thou liest, to thee will I give it, and to thy Seed; and thy Seed shall be as the dust of the Earth*, and *shall spread and multiply exceedingly, East, West, North, and South, and in thy Seed shall all the Nations of the Earth be blessed.* Thus he *renews the promise* to him, and *states* it *in him* which was formerly made to *Abraham* and *Isaac*, Ch. 12. 3. & 22. 18. Acts 3. 25. Further the Lord says to him, *I am with thee, and will keep thee in all places whether thou goest, and will bring thee again into this Land. For I will not leave thee until I have done all that which I have spoken to thee of.* Jacob *awaking* and considering the *glorious Vision* he had seen, cried out, *Assuredly God is in this place in a more peculiar manner, though I did not apprehend, or imagine to have met with such a glorious manifestation and Revelation of Himself to me here*; and being struck with a Reverend aw and fear of the Majesty of God, who had thus appeared to him, he cries out, *How dreadful is this place?* This is none other but the *House of God*, *the very Gate of Heaven.* As if he should have said, *This seemeth to be a place where God manifests himself in a more especial manner to the Children of Men*, and *whence they may* by *praying* unto him, and *worshipping* of him *as by a Gate* ascend up into Heaven, and *Converse with him above.* And upon this account he thinks this a *fit place* for the building *an House to God*, as we may see *vers.* 22. Rising up therefore early in the Morning, he takes the *stone* which he had laid under his head, and set it up as a Pillar, (*h*) he erects about 30 years after a *new Pillar* of stone upon another Apparition in the same place, *ch.* 35. 14, 15. This Pillar was a *religious Sign* and *Monument* as *Altars* were, *Esay* 19. 19. There were also *Pillars* for *civil use*, as *Rachels Pillar* on her Grave, *Ch.* 35. 20. And *Absolon*'s *Pillar*, 2 Sam. 18. 18. The Pillar *Galeed*, Gen. 31. 45, 47, 52. But when the *Law* was given by *Moses*, *Pillars* for religious use were forbidden, *Levit.* 26. 1. *Deut.* 16. 22. And the *Pillars of Idolaters* commanded to be broken down, *Deut.* 12. 3. *&* *Ch.* 7. 5.

(*f*) Vacuus *dimissus est, ut tutius latitaret, & eminaret divina benedictio.*

(*g*) The top of the Ladder reaching to Heaven, represented Christs *Deity*, the foot of it touching the Earth, *his Humanity*, Joh. 1. 51. Christ reaches to Heaven in his *Divine Nature*, and to Earth *in his humane*. In his two Natures personally united, Heaven and Earth are as it were joyned together. *By him* alone God is reconcil d to Man. *To him* the Angels minister. By his *Merits* and *Intercession* the Saints obtain the *Gifts* of the Holy Ghost, the *Guardianship* of the *holy Angels*, and *all spiritual* blessings, *Psal.* 91. 11, 12. *Heb.* 1. 13, 14.

(*h*) This in likelihood being afterwards demolished,

and

and as a *memorial of that Vision*, and then poured out *a little of the oil* upon it (which he had taken with him for *his provision* by the way) as an *Oblation* and *Offering of thanksgiving* to God, having no other Sacrifice at hand. And he did the same thing afterwards at the same place again about 30 years after, [see *Ch.* 35. 14.] and called the Name of the place *Bethel*, that is, *the House of God*, whereas the *City* near to it was before called *Luz*. Then *Jacob* made a *Vow* unto the Lord, That *if he would please to be with him, and to keep him in the way wherein he was now to go, and to give him Food and Raiment*, [1 Tim. 6. 8.] *and bring him back again to his Fathers house in peace*, it should be a *new* and *strong Obligation*, and *Ingagement* upon him to *worship* and *serve the Lord faithfully all his days*, and *that stone* or *pillar* now erected by him should be *Gods House*, (*i*) viz. *that place* should be *consecrated* to his Worship and Service, for *him* and *his* to worship him in; and *that he would give the tenth* (*k*) *of all that he should have to God*, that is, for the *maintenance of the true Worship of God*, and *for pious and charitable Uses*.

Gen. 27. whole Chapter.
Gen. 28. from 1. to 6. and from 10. to the end.

(*i*) See the performance of this, *Ch.* 35. 7.

(*k*) Thus we see *Tythes* paid by *Abraham* and *Jacob* before the Law of *Moses*. *Decimas non sacerdoti pendendas, sed in usus pios, aras, holocausta, &c.* Levit 27. 30. Numb. 18. 24. *Anonym. in loc.*

SECT. XXIV.

Esau understanding that his Father *Isaac* had blessed *Jacob*, and that he had sent him away into *Mesopotamia*, there to take a *Wife* of his own *Kindred*, (expresly forbidding him to marry any of the Daughters of the *Canaanites*,) and that *Jacob* had express'd his readiness to obey his *Father* and *Mother* therein; *He* to pacifie his Fathers *mind* (who was much offended with him for taking for his *first Wives*, the Daughters of the *Hitties*, see *Sect.* 21.) went to the *Ishmaelites*, (*Ishmael* himself being now dead) and took *another Wife*, viz. *Mahalatha*, the Daughter of *Ishmael* the Son of *Abraham*; And it seems *he did this* either to please his Father by matching into *his Kindred*, or else to *strengthen* himself by this *new alliance with the Israelites* against his Brother *Jacob*.

Gen. 28. from 6. to 10.

SECT. XXV.

Jacob being now *comforted* and *strengthened* by the late *heavenly Vision*, went on chearfully in his Journey, and at length came near to *Haran* in *Mesopotamia*, where at a *Well* in the Fields (which was guarded by a great stone) he saw a great many Flocks of Sheep which were brought thither to be watered, as soon as the Shepherds should have rolled away the stone. *Jacob* asks them civilly, Whence they were? They answered, They belonged to *Haran*. He inquires if they knew *Laban* the Son of *Bethuel*, and Grand-Child of *Nahor*? They tell him, They knew him very well. He inquires of his Health. They tell him he was in very good health. And one of his Daughters, *viz. Rachel* was hard by coming with his Sheep to be watered. *Jacob* tells them it was yet *too soon in the day*, as He apprehended, to gather the Flocks together in order to their *folding*; therefore he advises them to *water the Sheep*, and to go and *feed* them again. They tell him, They *might not* (their *custom* or *agreement* among themselves being otherwise) or *could not* water the Sheep till all the Flocks were come together, and *all the Shepherds* joined their strength to remove the Stone. But *Jacob* seeing *Rachel* coming with her Fathers Flock, he being *strong* with the help of these Shepherds there present, rolled away the Stone, and watered her Sheep. Then *saluting her*, he acquainted her that he was *Son* to *Rebecca*, (her Father's Sister, and *wept for joy* that he had so soon, and so opportunely met his Cosin *Rachel*. She running and acquainting her Father therewith, he presently came forth to *Jacob*, and imbraced and kissed him, and brought him to his house. Then *Jacob* related to him the *state* and *condition of his Father and Mother*, and what was the *reason* and *occasion* of his Journey, and his coming *so privately*, else *Laban* might have wondred to see him come so *unfurnished*, he having seen *Abraham*'s Servant *Eliezer* come so richly provided, when he fetched thence *Re-*

becca. *Laban* replies, That he was satisfied that he was *his Nephew* (his *very bone* and *flesh*) and whatever was the occasion of his Journey, he should be *welcome* to him. *Jacob* 'tis like presently after his coming to *Laban*, acquainted him that He had been bred up in the way of *Shepherdry*, and in *ordering of Cattel*; and if he pleas'd to imploy Him, He would stay with Him a *month*, in which time He might make trial of his *Skill* therein. *Laban* accordingly imploys Him, and during that time *Jacob* being wondrous *active* and *able for business of that Nature*, did his Uncle excellent service. *Laban* observing it, began to cast in his thoughts how he might procure *his stay*. And accordingly tells him it was not *fit* that he should suffer Him, though he was *his Nephew* * to do him service for *nought*. Therefore if he inclin'd to stay with Him, he desires to know what *wages* would content him. *Laban* having two *Daughters*, viz. *Lea* (who had weak and defective Eyes) and *Rachel* (who was very comely and beautiful.) *Jacob* began to have a great *love* and *kindness* for *Rachel*, and being in a *strange place*, and having nothing else (*l*) to proffer, he proffer'd to serve his Uncle *seven years*, if he would please to give him his Daughter *Rachel* to Wife. *Laban* accepts the proffer, saying *it was better he should give her to him than to another*. This Agreement being made, *Jacob* desired to have his *designed Wife* given unto him, *presently* (*m*) alledging that his days were

* V. 15. *My Brother*] i. e. *Kinsman* or *Nephew*, see *Gen.* 13. 8.

(*l*) *More prisco uxores emebant.* David *Michalem centum præputiis*, 1 Sam. 18. 25. 2 Sam. 3. 14.

vid. Gen. 34. 11, 12. Hos. 3. 2. *Ita apud* Græcos & Romanos, *ut fuse declarat* Brissonius. *Jacob inops erat, nec emere poterat, itaq; pro pretio septennium servit.*

(*m*) There are *two Opinions* concerning the *time* of *Jacob*'s marrying. *One* is, that He did not marry till the end of his first seven years service. And then having *Leah* fraudulently put upon Him instead of *Rachel*, He Contracts anew to have *Rachel* for other seven years service, but *marries* Her a *week* after He had taken *Leah*, and performs that seven years service for Her after He had married Her. The *other* is that *Jacob* in the *first year* of his coming to *Laban* married both *Leah* and *Rachel* at the beginning of his 14 years service, keeping a *weeks Feast* at the Marriage of the *one*, and so again presently after at the Marriage of the *other*, and then perform'd his two *seven* years service for them. To *this latter opinion* my judgment inclines. But because there are *some words* in the Text that seem to favour the *first opinion* (which yet I think may receive a commodious Interpretation) I will therefore first *paraphrase upon them*, and then give my Reasons *against* the former Opinion, and *for* my own.

Jacob coming to *Laban* for a Wife, and falling in love with *Rachel*, 'tis like he treated with Him about Her from his first coming, and made that proffer to him. Vers. 18. *I will serve thee seven years for* Rachel *thy younger Daughter*. *Laban* having for one month tried his *ability* about ordering Cattel, and *his diligence* and *faithfulness*, agrees thereunto. And *Jacob* did accordingly afterwards serve seven years for *Rachel*, vers. 20. and they seem'd but a few days to him, because of the *intire love he had for Her*, and *the true content and comfort he took in Her*. If He had not enjoyed Her at present as his wife, seven years would have seem'd a longsome and tedious time. For *amantibus omnis mora longa & gravis*. *Love* makes men think every day a *year* till they enjoy the person *loved*. And if you would understand how this came about, you must know that *Jacob* presently after his coming to *Laban*, having agreed with Him to serve him *seven years* for *Rachel*, and having gone thorow *his month of probation* and *trial*, He said to *Laban* at the end of it, *vers.* 21. *Give me I pray thee my designed wife, for my days of probation* (*n*) *are fulfilled, that I may go in unto Her.* Then *Laban* invited the chief men of the Neighbourhood to a Feast, pretending to marry his Daughter *Rachel* to *Jacob*, but at night secretly and fraudulently conveighed *Leah* to his bed.

In the Morning *Jacob* highly Expostulates with *Laban*, saying, (*o*) Vers. 25. *Have not I serv'd thee*, that is, *begun to serve thee*, and *agreed* to serve thee for *Rachel? Why hast thou then* beguiled me? *Laban* to excuse himself, tells him, *It was not the custom of the Countrey to give the younger in marriage before the elder.* But *this Custom* was only *pretended*. For He seem'd *all that day* of the Wedding to *celebrate the Nuptials of* Rachel, whom they all knew to be the *younger Daughter*. But seeing things were as they were, He desires *Jacob* to keep *this weeks Feast* according to Custom for *Leah* (and thereby *confirm* his taking of Her to be his wife) and then he should *do the same for Rachel*, and have *Her* for his wife also, provided He would serve him *other seven years* over and above those before Covenanted for, which *Jacob* agreed unto. Having thus *paraphras'd the words*, I now come to give the Reasons why I think the former Opinion cannot stand.

(*n*) So *Lidiate* understands it of that *month* or portion of time complete wherein *Laban* from the beginning intended to make *proof* of *Jacobs* industry and sufficiency in the managing of the affairs committed to him, before he would bestow his Daughter on him, which no doubt was *moved presently* after his arrival there, seeing 'twas the chief cause of his coming thither.

(*o*) V. 25. הלא ברחל עבדתי עמך

Nonne pro Rachele *servivi tibi*, i. e. *incepi servire. Canon* est apud Glassium verba *Completiva inchoativè* intelligenda esse, Et quæ actum Complectum significent accipienda quandoq; *inchoativè sic*, 1 Reg. 6. 1. *anno quadringentesimo, &c. ædificavit* Solomon *domum Domino*, i. e. *ædificare cœpit*, pag. 233.

The former Opinion supposes that *Jacob* had 12 in the last seven years of his Service, *viz. Reuben, Simon, Levi, Judah, Dan, Napthali, Gad, Asher, Issacher, Zebulun, Dinah, Joseph.* Now *Leah* after she had born *Judah* her fourth Son, left off *Childing* for some time, *Ch.* 29. 35. & *Ch.* 30. 9. And then gave her Maid *Zilpah* to *Jacob*, who bare unto him *Gad*, and after that she bare him another Son, and called him *Asher*. So that allow two years or near it for *Leahs* resting to bare Children, how could she have at several Births *three Children more* before those seven years expired? Besides, *immediately* before she was with Child of *Issacher* (her ninth Son) Her *eldest Son Reuben* was old enough to go into the Fields to gather *Mandrakes* for Her. Which how it could be, if all those Children were born within the compass of the last seven years I cannot comprehend. And last of all, (*viz.* in the *last year* of the 14) *Rachel* bore *Joseph*, all which, according to that opinion, must be done within the space of *one seven years*; which how it can consist with truth, and the course of the History, is difficult to imagine. But if we allow *Jacob* to be married at the beginning of the *first seven years*, and so to have several

several of his Children *within that space of time*, then the *current* of the History will run clear. A *second Argument* against *that former opinion*, may be taken from the consideration of *Judah*'s *age*, and the birth of *Hezron* and *Hamul his Grandchildren*, unto which *Jacob* went down into *Egypt*, Ch. 46. 12. To open this, we must first know that *Jacob* was 76 *years old* when he went first to *Laban*, which appears thus: He was 130 years old when he stood before *Pharaoh*, Ch. 47. 9. And then *Joseph* was 40 *years old*, *viz.* 30 when he was advanc'd by *Pharaoh*, Ch. 41. 46. After which passed *seven years of plenty*, and *three of Famine*, when *Jacob* came down into *Egypt*. It appears also that he was born in the 14*th year* after *Jacob*'s coming to *Laban*, Ch. 30. 25. Take then those 14 years *before* Joseph *was born*, and the 40 *years of his age* (when his Father stood before *Pharaoh*) out of his Fathers age *at that time*, which was 130, and it will be clear that *Jacob* was 76 *years old* when he first came to *Laban*. Now this being so, *Judah* the fourth Son of *Jacob* by *Leah*, must needs be, according to them who are for the *first opinion*, but *three* or *four years* older then *Joseph*, *Jacob* not marrying *Leah* (as they suppose) till after his first seven years of service were ended; and so *Judah* must be but 43 or 44 *years old* at most when *He* and *his Grandchildren Hezron* and *Hamul* came with *Jacob* into *Egypt*. To *compass this*, they must cast their reckonings thus, *viz.* that *Judah* married at 12 years old, and had *Er* at 13; that *Er* married at 12 years old, and *Onan* his younger Brother married at 12 years old, *Ch.* 38. 4. that *Tamar* remained a Widow, and waited till *Shelah* was grown, and during that time *Judah*'s wife died, and *Tamar* bears to *Judah Pharez*, and all this within the compass of *three years*; That *Pharez* married at 12 years old, and begat *Hezron* and *Hamul*, and (supposing them to be Twins) that at a *year old* they were carried into *Egypt*. For thus the reckoning will rise to the 43 or 44*th* year of *Judah*'s age. But these supposed reckonings seem very harsh; whereas the *addition of the former seven years* gives fair way to the *birth of all the* 12 *Children*, and gives further scope for the *birth* of *Hezron* and *Hamul* in the 50*th* year of *Judah*'s age. And *that opinion* which makes *Judah* to be born in the *fourth year of the first seven of Jacob*'s *Service* (and so to be *ten years older than Joseph*) doth give fairer way to the course of the History than the other doth. And so the *reckoning* may be cast thus, *viz. Judah* at 16 *years old* comes into *Canaan*, and speedily marries the Daughter of *Shuah*. In the next year hath *Er*. *Er* marries *Tamar* at 14. After which suppose *four years spent* in the matters relating to *Onan*, *Er* and *Shelah*, and till the birth of *Pharez* begotten by *Judah*, *after the death of his wife*, upon the body of *Tamar*. And *Pharez* at 13 years old to marry, and in two years to have *Hezron* and *Hamul*, and then *all* go down into *Egypt*; and all these things to come to pass by that time that *Judah* was 50 years of age. See Dr. *Richardson*'s Notes on *Ch.* 38. *vers.* 1.

If any acquiesce not in these Reasons for the *latter opinion*, I leave them to the fraud of their own Judgments.

fulfilled, [*vers.* 21.] that is, the days of his *probation* and *trial*; or *his days were full*, that is, he was *of full days*, being 75 *years old*, and therefore it was high time he should marry, as *Tremellius* interprets it. *Laban* hereupon invited his *Friends* and *Kindred*, and the *principal men* of the City, and made a *great Feast*, and at night he took *Leah* being * *veiled*, (as it seems the *manner* was in bringing *Brides* to the *Bridegrooms* Bed) and so gave her to *Jacob* instead of *Rachel* (*p*) having first instructed her (as 'tis probable) either not to speak at all to Him, or else only softly to *whisper*, which *Jacob* might impute to her *modesty*. In the morning *Jacob* perceived it was *Leah* that had been put to bed to him. Then *Jacob* highly expostulates with *Laban* for * thus beguiling him, telling him, He had covenanted to serve him for *Rachel*, and not for *Leah*. *Laban* to excuse himself, pretends to him that it was not the *Custom* of the Country to give the *younger* in marriage before the *Elder*. But *Custom* was only here *pretended*, for else why did he call so many together to the Solemnization of the Marriage, pretending to *marry Rachel* to him, who they all knew was the *younger* Daughter; However *Laban* desires him to continue *these seven days* (*q*) *of* Leahs *Wedding-Feast*, and to *keep her with him*, that so by this *his voluntary consent* the *Marriage* might be *confirmed*, * and then he promises to give him *Rachel at the weeks end*, on condition to serve him *seven years more*, (*r*) which *Jacob* consented (*s*) unto. And the seven years he served for *Rachel*, after he had married her, seemed *short* to him, because of the *great content* and comfort he took in her. *Laban* having now married his two Daughters to *Jacob*, he gave to his Daughter *Leah* *Zilpah* for her Hand-maid, and to *Rachel* he gave *Bilhah*. But *Leah* was less loved (*t*) by *Jacob* than *Rachel*, whereupon the Lord was pleas'd to make *Leah fruitful*, but *Rachel* was *barren*. For *Leah* conceived and bare a Son, and gave him a *Name* according to the sense she had of that mercy, calling him *Reuben*, * which signifies, *Behold a Son*; as if she would have said, though I am *less cared for* and *beloved* than my Sister, yet behold how graciously the Lord hath dealt with me; *He hath given me a Son*

* *Nuptiæ* a *nubendo*, i. e. *velando.*

(*p*) *Peccavit* Leah *obtemperando Parenti: consensit enim in* stuprum, *imo* adulterium. *Menoch.*

* Thus *He* who had deceived *His Father* by *personating his Brother*, was now *Himself deceived by* Leah *personating her Sister.*

(*q*) Judg. 14. vers. 12, 15, 17.

* *Polygamy* God *tolerated* in the Patriarchs, which *He* simply *allowed not*, being not so from the beginning.

(*r*) See Gen. 31. 41. *I served thee fourteen years for thy two Daughters.*

(*s*) *Noluit* ob errorem personæ *repudiare* Leah, *quod etsi licuerat*, scandalum *tamen perinde voluit atque* peccatum *devitare.*

(*t*) So *hate* is sometimes used for *less to love*, see *Luke* 14. 26. *Job.* 12. 25.

(u) *Liberi ſunt vincula Parentum.* Children are a *chain* to bind Husbands to love their Wives, and this Chain is ſtrong with all good men. Biſhop *Babington in loc.*

in my affliction, therefore I hope now my Husband will love (*u*) me more than he did. Then ſhe conceived again, and bare a *ſecond Son*, and remembring how God had heard her Prayers, and regarded her ſighs, ſhe called his Name *Simeon*, * ſignifying that *he was a Son* whom God had given her, *upon his hearing* (*x*) *of her prayers*. Then ſhe conceived again and bare a *third Son*, and called his Name *Levi* (*y*) (that is *joyned* *) for now ſhe hoped her Husbands heart (ſhe having born him *three Sons*, and *Rachel* none,) would *cleave to her* with more cordial love and affection: After this ſhe conceived again and bare *Jacob* a *fourth Son*, and called his Name *Judah* † (ſignifying *Praiſe*) for now ſays ſhe, I will in an open and ſolemn manner *praiſe the Lord* for all his great Goodneſs and Mercy to me. And then for ſome time ſhe ceaſed bearing any more.

Gen. 29. whole Chapter.

* *Simeon* his ſecond Son.

(*x*) *Simeon* q. *filius exaudientis Dei*, ▪ שמע.

(*y*) *Levi* q. *adjunctus copulatus.* * *Levi* his third Son. † *Judah* his fourth Son.

SECT. XXVI.

RAchel continuing *barren*, envied her Siſter, and poſſibly grew *jealous* of her Husband, and therefore in a *Womaniſh impatience* ſaid to him, *Give me Children, or elſe I die*, that is, let me have Children by thee as well as my Siſter, or elſe I ſhall die for grief and vexation. Then *Jacob*'s anger was kindled, and he ſaid, *Am I in Gods ſtead?* It is *He* alone can make thee fruitful, and not I. [See 1 *Sam.* 1. 5, 6. *Pſal.* 113. 9. *&* *Pſal.* 127. 3.] Then *Rachel* (being inordinately deſirous of Children) after the *example of Sarah*, [Ch. 16. 2.] gives her Maid *Bilhah* to her Husbands Bed, to be as it were a *ſecondary wife* or *Concubine* to him, [ſee *Gen.* 35. 22.] intending that the Children ſhe ſhould have by him ſhould *be brought up and nurſed on her knees* as *her own:* And ſo ſhe made account that ſome part of the *reproach of her barrenneſs* ſhould be put away, and ſome part of her Husbands *good will* ſhould be turned from her *Siſter* to her ſelf. Hereupon *Bilhah* conceived and bare *Jacob* a Son. At this *Rachel* greatly rejoyced, and ſaid, God hath heard my prayers and *judged me*; that is, judged and determined the Cauſe on my ſide, and to my advantage againſt my Siſter, (who upbraided me with *barrenneſs* *) in that he hath given me a Son, and ſhe called his Name *Dan* (*z*) ſignifying a *Judge*. Then *Bilhah* conceived again, and bare *Jacob* another Son; Upon this *Rachel* ſaid, *I and my Siſter have had many wraſtlings and contentions about Children* (ſhe twitting me for my barrenneſs) but now by my prayers to God, and by this means of giving *my Maid* to my Husband, I have prevailed againſt her. Therefore ſhe called his name *Naphtali*, * ſignifying *my wreſtling*. (*a*) *Leah* now finding that ſhe had not for a good while been with Child, and that her Siſter had by giving *her Hand-Maid* to *Jacob*, raiſed up Children to her ſelf; ſhe alſo *out of emulation* (not being content with her former number) gave her Maid *Zilpah* to her Husbands Bed. *Zilpah* hereupon conceived and bearing *Jacob* a Son, ſhe called his name *Gad*, * ſignifying ▪ *Troop*, intimating that *this Son* added *to her own four* would make ▪ *Troop*. After this *Zilpah* conceived again, and bare him *another Son*, and *Leah* ſaid, *This is an happy birth alſo*; and now *women in general* will call *me bleſſed* for the multitude of my Children, and ſhe called his name *Aſher*, † that is, *bleſſed*. *Reuben* the eldeſt Son of *Leah* being now as 'tis probable about eight or nine years old, (having *ſeven Brethren* at this time born after him, *viz.* *three of his own Mother*, and *four* by the two Hand-Maids, whilſt his Mother left off bearing) went into the *Fields* in the time of *Wheat-Harveſt*, and found *Mandrakes* and brought them to his Mother, that is, *ſome rare beautiful and ſweet Flowers*, (*b*) which poſſibly were thought to have ▪ vertue *to procure love*, therefore by ancient Writers were called *Circea*. (See *Canticles* 7. 13.) But whatever theſe *Dudaim* or *Mandrakes* were, it ſeems they were much

* As *Peninnah* did *Hannah*, ▪ Sam. 1. 6.

(*z*) *Dan* his fifth Son.

* *Naphtali* his ſixth Son.

(*a*) *unde perſpicuum eſt* Rachelis *deſiderium non* ex libidine *ſed* ex amore prolium *fluxiſſe, ut in iis promiſſa Dei quæ a Marito audierat, compleverentur.* Janſ. in loc.

* *Gad* his ſeventh Son.

† *Aſher* his eighth Son.

(*b*) Mandragora *planta eſt ferens pomula* crocei coloris. *Notant* Dioſcorides *&* Ariſtoteles, *lib.* 2. *de generatione animalium, habere vim ciendi menſtrua, & conſequenter purgandi, & ad conceptum præparandi; quod cum fortaſſe ſciret* Rachel ▪ *prolis avida, fructum illum ardenter appetiit.* Janſen.

much eſteemed among them, and therefore *Rachel* deſired her Siſter to give her *ſome of her Sons Mandrakes*. *Leah* ſnaps her up; what ſays ſhe, *Haſt thou taken away my Husbands affection from me, ſo that he doth in a manner eſtrange himſelf from my Bed through thy procurement, and wouldſt thou have my Sons Mandrakes alſo?* *Rachel* making an ill uſe of *Jacobs* great affection to her, takes upon her as if ſhe had the *diſpoſal of his perſon*, and therefore ſhe tells her Siſter, If ſhe would give Her ſome of the *Mandrakes*, her Husband ſhould *lie with her* that night. *Leah* agreeing hereto, goes out to meet *Jacob* returning from the Field, and acquaints him with what had paſt between *her* and *her Siſter*, and how ſhe had *hired him with her Sons Mandrakes* to accompany with her that night. *Jacob* accordingly did ſo, and God hearkening unto *Leahs* prayers, ſhe conceived again and bare *Jacob* a *fifth Son*, and called his name *Iſſachar*, * that is, *an hire*; for ſaid ſhe, *God hath given me my hire*, that is, hath abundantly rewarded me for *my Mandrakes*. (*c*) For when I had left off *bearing*, and had given *my Hand-Maid* to my Husband to raiſe up Seed for me, (not hoping to bear any more my ſelf) he hath been pleaſed, beyond my expectation, to give me alſo *this Son of my own body*. And *Leah* conceived again, and bare *Jacob* a *ſixth Son*, and called his name *Zebulun* * ſignifying *dwelling*; For now ſaid ſhe, *Will my Husband dwell with me*, and *will not neglect me*, ſeeing I have born him ſix Sons. Laſt of all, ſhe bare him *one Daughter*, and called her name *Dinah*. (*d*) After theſe things, (*e*) it pleaſed the Lord to remember *Rachel*, and to hear her prayers, and to open her Womb, ſo that ſhe conceived, at which ſhe much rejoyced, and ſaid, God hath now *taken away my Reproach*. (*f*) And bringing forth a Son, ſhe called his name *Joſeph*, * intimating hereby *her hope* and *truſt* that God would *add* to her another Son.

Ch. 30. from 1. to 25.

* *Iſſachar* his fifth Son by *Leah*, and in order of age his ninth Son.

(*c*) *Pro* Dudaim ſive Mandragoris *accepit filium; In memoriam igitur hujus mercedis, qua maritum conduxerat, filium ſuum vocavit* Iſſachar, *h. e.* filium mercedis.

* *Zebulun* his ſixth Son by *Leah*, and in order of age his tenth Son.

(*d*) *Prophetice forſan ſic dicta ab* altercatione *quæ ſecuta eſt infra*, Cap. 34. 24.

(*e*) *Porro hinc palam eſt utramq; ſororem* Jacobo *nuptum datam*, anno primo *non* ſeptimo completo: *Nam* Leah *liberos ſeptem peperit ante annum decimum quartum exactum*, vide v. 25. *puerperium tamen* intermiſit, *Cap.* 29. 35. ▪ *annis* 14 *liberi* 12 *editi, non niſi biennium vacuum reliquerint.* Anonym. in loc.

(*f*) *Reproach* lay upon barrenneſs in thoſe times, as we may ſee 1 *Sam.* 1. 6. *Iſa.* 4. 1. *Luke* 1. 21. and that principally for two Reaſons: 1. Becauſe they that were *barren* did ſeem to be excluded from the *promiſe made to Abraham*, touching *the multiplication* of his Seed. 2ly, Becauſe they were without hope that the *Meſſiah*, who was to proceed out of the Loins of *Abraham*, ſhould be one of *their Poſterity*.

* *Joſeph* his eleventh Son. *Natus hic anno* 14 *ab adventu* Jacobi *ad* Labanem.

SECT. XXVII.

JAcob having now ſerved his *Father-in-law fourteen years*, and having *eleven Sons* (*g*) and *one Daughter*, he deſir'd he might *with his good leave* depart and go home to his own Country with his Wives and Children. Laban *with very kind expreſſions* deſires him to tarry *longer* with him, for he obſerved that *the Lord had bleſſed him for his ſake*; And for *wages* he would give him whatever he deſired. *Jacob* tells him, He could not be inſenſible *what Service* he had done him, and how much He had *thriven* and *proſpered* ſince his coming to him; For thou hadſt (ſays He) but *little* at my coming to thee, but now by Gods bleſſing upon my painful and diligent labour for thee, thy *Stock* is vaſtly increaſed; and it is time for me being now *90 years old*, *to provide for my own Family*. *Laban* asks him again, *What he ſhould give him* to ſtay with him. *Jacob* tells him, He would not deſire *any ſet* or *determined* wages from him, nor would require any thing *out of his preſent Eſtate*, or that which he had already gotten, but would receive *his wages* out of the *future increaſe of his Flocks*, and that *in ſuch a way*, as in humane probability was not like to be very *advantageous* to him; however therein he would depend on the *Providence* of God. And *the way* he propounds was this, *viz.* That he would *ſeparate all the ſpeckled and ſpotted Cattel*, and *the brown among the Sheep*, from thoſe that were *all of one colour*, (whether *black* or *white*, and *not at all ſpotted*) and *thoſe only he would take under his Charge*, and he would have for his *wages* only *thoſe* that ſhould prove *ſpeckled* and *ſpotted*, bred of the old ones that had neither *ſpeck* nor *ſpot* in them. And he deſired (*doubtleſs by the direction of God*) only to have *ſuch as theſe*, for

(*g*) Whereas 'tis ſaid *Jacob* had *twelve Sons* born to him in *Meſopotamia*, Gen. 35. 22. they are there reckon'd *in the round number*, though *Benjamin* was certainly born afterwards *in the Land of Canaan*, not far from *Bethlehem*. So the Apoſtles are counted *twelve* (1 *Cor.* 15. 5.) though *Judas* was wanting.

for his ſhare; If he took any other to his own uſe, he would be content it ſhould be accounted *as if he had ſtolen them.* But he hoped *his righteous* and *faithful dealing herein* ſhould anſwer for him at any time hereafter. *Laban* greedily imbraceth *the condition*, and conſenteth to *the Terms.* For according to the ordinary courſe of nature *Cattel* are wont to bring forth ſuch *as themſelves are*, and therefore this was like to be very *advantageous* to *Laban*, and to be but *a poor bargain* for *Jacob*; whoſe *ſervice Laban* was like to have for *very little.* Theſe *Terms* being agreed on, *Laban* with the help of *Jacob* ſeparates all the *ringſtreaked*, *ſpeckled* and *ſpotted* from the reſt of the Flock, and gave them to his *Sons* to keep, committing thoſe of *one colour* to *Jacob*'s charge. And he ſet a *diſtance of three days journey* between the Flocks of *Jacob*, and thoſe *his Sons* were to keep, leſt the *white ones* might come to be mixed with the *ſpotted* or *brown. Jacob* now having *this Flock* of *Labans* under his charge, (by direction from God, as appears, *Ch.* 31. 9, 10, 11, 12.) He uſed *this policy* for his own benefit, He took *rods of green poplar*, *haſel* and *cheſnut-tree*, and *peeled part*, and left *part unpeeled*, (ſo that they were *particoloured*, partly white and partly green) and laid them *before the Flocks* in the *Gutters*, and in the *Watering-Troughs*, in the *ramming-time*, that ſo by the ſtrength of *Imagination* they might *conceive* and *bring forth* a *particoloured-breed*, which accordingly hapned, by the *Divine bleſſing*, on *Jacob.* And becauſe *all the Flocks* would not *conceive* juſt at *watering-time*, having gotten *ſome ſpotted Lambs* by his *firſt policy of the peeled Rods*, he ſet *thoſe ſpotted Lambs* before the faces of *Laban*'s Flock that he had under his Charge *at the coupling-time*, that a greater Impreſſion might be made on *their phantaſie*, and that by the ſight of *theſe that were ſpeckled*, the Cattel might bring forth *ſpeckled* alſo. This was a *ſecond policy* he uſed. A *third* was this, *his own Cattel that were ringſtreaked*, *ſpeckled* and *ſpotted*, when they were like to *conceive* he would not let them be amongſt *Laban*'s *Cattel*, leſt looking upon *them that were all of one colour*, their *imagination* might work *to a reſemblance of them*, and ſo ſhould bring forth young ones *like them*, (viz. *all of one colour*) and ſo they would be *Laban*'s, and not *his.* And a *fourth policy* of his was this, When the *ſtronger Cattel* did *Conceive* he laid the *Rods* before their eyes in the *Gutters*, that ſo their *Off-Spring* might be *his.* But when the Cattel were *feeble*, he put *them not in*, that ſo their *young ones* being all one colour, might fall to *Laban*'s ſhare; For ſo he contrived that *Laban* might have *ſome increaſe*, (*h*) elſe he would have been impatient. Thus *Jacob* by the *concurrence of the Divine bleſſing* increas'd in *Stock* and *Riches* exceedingly.

(*h*) *Hanc autem ſervabat æquitatem* Jacob, *ut in arte illa nova, ipſe ſui laboris* præmium *acciperet, &* Laban *non penitus ſpoliaretur.* Janſ.

Ch. 30. from verſ. 25. to the end.

SECT. XXVIII.

JAcob having now ſerved *Laban* 20 *years*; during the *laſt ſix years*, the *Sons of Laban envied* him exceedingly, and *murmur'd* and repin'd, ſaying, That *of what was their Fathers he had gotten all his Glory*, that is, *all his Wealth*, which procures men *honour* and *eſteem*, and which worldly men count *their Glory*; And they were ready to *ſlander* him, as having *unjuſtly* gotten what was graciouſly beſtowed on him by the Providence of God. *Jacob* alſo obſerv'd that *Laban*'s *Countenance* was not towards him as formerly it us'd to be, but in *his very looks* he ſhewed the diſpleaſure of his heart. The Lord hereupon *warns Jacob* to return to his *own Country*, and promiſes to be with him. *Jacob* upon this ſends for his Wives *Rachel* and *Leah* into the Field to him, and acquaints them with Gods appearing to him, and with his purpoſe of departure. He tells them, That they could not but know how he had ſerved their Father *with all his power*, and yet their Father had dealt moſt *injuriouſly* with him, and had *changed his Wages* and the *Conditions* made between them *many times*, (*i*) though the *Providence* of God did not ſuffer him to hurt him thereby. At firſt (ſays he) your Father agreed that I ſhould have all the *ſpeckled*, *ſpotted*, or *brown* Cattel, for my wages, but when he ſaw that *moſt* of the Cattel bare *ſuch*, then he would *reſtrain* me only to the *ringſtreaked*, ſuch as had a *round ſtreak* like a ring of a different colour about their legs. And when *that hard Condition* was impos'd upon me, then it pleaſed God that *moſt of the Cattel* brought forth *ringſtreaked.* And that it may appear to you that this is *ſo come to paſs* by the

(*i*) *Ten times* may be here put for *many times*, as it is elſewhere, *Job.* 19. 3. *Numb.* 14. 22. *Levit.* 26. 26. *Zach.* 8. 23.

the *immediate hand* and *bleſſing of God*, and that it is *He alone* that hath given me *this great increaſe*, and hath *taken from your Father*, and *given to me*; I ſhall acquaint you with a *Viſion* I had in a *Dream* ſeveral years ago, I ſaw the *Rams* and *He-goats*, that at the *ramming-time* leap'd on the Cattel to be all *ringſtreaked*, and the *Angel of the Covenant* (the Lord Chriſt) call'd me to him, and bad me *take notice of it*, telling me, He had obſerv'd *how unjuſtly Laban* had dealt with me, and therefore he would by *his own Hand do me right*, and to *Him alone* I owe theſe Riches I have gotten. And now *this good God* hath appeared to me again, *Stiling himſelf the God of* Bethel, and thereby putting me in mind of *my Promiſe* and *Vow* there made unto him, and intimating *his acceptance* and *approving* thereof, [ſee *Ch.* 28. *v.* 18.] I ſay, *This God* hath appeared to me again, and commanded me forthwith to ariſe and *return* into the Land of my Nativity. Then *Rachel* and *Leah* anſwered, *What Portion* or *Inheritance* can we expect from our Father, ſeeing he doth *grudge* us the *Wages* he agreed to give thee, and hath ſo often *chang'd* and *alter'd the Conditions?* He hath dealt with us as *Strangers* rather than *Children.* He hath not diſpos'd of us *like Daughters*, giving us *fitting Dowries*, but hath *ſold us* to thee for 14 *years ſervice*, and the *money* and *profit* which he hath gotten *by the ſale of us* he hath quite *devoured*, that is, *converted to his own uſe*, whereas *of right* he ſhould have given it to us *in portions.* He hath very little reaſon therefore to complain of the *Riches* God hath *taken from him* and *given to thee* for *thy laſt ſix years ſervice.* Therefore *do* as God hath commanded thee, we are very ready to comply with thee therein. Then *Jacob* ſetting *his Wives* and *Children* on *Camels*, went away *privately* (*k*) with *all his Family*, *Cattel*, and *Subſtance* which he had there gotten, intending to go to his Father *Iſaac* in the Land of *Canaan.* His Wife *Rachel* out of ſome kind of *Superſtition* (in which ſhe had been bred in her Fathers houſe) took along with her (without her Husbands knowledge) her Fathers *Teraphim* (*l*) or *Idols*, or *Houſhold-gods*, viz. *ſome Images* in the ſhape of *Men* or *Angels*, *of which they uſed to inquire concerning things to come*, and received from them the *Devils anſwer*, ſee *Zach.* 10. 2. *Jacob* having thus *privately ſtolen away*, and paſſing over *Euphrates*, he had gone *three days journey* ere his departure was known to *Laban*, who was then *ſhearing his Sheep*; but hearing of it, he gathered together ſome of his Friends and Kindred, and purſued after him, and after *ſeven days journey* overtook him in the Mount *Gilead*, * which took its Name from the *event* of this their meeting there. Before *Laban* quite overtook *Jacob*, God *warned* him in a Dream that he ſhould not *hurt* him, nor ſeek to divert him from his intended journey, neither by *flattering Speeches* nor *Threatnings.* However *Laban* being come up to Him, *expoſtulates highly* with him, that he had *ſtolen away ſo privately* from him, and *carried away his Daughters*, as if they had been *Captives taken* in *War*, *and ſo carried away by force againſt their Wills*, (whereas they went away very willingly, as may be ſeen, *verſ.* 14. 15, 16.) He tells him, If he had acquainted him with his *purpoſe of departing*, he ſhould never have gone away *in ſuch a pittiful manner.* He would have ſent him away with *Mirth* and *Songs*, with *Tabret* and *Harp.* Thus *diſſemblingly* he ſpeaks, though he had no ſuch mind or willingneſs to *part with him*, had not God *overpowred* him. Further *Laban* tells him, That in ſtealing away *ſo ſecretly*, he had not given him opportunity ſo much as to *kiſs his Sons* and *Daughters* at their departure, nor *bid them farewel*, which was very ill done of him. And he had *power* now in his hands to have *hurt* him, and to make him *feel his reſentment of theſe his ill carriages*, but *God* had the night before *warn'd* him to the contrary. However he asks him, Why *to all the reſt of his unhandſome dealings*, he would add * *that* alſo of *ſtealing away his Gods.* (*m*) *Jacob* anſwers, That He had indeed *ſtolen away from him privately*, and he did it becauſe he was *afraid* if *He* had been acquainted with *his intention*, he would have taken *his Daughters* from him by force, and ſo done what lay in him to hinder his departure. But as for *ſtealing away his Gods*, knowing *his own innocency*, and *deteſting Theft*, and much more *Idolatry*, and preſuming that none of

(*k*) *V.* 20. **Furatus eſt Cor Labanis, *i. e.* feſellit clandeſtina fuga, videtur hic quædam eſſe** Hypallage: **furare aliquem *eſt* furari ſe ab aliquo.**

(*l*) *Deos penates.* **This is the firſt place where the Scripture makes mention of *Idols*, though they were in uſe before. See alſo *Judg.* 17. 5. *Ezek.* 21. 21.**

* **A tract of Mountains eaſtward of *Jordan*, running thorow the Kingdoms of *Sihon* and *Og*, and having in ſeveral Parts *ſeveral names*, as *Gilead*, *Seir*, *Hermon*, and *Libanus*; here called *Gilead* by anticipation.**

* **Poſſibly *Laban*'s *Idolatry* might not go *ſo far* as to *worſhip the Pagans falſe Gods*, but to worſhip the *true God* by certain *Repreſentations* and *Remembrances.* See *Exod.* 32. 4, 5. (*m*) *Summa cæcitas!* Deos vocat *quos furtim* auferre poſſe agnovit. *Kings* 10. 28, 29.**

his

his Family would be guilty of *ſo vile an act*, he (more *raſhly* than *wiſely*) ſays, *With whomſoever thou findeſt them let him not live*; not imagining in the leaſt that his *beloved Rachel* had ſtolen them. Further ſays *Jacob*, *Here before our Brethren, I give my full conſent that thou ſhouldſt ſearch us all*; If thou canſt find any thing that is *thine*, take it *with all my heart*. *Laban* hereupon ſearched *their Tents*, one after another, and at laſt came to *Rachels* Tent, who perceiving her Father intended to ſearch there for his Images, ſhe put them *in the Camels Saddle-furniture*, and *ſat upon them*, and excuſing her ſelf for *not riſing to him*, and *paying him the duty* and *reſpect ſhe owed him*, becauſe the *Cuſtom (n) of women was upon her*, [Levit. 15. 19.] he did not diſturbe Her, but ſearching in other places found *none*. Then *Jacob's* *anger* was kindled, and he could not but expreſs *his great reſentment* of *Laban's* injurious dealing with him; and accordingly ask'd him, *What Treſpaſſes he had been guilty of*, that he had ſo hotly purſued after him? Thou haſt (ſays he) *ſearched* all my ſtuff, and what haſt thou found of *thine?* I have ſerved thee 20 *years*, and that with *great diligence* and *faithfulneſs*. I have carefully kept thy Cattel, thy *Ews* and *She-goats* have *rarely* caſt their young; Thy *Rams* I have preſerved. *That which was torn of wild Beaſts*, I brought it not *in account* to thee, but made it good *my ſelf*, though *ſtrict juſtice* would not *oblige* me to it. [See *Exod.* 22. 10, 11, 13.] How *painful* my Service hath been is not unknown to thee. In the *day* the *drought* conſumed me, and in the *night* the *froſt*; and *my ſleep* departed from mine eyes. And in this manner have I ſerved thee 14 *years* for thy two Daughters, and *ſix years* for ſuch a *portion of thy Flock* as by Providence ſhould fall to my ſhare, according to the *Conditions* agreed on between us; and yet *theſe terms* haſt thou very injuriouſly changed *ſeveral times*; And truly except *God*, even *the God of* Abraham, and *the God whom my Father* Iſaac *ſerves with ſo much fear and reverence*, (*as the only God, who is to be feared and worſhipped*) had been *with me*, and had extraordinarily *bleſſed me*, thou hadſt ſent me away *empty*. But the Lord hath *taken notice* of thy *hard dealing* with me, notwithſtanding all my *faithfulneſs* and *diligence*, and *painful labour* in thy Service, and accordingly did yeſternight *rebuke thee* for thy evil intendment towards me. *Laban* being ſomething *melted* with theſe words, ſaid, Well, theſe *Women thy Wives* are *my Daughters*, and *their Children* they have born unto thee, I *account* them *as my Children*, (my ſelf being *their remote Parent*) and *thy Cattel* thou hadſt *all from me*; (He takes no notice of what *Jacob* had *deſerved* of him, or of *what* God had ſo wonderfully given him,) and *all that thou haſt is mine.* (*o*) But yet notwithſtanding it were a *fooliſh thing* for me to go about to *hurt thee*, or *thy Wives* or *Children*; for *in ſo doing* I ſhould but *hurt my ſelf.* (*p*) Therefore let us make a *Covenant* one with another, and *raiſe an heap of ſtones* on this Mountain, to be a *Monument* thereof, that *I ſhall not paſs over this place to hurt thee*, *nor thou* to *hurt me*. If either of us *do* ſo, he ſhall forfeit *his fidelity*, and be liable to *divine Vengeance* for his perjury. *Jacob* readily agreed hereto, and immediately ſpake to *his own Company*, and to *Laban's alſo* to joyn in gathering an heap of ſtones, which might ſerve as a *Memorial* hereof. And this *heap of ſtones Jacob* in the *Hebrew* * Tongue called *Galeed* (*q*) and *Laban* in the *Syrian* Tongue call'd it *Jegar-Sahadutha*, both ſignifying *an heap of Witneſſes*, that is, *an heap to be a witneſs* and to be *a memorial of this Covenant here made.* And *Jacob* alſo called it *Mizpah*, (*r*) that is, a *Watch-Tower*, whereupon *Laban* ſaid, *The Lord watch between me and thee, that we may keep this Covenant inviolable*, and that when we are *abſent* one from another, *neither of us* may deſign *any hurt* to each other. And *Laban* further ſaid, *If thou ſhalt afflict my Daughters*, or take *other Wives* beſides my Daughters, then *God* who knoweth and rewardeth *Wickedneſs* (eſpecially *Treachery*) *puniſh thee* as thou deſerveſt. Thus *He* who had been a very *unkind Father* whilſt his Daughters were *with him*, now pretends *great tenderneſs of affection* to them, and *conditions* with *Jacob* againſt *that* whereunto *his own covetouſneſs* had forced him before. Then they *ſware the Covenant* agreed on between them. *Laban* ſware *by the God of* Abraham, and *the God of Nahor*, and *the God of* Terah *ther Father*. Thus he *intermixeth* the *God of Abraham* (the only true God) with *the Idols* which *Terah*, *Nahor*, and *Abraham himſelf* before God called Him had ſerved in *Chaldea*, Joſ. 24. 2. But *Jacob ſware* only *by the fear of his Father* Iſaac, that is, *the only true God*, whom his *Father Iſaac* feared and worſhipped. Then *Jacob killed Beaſts*, and provided a *Feaſt* (ſuch being uſual at the making of *Covenants*, ſee

(*n*) *Non tam menſes ſimulat ac ventriculi dolores.*

(*o*) Thus He boaſts.

(*p*) But he was not of this mind, when he *firſt went out* to purſue *Jacob*, and therefore *Jacob* may thank! *God for all*, who had thus *bridled*, if not *altered* him.

* *Neq; annis viginti mutavit, vel* religionem *Jacob*, *vel* dialectum.

(*q*) By a little change afterwards was framed the word *Gilead.*

(*r*) q. d. *Deus intueatur.*

ſee *Gen.* 26. 30.) and invited *Laban* and *his Company to eat with him*, who tarried all night upon the Place. Early in the morning *Laban* (*s*) took an *affectionate farewel* of *Jacob*, kiſſing his *Sons* and *Daughters*, and *bleſſed them*, wiſhing to them all *happineſs* and *proſperity*, and ſo departed to his own place.

Gen. 31. whole Chapter.

(*s*) Thus God over-rules the *hearts* of wicked men, ſo *ch.* 33. 4. So he turned *Ba-laam's* Curſe into a Bleſſing, *Numb.* 23. 11. *Deut.* 23. 5. ſo the minds of the *Barbarians* towards *Paul*; *Acts* 28. 4.

SECT. XXIX.

Jacob being ſent away by *Laban* in peace, continued his Journey towards *Canaan*; and as he went on, he had a *Viſion* of an *Army of holy Angels*, appearing in *Humane ſhape*, that met him, to encourage him againſt his *future fears* and *dangers*; whereupon he called the name of the place *Mahanaim*, that is, *two Hoſts*; intimating how *two Hoſts there met*, viz. *one* of the *holy Angels*, the *other* of his *own Company and Followers*: And here afterwards was a *City* built, called by *that Name.* And being to paſs thorow the *Country* that was at preſent inhabited by his Brother *Eſau* (*t*) (though *he* and *his Poſterity* afterwards removed to the *Southern part of Canaan*, and there dwelt) he ſent *Meſſengers* before to him to give him notice *of his coming*, charging them to addreſs themſelves *to him* in a very *reſpectful* and *ſubmiſſive manner*, and to tell him, that his *Servant Jacob* had ſojourned with *Laban* in *Meſopotamia* for 20 *years*, and God had now bleſſed Him with *Flocks* and *Herds*, and with *Men-Servants* and *Maid-Servants*, and therefore He did not come to *beg any thing of him*, but only deſired his favour, that he might quietly *paſs* thorow his Country. The *Meſſengers* having diſpatched their Meſſage, return and tell him, that his *Brother Eſau* was coming to *meet him*, attended with 400 *men*, and 'tis like they poſſeſſed him that *they apprehended* he came with *no good intention* towards him. *Jacob* hearing this, was *greatly afraid* (his *Guard of holy Angels* in likelihood being gone) and contriving to *ſecure himſelf* as well as he could, he divided the *people* that were with him, and *his Flocks* into *two Bands* or *Companies*, thinking that if *Eſau* fell upon the *one*, the *other* might poſſibly have time to eſcape. And being in *this diſtreſs* he ſet himſelf to call *not upon the Angels* (that had lately appeared to him) for their *help* and *mediation*, but *upon the true and ever living God*, *praying* unto Him after this manner, *O God of my Grandfather* Abraham, *and Father* Iſaac, *to whom thou haſt made many great and glorious Promiſes, and to their Seed. Thou commandedſt me to leave* Meſopotamia, *and to return to my Fathers houſe*, (*u*) *and didſt promiſe to deal well with me, and Lo, I am now obeying thy Command. I acknowledge I am altogether unworthy of the great Mercies thou haſt beſtowed on me, and of that Faithfulneſs thou haſt expreſſed towards me. For when I came from my Fathers houſe, I was in a mean and poor Condition; I paſſed over the River* Jordan *that I have now in mine eye, only with my Staff in my hand, and now behold I am become two Bands. And ſeeing thou haſt hitherto been ſo gracious unto me, I humbly pray thee now help me, and ſave me from my Brother* Eſau, *who I fear (without thy Interpoſition) will come upon me and ſlay me with my Wives and Children. Lord, thou haſt promis'd to do me good, and to keep me in all places,* [Ch. 28. 14, 15. & 31. 3. *and to make my Seed as the Sand of the Sea. Therefore I pray thee of thy great mercy, make good theſe thy gracious Promiſes unto me.*

Jacob having thus *prayed*, and repoſed his *Truſt* in God, yet He judged it fit to uſe *all good and fair means* for his own Preſervation. And therefore reſolved with himſelf to ſend *a Preſent* to his Brother to *propitiate* and *atone* him. And accordingly he *cull'd* out *ſome* of all his *Cattel* for this purpoſe, but the approaching of the night, and *his haſt* to prevent his Brothers coming, would not ſuffer him to make any curi-

(*t*) Called here the *Land of Seir*, not from *Eſau*, but from *Seir* an *Horite*, *ch.* 14. 6. and *ch.* 36. 20, 21. which *Horites Eſau* drave thence, *Deut.* 2. 22. And *there now Eſau* dwelt, and through which Country *Jacob* muſt paſs.

Eſt Idumæa *una* orientalis (*de qua hoc loco agitur*) alia *auſtralis. Has Regiones non* ſimul *ſed* viciſſim *Idumæi habitarunt. Tandem* orientalem *deſeruerunt, & auſtralem occuparunt, ante exitum* Iſraelitarum *ex* Ægypto: *nam ingreſſis* Iſraelitis *in terram promiſſam non ibi erant* Idumæi *ſed* Sihon & Og, &c. *His adde quod* Job *erat* Idumæus, *& de ſtirpe* Eſau, *& habitavit in terra* Hus *quæ erat trans* Jordanem *non procul a monte* Galaad. *Ergo tum ibi habitarunt* Idumæi, *indeq; poſtea migrarunt. Tantum difficultas eſſe poteſt ex* Thren. 4. 21. Edom quæ habitas in terrâ Hus. *Sed veriſimile eſt* Idumæos *mutata habitatione nomina priorum locorum multis locis indidiſſe.* Bochart.

(*u*) See Ch. 31. 13.

ous choice. However he took out of his Flocks 200 *She-Goats*, and 20 *He-Goats*, 200 *Ewes*, *and* 20 *Rams*, 30 *Milch-Camels with their Colts*, 40 *Kine and* 10 *Bulls*, 20 *She-Asses and* 10 *Foles*, in all 580 *Head of Cattel*; a *rich* and *noble Present*, being an *excellent* and *large Stock* for breed. These *several sorts of Cattel* he delivered into the hands of *so many several Servants*, and charged them to pass over the Ford of *Jabbok* with them, and to put a *good distance* and *space* between *Drove* and *Drove*, that so *his Present* might make the *fairer shew*, and that *by degrees* the *heat* of his Brothers Rage might *abate* and *cool*. Then he charged *the first Servant* that went with the *first Flock*, that when he met *Esau*, and he should ask him, *Whence he came, and to whom he belonged*, he should say, *This is a Present of thy Servant Jacob*, sent to *my Lord* Esau, and behold *he himself* is behind coming to wait upon *my Lord*. And he charged the *rest of the Servants* that went with the *other Flocks* to do accordingly. And he thought with himself that by *this means* (in all likelihood) he should *appease* his Brother, and *melt his Rage*, and dispose him to be *kind* and *favourable* to him. The *Present* being sent away, His *next care* was to pass his *Wives* and *Children*, and *his Company*, and *his Flocks* and *Substance* over the River *Jabbok*, but *he himself* stayed behind, that he might spend *the night* in *private prayer* unto God. And having *wrestled* with the Lord several hours by *fervent prayer*, not without *many tears*, [as we read, *Hos.* 12. 4. *He wept, and made Supplication, &c.*] at last the *Son of God*, *the Angel of the Covenant* appeared to him *in an humane shape*, and *set upon him*, and *wrestled with him*, and he was pleased *not to prevail over him* with that *measure of strength* which in that *assumed Body* he did *take* and *use* at that time; to *intimate* to him, and to *assure* him, that though he was to *wrestle with many Difficulties*, and *many Afflictions*, yet he should be *Victor* in them all; However to keep him *humble*, and that he should not be exalted above measure, but *know* by *whose Indulgence he did prevail*, he *touched the hollow of his Thigh*, *and put it out of joynt*, and *the Sinews shrank*, so that he *halted* of it for the present; to *intimate* to him that it was not *the hand* of a *meer man* that *strove* with him. Then the *Angel* speaking to him *after the manner of men*, said. *Let me go, for the day breaketh*; but *Jacob* now perceiving *the Person he wrestled with to be more than a meer man*, said, *I will not let thee go except thou bless me.* Then the *Angel* asked him *his Name* (which *he knew well enough*) *but to take occasion for what he meant to say concerning the change of his Name.* He answers, *Jacob.* The *Angel* replies, That *his Name* should henceforth not only be called *Jacob* but *Israel*; (x) that is, *One that hath Princely Power with God*, [*Gen.* 46. 2. *&* *Ch.* 35. 10.] and should also *prevail over men.* Then *Jacob* desired *the Angel* to tell him *his Name*, (y) hoping he would have given him *some peculiar Name*, whereby he might have the *clearer knowledge of Him*, and might better *remember* and *honour* him. The Angel refused to satisfie *his curiosity* in *that*, (as likewise He did, *Judg.* 13. 17, 18.) but *he blessed him.* So *Jacob* called the name of the Place *Peniel*, because he had there seen the *Son of God in an humane shape*, *face to face*, who had there *manifested* himself more clearly to him than *ever before*, and he had escaped *death*, notwithstanding *this glorious sight*, which the Godly us'd to fear when they saw *Visions of God.* See *Exod.* 20. 19. *Judg.* 6. 22, 23. *&* 13. 22. And now he looked upon his life as safe, and that God would preserve him from *Esau.* Then the *Sun rising*, *Jacob* passed over to his *Company*, and he *halted upon his Thigh.* But 'tis probable he was *suddenly cured* of it by the *Angel* before he came at his Brother *Esau.* Therefore the *Israelites* to *perpetuate the memory* of *this Honour* which God vouchsaf'd to *Jacob* in this *Conflict*, did forbear (even *till Moses time*, and *after*) to *eat of that Sinew* in the *Thigh of any Creature*, which in *Jacob* was *Sinew-shrunk.*

(x) The *Jews* are never called *Jacobites* but *Israelites.*

(y) Some Angels had names as *Gabriel*, *Luk.* 1. 19. *Christ the Angel of the Covenant* is called *Michael*, *Dan.* 10. 21. *Jude v.* 9. *Apoc.* 12. 7.

Gen. 32. whole Chapter.

SECT. XXX.

Jacob now approaching near to his Brother *Esau*, he *marshalled* his Company in this manner: In the *Fore-front* he placed the *Hand-Maids* and *their Children*, next *Leah* and *her's*, then *Rachel* and *Joseph*, (placing *that* which was *dearest* to him furthest

furthest off from danger): and *before all* he *marches himself in Person*, trusting in God. Coming now *in sight* of his Brother (who came magnificently *attended* with a Train of 400 *men*) he *bowed himself seven times* (z) *to the ground*, at *several distances*, and coming up near to him, *Esau* (whose heart now God had wonderfully altered) *ran* to meet him, and *imbracing him, fell on his Neck and kissed him.* They both wept for joy (a) to see one another after so *long* an absence. After their mutual embracings were over *Jacob's Wives* and *Children* came near, *bowing themselves to the ground.* *Esau* ask'd him, *Whose those were that came with him?* He answered, *They are my Wives, and the Children that God hath graciously given thy Servant.* He asked him then, *What he meant by these great Flocks he had met?* *Jacob* tells him, *He sent them to testifie his Respects to him*, and *that he might find grace in his sight.* *Esau* replied, alas, *My Brother, I have much wealth; I have enough*; (b) why should'st thou *deprive* thy self of what thou hast gotten? But *Jacob* answered, nay I pray thee *accept my Present, for I have seen thy face as though I had seen the face of an Angel*; (c) that is, *It is unspeakably comfortable to me that thou art pleas'd with me*, and so *kind* and *friendly* unto me; therefore I pray thee *accept of what I have presented thee with*, it being *of that* wherewith *God* hath graciously blessed me. (d) For he hath dealt very graciously and bountifully with me, and of his goodness *I have all* (e) *things needful*, and am abundantly supplied. *Esau* after much intreaty *accepts of his Present*, and offers with his Company to *Conduct* him on in his Journey. But *Jacob civilly* refused that kindness, representing to him that his *Children were tender*, and many of the Cattel *with young*, and therefore they must not be *over-driven* for fear of danger to them. Therefore, says he, let *my Lord* be pleased with *his Train* to go before, and I will *softly* follow after, as *my Company* and *my Flocks* are able to bear; and as soon as conveniently I can I will come and *wait upon my Lord* at *Seir.* (f) *Esau* then offered to leave *some of his men* with him, to *guard* him. But *Jacob* humbly told him there was no need of it, and therefore he would not give *him* or *his people* that trouble. *Esau* thereupon *took his leave* of him, and marched to *Seir*, the place where he dwelt, and *Jacob kept on his way* till he came to *Succoth*, (as it was afterwards called) where he built (g) him *an House*, (that is, some slight building for present use) and made *Booths* for his *Cattel*; and then passing over *Jordan*, he pitched his Tent before *Shalem*, a City of the *Sychemites*, afterwards called *Sychar*, [*John* 4. 5.] And here he bought *a piece of Land* for his present use (as *Abraham* did the *Field of Machpelah*, Gen. 23. 17, 18.) *of the Children or Subjects* of *Hamor*, *Shechem's Father*, (the Prince of the Country) for *an* 100 *Lambs*, or *an* 100 *pieces of Silver*, (bearing the *Figure* or *Impression* of a *Lamb.* * See *Jos.* 24. 32. *Acts* 7. 16.) and here (h) he built an *Altar* and called it *The Altar of God*, *the God of Israel*, which he erected in a *pious* and *grateful Memorial* of *Gods favour* in giving him (according to his *new Name*) *power* not only to *prevail* with *Himself* for a Blessing, but *with his Brother Esau* also, to divert his wrath. And *this Altar* was built in the self same place where *Abraham* before had built his *first Altar*, Gen. 12. 6, 7.

(z) *ut tam inusitatâ humilitate animum ferocem frangeret.*

(a) Ch. 29. 11. & 56. 29. Luk. 15. 20. Prov. 16. 7. V. 5. *Sine dubio uxores etiam indicavit, licet brevitatis causa, ut multa taceat Scriptura.*

(b) *Observant quidam in* Esaui *sermone laconismum imperiosum nec ullam* Dei *factam mentionem, contra quidem in* Jacobi. *Esau owns not God* as the giver *of it, as* Jacob *did.*

(c) *Vox* Elohim *interdum pro* Angelis *usurpatur. Vid.* Ps. 8. 5. *Ita sensus est, vultus tuus tam* serenus *&* gratiosus *mihi apparuit quam* vultus Angeli.

(d) *Esau* owns not God *as the* giver of all, *as* Jacob *did.*

(e) *Omnia mihi suppetunt nulla re indigeo.* Vat.

(f) And it is probable that *Jacob with a few of his Servants*, did shortly after give him a visit at *Seir*, and staid there a while; for 'tis not *like* that he would so soon *by so manifest a contempt or neglect*, provoke afresh his *new reconciled* Brother.

(g) But before He did this, 'tis probable He went to visit his aged Father *Isaac*, and then returned to *Succoth.* * *Pecunia a pecude.* (h) This was *the portion of Land* which *Jacob*, on his Death-bed in *Egypt*, gave to *his Son Joseph*, Gen. 48. 22. and here it was that Christ had a *Conference* with the *woman of Samaria*, Joh. 4. 5. And here was *Jacob's well* near Mount *Gerizim.*

Gen. 33. whole Chapter.

SECT. XXXI.

During *Jacob's* abode here, his Daughter *Dinah* about 15 years (i) of Age going forth out of *Curiosity* to see the *Daughters* of the Land, (probably at some *Feast* (k) or *Fair*, or *Publick Solemnity*,) and to please her *phansie* by gazing on Foreign Fashions, was seiz'd upon by *Shechem* (Son of *Hamor*, Prince of the Country) and *defiled.* This *young Prince* was so greatly inamoured of *Dinah*, that *his Soul clave*

(i) *Sic* Cornelius *A lapide.*

(k) *Quæ tunc ad Festum convenerunt*, Joseph. Antiq. lib. 1. c. 27.

to her, and he ſpake very kindly to her, to *appeaſe* her for the *injury* he had done her, and the *Rape* he had committed upon her, and ſtrove by all the fair words he could uſe to draw her to *Conſent* to marry him. And that he might *ſucceed* in his Deſign, he prayed *his Father* to procure *that Damoſel* for him to be his *Wife*. So that even *among Heathens* we ſee it was uſual for Children to *marry* with the *Conſent* and *Direction* of their Parents. *Jacob* underſtanding by *ſome* that went out with *Dinah* how it had *fared* with her, was exceedingly troubled at it, yet he vented not *any paſſion*, but in ſilence *ruled his ſpirit* till he could ſpeak with his *Sons* (who were then in the Field with the Cattel) and could *adviſe with them* what was *fit* to be done on ſo ſad an occaſion. The *Sons of Jacob* when they heard of it, were *greatly vexed*, and *very wroth* that *Shechem* had committed ſo great *folly* and *iniquity*, and thereby *offended God*, and brought ſuch a *ſtain* and *blot* on their *Family*. Notwithſtanding *Hamor* the Father of *Shechem* (who ſhould have expreſs'd his *high Diſpleaſure* againſt his Son for ſo great a Tranſgreſſion) comes to *Jacob* and his *Sons*, and *Communes with them*, and Requeſts them, That *Dinah* might be given to his Son to *Wife*; And further deſires, That they might freely *make Marriages interchangeably* between them, and ſo grow into a *Kindred* and *Friendſhip* the one with the other. He further tells them *on theſe Conditions*, the *Land* ſhould be free for them to *dwell in*, and to *Trade in*, and therein to get Poſſeſſions. *Shechem* alſo ſeconded his Fathers *motion*, and told them, If he might find ſo much favour in their eyes as to *obtain their Siſter* for his Wife, he would *do any thing* they ſhould deſire of him; Whatever *Dowry* they required he ſhould give Her, or *whatever Gift* in recompence of the *Injury* he had done her, he was willing to give her, provided he might have her. *Jacob* permitting *his Sons* to give the Anſwer, they having *laid their Heads together*, and being not only *averſe to the Match*, but deſigning *Revenge*, anſwered *cunningly* and *deceitfully*, and which was *worſe*, they covered their deceit with the *colour of Religion*. They tell *Hamor* and *Shechem*, That they could not without diſhonour to their Religion give their *Siſter* to a Perſon *Uncircumciſed*. But if they would conſent that *all the Males* among them ſhould be *Circumciſed*, and ſo become *like unto them*, then they would make *Marriages* with them, and dwell with them, and they would become *one People*. *(l)* Thus they would have *this holy Sacrament* of *Circumciſion* (the *Seal of Gods Covenant*) *profaned*, and *obtruded* upon *Unbelievers*; and *all* to accompliſh their wicked deſign of *Revenge*. But if they would not conſent to this, they would take *the Daughter of their Family*, and depart from them, and would have no more to do with them. Theſe *hard* Conditions *Hamor* and *Shechem* agree unto, and *Shechem* out of the great love and kindneſs he had for *Dinah*, immediately applies himſelf to get *his Peoples* conſent alſo. And being a *young Prince* greatly *eſteemed* and *honoured* among them, *He* with his *Father* came to the *Gate of their City*, (where their *Civil Affairs* were uſually tranſacted, and where were their Publick Aſſemblies and *Courts of Juſtice*) and there ſpake to them after this manner: *Theſe* Iſraelites *that are lately come among us, are for ought I perceive, very peaceable and quiet Men. I ſee no reaſon therefore but that they ſhould be permitted to dwell in the Land, and to trade with us. Nay, I think it for our Intereſt to make a ſtraight League with them, and to make Marriages interchangeably with them, taking their Daughters to us for Wives, and giving our Daughters to them; And ſo by Commerce and Trafficking with them, and by making Marriages with them, in time their Cattel and Subſtance will come to be our. So that there is a fair Proſpect of great profit that will accrue to us by thus aſſociating with them. But there is one Difficulty in the Caſe; Theſe men being* Jews, *and ſo by the Rite of their Religion being all Circumcis'd, will by no means aſſociate with us, except we Conſent to be like them, and that all the Males among us will be Circumciſed. This I confeſs is ſomething hard for us to ſubmit unto. However go along, conſider of the matter among your ſelves, and ſpeak your minds freely. This Condition* undoubtedly could not but ſeem very *hard* to the *Shechemites*, but the *honour* and *reſpect* they had for *Hamor* and *Shechem*, and *the Proſpect of Profit* that was before them ſo *prevail'd upon them*, that they conſented to it; and accordingly *all the Males* of their City (that us'd to go in and out at the Gates of it) were *forthwith Circumciſed*. On the *third day* after this was done (when uſually *Wounds* are moſt ſore and painful) *two of the Sons* of *Jacob*, viz. *Simeon* and *Levi* (to whom *Dinah* was Siſter both by Father and Mother) taking *their Swords* in their hands,

(l) *Similis prætextus*, 2 Sam. 15. 7. *Judah enim &* Simeon Canaaniti-das *poſtea duxere*, c. 38. 2. & 46. 10.

hands, *(m)* and being attending, (as 'tis like) by *ſome of their Brethren*, and *other Aſſiſtants*, fell boldly and fiercely upon *the City*, and ſlew *all the Males*, *(n)* (*viz.* that were of *riper years* and *lately Circumciſed*, and who by reaſon of their *Soreneſs* were not able to make Reſiſtance, and among them *Hamor* and *Shechem*) and took away *their Siſter Dinah* out of *Shechem*'s Houſe, where ſhe had been kept ſince the day he had ſeiz'd upon her till now. Then they *plundered the City*, and carried away not only their *Goods* and *Houſhold-ſtuff*, but *what was in the Fields*, their *Sheep*, *Oxen*, and *Aſſes*, and took alſo their *Wives* and *little Ones* Captive. *(o)* *Jacob* underſtanding this, was highly *incens'd* againſt his *Sons*, and told them *that which they had done*, did exceedingly *trouble* him, and vex him at the very heart. They had render'd him *odious*, and made him even *ſtink* among the Inhabitants of the Land. And *his Family* bring but *few* in compariſom of *them*, they had expos'd *him* and *all that belonged to him* to that eminent danger of being fallen upon and deſtroyed by them. And 'tis likely he ſhewed them alſo the *hainouſneſs* of their Sin againſt God, and the *odiouſneſs* of their *Treachery* *(p)* and *Cruelty*, which he afterwards ſolemnly *Curſed*, Gen. 49. 5, 6, 7. *Curſed be their wrath, for it was fierce*; and *their anger, for it was cruel, &c.* But they gave him a *ſtubborn* and *churliſh* Anſwer, *That they were not able to bear* that their *Siſter* ſhould be *ſo diſhonoured* and *abuſed*, and upon *that account* they had done *what* they did.

Gen. 34. whole Chapter.

(m) *Simeon* about 21, *Levi* about 20 years of age. *Hinc palam eſt* Leam Jacobo *Nuptam* anno primo *quo venerat ad* Labanam, *non* ſeptimo. *Neq; enim* Simeon *ſi tunc natus eſſet id ætatis eſſe poterat ut hoc patraret.* Anonym. in loc.

(n) *Non* omnes Maſculi *aut* Circumciſi, *aut* interfecti *erant, ſed ii tantum, qui* per portam egrediebantur *ac* nubiles *erant.* Walther. God might *juſtly* ſuffer this for the *Shechemites own ſins*, though he took occaſion to do it from the *ſin of their Prince*. See 2 *Sam.* 24. 1, 15, 17. *Quod* unus *fecit* Civibus *in genere* imputatur, *quod hoc flagitium nec impedirent, nec* punirent, *ſed de eo potius* gloriati ſunt.

(o) 'Tis very like that many of the *Captive women* and *children* were by *Jacob* ſent back to the City, with a proportion of the Spoil for their neceſſary Maintenance, keeping what he thought fit to ſerve as a Recompence for the wrong done to his deflowred Daughter.

(p) For *this Fact* 'tis like he deprived them of their *Birthright*, as he did *Reuben for his ſin*, and *conferred it on Judah*, Gen. 49.

SECT. XXXII.

Jacob being now perplexed with *fear*, by reaſon of *that* which *his Sons* had done to the *Shechemites*, and perhaps thinking to remove to ſome *other place*, the Lord *appeared* to him (whither by *Viſion* or *Dream* is uncertain,) and appointed him to go to *Bethel*, which was diſtant from *Shechem Southward* about 30 *Engliſh miles*, and to build there an *Altar* unto God, who *appeared to him* when he fled from the face of his Brother *Eſau*, *(q)* thereby calling to his remembrance the *gracious Promiſes* which God had *there* made to him, and the *Vow* which he had there made to God, and poſſibly he had *delayed* to perform it, *Ch.* 28. 22. *And this Stone which I have ſet up for a Pillar ſhall be Gods Houſe, &c.* Then *Jacob* being *quickned* by the *late danger* he was in, as likewiſe *by the Lords appearing to him*, and *commanding him to go to* Bethel *to perform the Vow he had there made*; He ſpake to *thoſe of his own proper Family*, and as 'tis like, to *thoſe who appertain'd to him*, and *were of his Retinue*, and *pitched their Tents with him*, to put away the *ſtrange Gods* * that were among them, that is, the *Idols* which other Nations worſhipped, but might not be *indured* among them *that worſhipped the true God*. Whether hereby he meant *Laban*'s *Gods*, or *Teraphim* ſtolen by *Rachel*, and poſſibly not *before this time* known to him, or *any other* brought by ſome of his *Retinue*, when they came from *Laban* and *Meſopotamia*, (whom he perceived too much addicted to the Superſtitions of that Country) or *ſome of the* Shechemites *Idols*, poſſibly of *Gold* or *Silver* which they had lately *plundered*, and *ſecretly kept*, is uncertain. He commands them alſo to *purifie* or *waſh themſelves*, and to *change* their Garments, *putting on others*, or *waſhing thoſe they had on*; which *external Rite* or *Ceremony* was afterwards injoyned by the *Law* in divers *Caſes*, as we may ſee *Levit.* 15. 13. *Numb.* 31. 23. and *imported* a *change* of *Mind* and *Manners*, and a *cleanſing themſelves from all filthineſs both of Fleſh and Spirit*; which he intimates to them *they* ſtood in need of *more eſpecially*, not only by reaſon of their *defilement by Idolatry*, but in regard of *their late baſe murder* committed on the *Shechemites*. And having exhorted them to *prepare* and *ſanctifie* themſelves for that ſolemn Worſhip of God

(q) *Ch.* 27. 43.

* This He did in performance of that moſt material part of his Vow, *Gen.* 28. 21. *Then ſhall the Lord be my God.*

God which he was to ſet up and exerciſe with his Family at *Bethel*; he now incourages them to *go up with him thither*, where he intended to perform his *Vow* formerly made in that place, [*Ch.* 28. 17.] and to build *an Altar* to God, where before he had only erected *a Pillar*, about 27 *years ago*. *Jacob*'s Family yielded a *ready compliance* to this his Injunction, and brought to him *ſuch Idols* as they had among them, and the *Ear-Ornaments* (*r*) or *Rings*, which probably they had plundered from the *Shechemites*, who had worn them in honour of their *Idols*, ſee *Hoſea* 2. 13. And *Jacob* buried them under an *Oak* by *Shechem*, from the knowledge of his Family and People, that they might never be *found* or *uſed* again. Then *he* and *his Company* marched towards *Bethel* (formerly called *Luz*, *Ch.* 12, 8.) and *the terrour of the Lord* was upon the *Cities* that were round about them, that they did not *purſue* after them, nor *deſtroy* them, as they might have done. And *he* built there *an Altar* to *ſacrifice thereon*, where God appeared to him, when he fled from the face of his Brother *Eſau*. *Jacob* being now not far from his Father *Iſaac*'s Houſe (whom in all likelihood he had often viſited before this, having been *ſeven years* at leaſt in *Canaan* ſince his return from *Laban*, and had frequent intercourſe with him.) I ſay, being near his Fathers Houſe, as it ſeems *Deborah* (*s*) *Rebeccas* Nurſe (ſee *Ch.* 24. 59.) came from *Iſaac*'s Houſe to viſit him, and *there died*, and with *great mourning* was buried under *an Oak*. God now *appeared* to *Jacob* again after he was come from *Padan-Aram*, (and this is the *Seventh time* that he had *revealed himſelf* to him in an eſpecial manner) and confirms the Name *Iſrael* to him a *ſecond time* [ſee *Gen.* 32.28.] And God ſaid unto him, *I am God Almighty* [ſee *Ch.* 17. 1.] *Be fruitful* (*t*) and *multiply*. A *Nation*, yea *many Nations* ſhall ſpring from thee; yea even *Kings ſhall come out of thy Loins*. The *Land* which I promiſed to *Abraham* and *Iſaac*, to *thee* will I give it, and to thy *Poſterity*, and not to *Eſau*. Then the Lord *aſcended* up to Heaven, vaniſhing out of his ſight. And *Jacob* ſet up a *Pillar* in this Place where the Lord had talked with him, as a *perpetual Memorial* of Gods goodneſs to him; The *former* which he ſet up there *near thirty* years before, being (in all likelihood) *demoliſhed*; and he poured a *Drink-Offering* and *Oil* thereon [ſee *Gen.* 28. 18.] So that *theſe were in uſe for Conſecration* before the *Ceremonial Law* of *Moſes*. And he *a ſecond time* called the Name of the Place *Bethel*, or the *Houſe of God*. *Jacob* ſtayed not long here, but travailed from hence to *Ephrath*, or *Bethlehem-Ephrata*, [Mich. 5. 2.] where *our Saviour* afterwards was born. His *beloved Rachel*, when they had almoſt reached the Place, *fell in travail*, and having *exceeding hard labour* (though the *Midwife* comforted her that ſhe ſhould have *another Son*, which ſhe accordingly brought forth, (*u*) but *immediately after* finding her ſelf *dying*, and her Soul departing from her Body, ſhe called the Name of her Son *Benoni*, that is, the *Son of my ſorrow*. And *thus ſhe died by bearing a Child*, who before quarrelled with her Husband, and ſaid, *Give me Children or elſe I die*. But *Jacob* would not ſuffer *ſuch a Name* to be given to his Son, that might continually *renew his ſorrow* for the loſs of his *dear Wife*, and therefore called him *Benjamin*, that is, the *Son of my right hand*, intimating that he ſhould be *his beloved Son*, tenderly regarded by him, and always, as it were at his *right hand*. *Jacob* had now 12 *Sons*, *all which* are ſaid to born to him in *Padan-Aram*; that is, all beſides *Benjamin* by a *Synechdoche*. Afterwards when the 12 Tribes were accounted and ſetled, *Ephraim* and *Manaſſeh* (the Sons of *Joſeph*) were put in, and *Joſeph* and *Levi* (in a ſort) *left out*, that is, *Levi* was left out as to having any Land *by lot* in *Canaan*. They are called the 12 *Patriarchs*, Acts 7. 8. and the 12 *Tribes*, Acts 26. 7. Their Names were ingraven on 12 *pretious Stones* on the *High Prieſts Breaſt-Plate*, Exod. 28. 21, 29. And on the 12 *Gates* of the *New Jeruſalem*, Ezek. 48. 31. *Apoc.* 21. 12. *Jacob* buried *Rachel* in the way to *Bethlehem-Ephrata*, and ſet a *Pillar* (*x*) or *Monument* upon her Grave, which continued unto *Moſes*'s *time*, yea it ſtood in the time of *Samuel* and *Saul*, 1 Sam. 10. 2. About this place *many Infants* were murdered by *Herod*, *Math.* 2. 16. *Jer.* 31. 15.

Then *Iſrael* (*y*) journeyed forward, and ſet up his *Tents* beyond the Tower of *Edar*, (*z*) a mile from *Bethlehem* * towards *the South*, and there *Reuben* defil'd his Fathers Bed, lying with † *Bilhah* his Concubine. And *Iſrael* heard thereof, and

(*r*) *Inſignia hæc erant alicujus ſuperſtitionis dicata*, ſcil. *alicui fictitio numini*, vide Exod. 32. 2.

(*s*) *Hæc fœmina annum ſaltem pertigit* 162.

(*t*) God doth here ratifie his Father *Iſaac*'s bleſſing, which he gave him when he fled into *Meſopotamia*, Ch. 28. 3, 4.

(*u*) *Joſeph* was now about 13 *years* of age when *Benjamin* was born.

(*x*) *Pyramidem perelegantem* fuiſſe ait Bochardus.

(*y*) Here *Jacob* is called *Iſrael* the *firſt time*, according to Gods Command, *v.* 10.

(*z*) *Turrim gregis* hic Paſtores excudebant. *Luc.* 2. 8. * Where afterwards the *Angels* appeared to the *Shepherds*. † So *Abſolon* ſinned with his Fathers *Concubins*, 2 *Sam.* 16. 22. And as *David* abſtain'd from them afterwards, 2 *Sam.* 20. 3. ſo 'tis likely *Jacob* did from *Bilhah*.

was

was grieved at the very heart for it, becauſe thereby *God* was highly offended, his *own Family* diſhonoured, and Cauſe was given to the *Heathen* of great *Scandal* and *Reproach*. So that *Jacob* had reaſon on his *Death-bed* to complain of this *foul Tranſgreſſion*, and to deprive *Reuben* of his *Birthright* for it, 1 *Chron.* 5. 1, 2. *Gen.* 49. 4.

Gen. 35. from 1. to 23.

SECT. XXXIII.

E*Leven years* after *Jacob*'s return into *Canaan*, when he was now about 108 *years old*, He ſent his Son *Joſeph* (being 17 *years* of age) to the *Sons* of his *Hand-Maids* (that were feeding the Flock) that he might be trained up in the *knowledge* and *skill of ordering Cattel*; And he the rather ſent him to them than to his *Sons by Leah*, to avoid *envy* and *emulation*; and poſſibly he hoped that the *Sons of Bilhah* (*Rachels* Hand-Maid) would for *Rachels* ſake be more kind to him. *Jacob loved him* more (*a*) than all his Children, being the *Son of his beloved Rachel*, and *the Son of his old age*; and poſſibly he ſaw in him, beſides the *comelineſs of his Perſon*, ſome *Preſages* of more than *ordinary Wiſdom*, and *a great Mind*. And to teſtifie his *love* to him, he made him a *Coat of divers colours* [ſuch a Coat *Tamar had*, and *ſuch Kings Daughters* uſed to wear, who were *Virgins*. See 2 *Sam.* 13. 18.] But becauſe of *Jacob*'s *ſingular love* to *Joſeph*, *his Brethren* hated him, and could not ſpeak *peaceably to him*. *Joſeph* relates to his Father *their injurious uſage of him*, and their *evil Converſation* among themſelves, which could not but be a great *trouble* to the *good old Man*. *Joſeph* after this *dreamed a Dream*, which was to this purpoſe, *viz. That as they were binding Sheaves in the field, his Sheaff roſe up and ſtood upright, and that his Brothers Sheaves ſtood round about it, and made obeyſance to it.*

This *Dream* he himſelf being much *affected with*, out of an *youthful ſimplicity* told it to his *Brethren*. This much *inrag'd* them that he ſhould *dream ſuch a Dream*, as if he ſhould *Reign* and *Rule* over them, and they *hated* him for it. He *dream'd again another Dream*, to wit, that the *Sun*, *Moon*, and *eleven Stars* made obeyſance *to him*; and telling this alſo to *his Father* and *to his Brethren*, his Father *rebuked him* for it, not knowing that *theſe dreams* were of God, but *fearing* that they proceeded from his own ambitious thoughts, and the *effect* of them would be to ſtir up the *envy* of his *Brethren* againſt him; What (ſays he) *ſhall I and thy Mother* (*b*) *Leah*, and *thy eleven Brethren come* and *bow down to thee?* This he ſaid at preſent to *prevent the exalting of* Joſephs *mind*, and to abate the *envy* of his *Brethren*. But afterwards when he came to conſider that *his Dream* was *doubled*, and *both* tended to ſignifie the *ſame thing*, he began to think there might be *ſomething more* in it than he yet perceived, and ſo *laid it up in his heart*. Having therefore 'tis like *for a while* kept *Joſeph at home* with him at *Hebron* where he now dwelt, (to prevent *all diſcord* between him and his Brethren) ſome time after he ſends him to *viſit his Brethren* that were feeding their Flocks at *Shechem*, about 16 *miles* off, *the place* where about *four years ago* they had committed that *Maſſacre* upon the *Shechemites*, and ever ſince, as 'tis like, the *leſs inhabited*, and ſo more fit for Paſturage. I ſay, he ſends him to ſee how *His Brethren* did, and whether *all things were well* with them, and poſſibly *Jacob* thought hereby to *oblige them*, and to procure to *Joſeph ſome kindneſs* among them. *Joſeph* accordingly goes to ſeek his Brethren, and being directed by a Stranger, he found them in *Dothan*, about eight miles diſtant from *Shechem*. As ſoon as they ſaw him coming towards them, they ſaid *in deriſion* among themſelves, behold *This dreamer cometh*, Come *let us kill him*, and caſt him into ſome *Pit*, and then tell our Father that ſome *evil Beaſt* hath devoured him, and ſo we ſhall ſee *what will become of his Dreams*. But *Reuben* (the eldeſt of *Jacob*'s *Sons by Leah* who had *moſt cauſe* to be jealous of this *eldeſt Son by Rachel*) deſigning to *ſave him from their fury*, and to deliver him to his *Father* again, advis'd them by no means to *lay violent hands on him themſelves*, but rather to put him *into a Pit* that was there in the Wilderneſs, and ſo they might *more handſomely rid* themſelves of him. But this he *advis'd* not with any intent to let him *lie* there, but to take him out *ſecretly afterwards*, and ſo to *reſtore* him to his Father.

They

V. *Theſe are the Generations of* Jacob] *viz. theſe mentioned*, Ch. 35. v. 23. 26. *The Hiſtorical Narration* of whom being interrupted by a *relation of* Eſau's *Poſterity*, Ch. 46. he now reſumes.

(*a*) *Benjamin* was now but *three* or *four years* old, and not come yet to any proof to gain ſo much of his Fathers affections.

(*b*) *Leah* was his *Sip-mother*, who afterwards bowed down to him in her Sons, and *Rachel* in *Benjamin*, and *Jacob* himſelf in his Sons.

They agreeing to what *Reuben advis'd*, forthwith *ſtript Joſeph* of his *fine Coat*, and caſt him into *the Pit* (notwithſtanding all his *erneſt intreaties* and *tears*, and the *anguiſh of Soul* they ſaw him in, *Gen.* 42. 21.) In which, though very deep, yet there was no water. * When they had done this, without any *remorſe* for their cruel Fact, they ſat down to *eat bread*, and make *merry*, not at all *regarding the afflictions of Joſeph*, Amos 6. 6. Immediately whilſt they were *eating*, they ſee a *Caravan of Merchants*, that were partly *Iſhmaelites* (deſcended of *Iſhmael*, *Hagars* Son) and partly *Midianites* (deſcended of *Midian*, *Keturahs* Son, *Gen.* 25. 2.) who dwelling *both* in *Arabia*, 'tis like did *Traffick together*; and having bin at *Gilead* to buy *Balm* and *Spicery*, were now travelling *that way* towards *Egypt* to ſell their Merchandize there. *Reuben* (it ſeems) before they ſat down to eat, had, upon ſome pretence, ſlip'd away from them, intending, *without their knowledge*, to take *Joſeph* out of the Pit; but he being *abſent*, and *theſe Merchants* coming by, *Judah* ſaid to them, *What profit would it be to us to kill our Brother*, and then *conceal his death?* we ſhould remember that *he is our own Fleſh and Blood*; In my opinion we had better *ſell him* to *theſe Merchants*, and ſo *rid* our ſelves of him. To this *motion* they readily *agreed*, and accordingly drawing *Joſeph* out of the *Pit*, they ſold him to *theſe Merchants* (for 20 *pieces of Silver* (*c*) amounting to about 1 *l.* 5 *s.* of our money) who carried him down into *Egypt*, and there *ſold him* to *Potiphar* * an *Officer* of *Pharoahs*, and *Captain* of his Guard. *Reuben* not long after *Joſeph* was gone (knowing nothing of what they had done) came to the Pit, and not finding him there, he *rent* † *his Clothes* (as they uſed to do in caſes of *great* and *extream* ſorrow (to intimate how their *hearts* were *rent* and *torn* with grief) and came to his *Brethren*, and told them *their Brother* was not *in the Pit*, and he ſuppos'd they had *ſlain* him in *his abſence*, as at firſt they intended. But when they had told him that *they had only ſold him* to the *Iſhmaelites*, and had not *kill'd him*, he conſented with them to *Conceal this their Fact from their Father*, and to *deceive him* with a forged Tale. For they killed a *Kid*, and dipped *Joſeph's Coat in the blood of it*, and ſent it to their Father by *Meſſengers* of their own appointing, who bringing it to Him, told him, *They had found it*, and deſired to know of him whether it was his Son *Joſephs* Coat or no. Old *Jacob* immediately *knew* it, and cry'd out, *O my Son* Joſeph *is dead! doubtleſs He is rent in pieces by wild Beaſts.* Then He *rent his Clothes*, and *put Sackcloth upon his Loins*, and mourned for him many days. And *all his Sons* and *their Wives* with *Dinah* his Daughter roſe up to *comfort* him, but *he refuſed to be comforted*; that is, *his Paſſions did ſo far prevail over him, that he minded not what they ſaid*, but *gave way* to the *extremity* of his ſorrow. He told them, *He ſhould carry this ſorrow with him to his grave*, and *ſhould go mourning into the ſtate of the dead*, to *his dear Son*; All which did much aggravate the *wickedneſs* of his *Sons*, who had brought *this great ſorrow* upon their *aged Father*, yea and *upon* Iſaac *their Grandfather* alſo, who lived *ſome years after this*, and therefore had his *ſhare* doubtleſs in this great Affliction.

Gen. 37. whole Chapter.

* See *Jer.* 38. 6. & *Zach.* 9. 11.

(*c*) *Joſeph* herein a Type of Chriſt, ſold for 30 *pieces* of ſilver. See *Acts* 7. 9.

* Pſ. 105. 17.

† See *v.* 34. of this *Ch.* and *Ch.* 44. 13. ‖ *Sam.* 3. 31.

SECT. XXXIV.

NOt long after this *Jacob* goeth to the *Valley of Mamre* near *Hebron* to viſit his Father, who ſhortly after *died*, and *was gathered unto his People*, that is, *to the ſociety of the Juſt, ſuch as he Himſelf was*, aged 180 *years*, and was buried in *Hebron* by his two Sons *Jacob* and *Eſau* (*d*) as *Iſaac* and *Iſhmael* buried *Abraham*, Gen. 25. 9. See *Sect.* 17. When the *Funeral* was over, *Eſau* removed *out of that Land*, with his *Wives* and his *Subſtance*, to Mount *Seir* * (ſo called from a man of that Name) in the *Southern Border* of *Canaan*, which *Land* God gave to *Eſau*, *Deut.* 2. 5, 12. *Joſ.* 24. 4. partly becauſe *His* and his *Brother* Jacob's *Riches* and *Stock* were ſo increaſed, that they could not conveniently *dwell* together in the *ſame Land*; and eſpecially God in his *all-wiſe Providence* thus *diſpoſed* and *inclined Eſau's* heart to it, that he might leave *Jacob* in the *Poſſeſſion of Canaan*, which was appointed *for his Poſterity*, and that when the *Iſraelites* ſhould come afterwards to inherit *that Land*, *Eſau's Poſterity* might neither be *deſtroyed*, nor *diſplaced*. *Eſau* was called *Edom*, as we

(*d*) Gen. 35. 19.

* See *Sect.* 29.

we have ſeen before, *Gen.* 25. 30. and from him *Idumæa* took its Name. The *Dominion of this Land* was firſt in the hands of *Seir* the *Horite*, (whoſe Race is ſet down) among whom *Ana* is reckon'd, (*Eſau's Father in law*) who firſt found out or deviſed the *joyning of a Mare* and an *He-Aſs* together, whence iſſued a kind of beaſt *half-Aſs* and *half-Horſe*, (*e*) called *Mules*, that never *bred of themſelves*, and are only *thus begotten*. And thus the *Temporal bleſſings* promiſed unto *Eſau* by his Father *Iſaac*, [*Gen.* 27. 39.] had their *full accompliſhment* in due time; As likewiſe the Promiſe to *Abraham*, [Gen 22. 17.] *I will multiply thy Seed as the Stars of Heaven, and as the ſand upon the Sea-ſhore:* As alſo the *Oracle* given to *Rebecca*, Gen. 20. 22. *Two Nations are in thy Womb, and two manner of People ſhall be ſeparated from thy bowels, &c. Eſau* had a *great Poſterity: Many Dukes* deſcended from him, as we find *Gen.* 36. from *verſ.* 15. to 20. and after *Dukes* there were *eight Kings* of his Poſterity, *verſ.* 31. which bare ſucceſſively a *golden Scepter* (while *Jacob's Poſterity* was in bondage in *Egypt*, and before there reigned *any Kings* over the Children of *Iſrael*,) and after *Kings*, *Dukes again*. So that we ſee the accompliſhment of the Promiſe made to *Abraham*, Gen. 17. 16. *That Kings ſhould proceed from* Sarah.

(*e*) This after was *forbidden*, Lev. 19. 19. *Thou ſhalt not let thy Cattel gender with a diverſe kind.*

Gen. 36. whole Chapter.
1 Chron. 1. from verſ. 35. to the end.

SECT. XXXV.

Judah having ſhewed himſelf very *unnatural* (as we have ſeen before, *Sect.* 33.) towards his Brother *Joſeph*, we come now to *obſerve* how he was puniſhed in *his Children*; He had *at that time*, (*f*) namely, *ſince* Jacob's *return out of* Meſopotamia, *and coming into* Canaan (contrary to Gods *Command*, and the good *example* of his Progenitors, and doubtleſs *without*, if not *againſt* his Fathers *adviſe* and *conſent*) married a *Canaanitiſh woman*, who bare him *three Sons*, *Er*, *Onan*, and *Shelah*: The *eldeſt* of theſe he married to *Tamar*, but *He* being *very wicked*, the Lord by *ſome remarkable judgment ſlew him*. Then He ſpake to his *ſecond Son Onan* to marry her, and to *raiſe up Seed to his deceaſed Brother*, * according to the *uſe* and *cuſtom of that time*, which 'tis like was *at firſt preſcribed to them by God*, (but *when it was preſcribed* doth not appear) and was *confirmed afterwards* by *an expreſs Law*, [ſee *Deut.* 25. 5, 6. *Ruth* 1. 11. *Math.* 22. 24.] and this was to *preſerve the Preheminence of the Firſt-born*, as a *Type of Chriſt*, otherwiſe, and in any other caſe, *the Brothers* marrying of the *dead Brothers Widow* was forbidden, *Levit.* 18. 16. *Thou ſhalt not uncover the nakedneſs of thy Brothers Wife: it is thy Brothers nakedneſs.* And *this Law* ſeems to be of a *moral nature*, and perpetually *binding*; and hereupon *Herod* was reproved by *John Baptiſt*, for marrying his *Brother* Philips *Wife*; but *the former* was preſcribed to the *Jews* only upon that particular reaſon before mentioned, and being only a *temporary exception* or diſpenſation from *a perpetual Precept*, concern'd only *their peculiar ſtate*, and with it, *it is at an end*. But *Onan* though he *married her* as his Father injoyn'd him, yet wickedly *envying the honour* of his *dead Brother*, he reſolved not to be the *Father* of any Child, that ſhould be reputed *His Brothers*, and not *his own*, and therefore rather than he would *raiſe up ſeed unto his Brother*, he ſpilt *his ſeed* on the ground. For which great wickedneſs God *cut him off* with ſudden Vengeance. *Onan* being dead, his *third Son Selah* was to *marry her*, but *Judah* (it ſeems) fearing the like *ill hap to him* which had befallen *his elder Brothers*, and ſuſpecting (perhaps) *ſome fault* in her, or that ſome *unluckineſs* followed her, he perſwades her to go to her Fathers Houſe, and there continue till his Son *Shelah* was grown up, pretending to her, *He ſhould then marry her*, but intending no ſuch thing. Shortly after *Judah's own Wife* the Daughter of *Shuah* died; and when *his mourning* for her was over, he went up to his *Sheep-Shearers* at *Timna*, at which time they

(*f*) *Facta hæc erant paulo poſt venditionem Joſephi eodem ipſo anno, & intra ſpatium 23 annorum omnia iſta peragi poterant. Erat tum* Judas *19 vel 20 annorum. Tribus primis annis genuit tres filios: potuit* Er *uxorem ducere anno 17 &* Onan *18 (qui revera multi dies poſſunt dici)* Tamar *ex* Juda *concipere & parere anno 21 poſt venditionem* Joſephi. *Quod ſpectat ad filios* Pharez, *dicendum natos eos (quemadmodum &* decem filios Benjaminis) *in* Ægypto, *nempe intra annos 17 quibus* Jacob *in* Ægypto *vixit, idtoq; in* Ægyptum *ingreſſi dicuntur.* Rivet.

* For the condition of ſuch a Marriage was, that the *firſt-born* was to be counted the *deceaſed Brothers Son.*

uſed to *feaſt* and *rejoyce* with their Friends. *Tamar* underſtanding this, and perceiving how *Judah* had dealt with her *as to Selah*, ſhe putting off her *Widows Apparel*, and putting on a *Veil*, and *diſguiſing* her ſelf, ſhe ſat in an open place, in the way to *Timna*, where *Judah* was to paſs, both *to tempt* and *be tempted*. *Judah* not knowing her *thus veiled*, and taking her for an *Harlot*, he applies himſelf to her accordingly, and promiſes to ſend her a *Kid* from his Flock for a *Reward*. She (as it ſeems *whiſpering* or *changing her voice* and *tone*, that he might not diſcern who ſhe was) *conſents to him*, on condition he would give her a *Pledge*, *viz.* his *Signet*, *his Bracelets*, and *his Staff*, that he would perform what he promiſed. Hereupon He *lay with her*, and ſhe *conceived* by him, and went her way, and took *her Widows Apparel* again. *Judah* ſends the *Kid* to her by his friend, intending to take up his *Pledge*; But he not *finding* her, *Judah* ſaid, *Let her take it*, and keep it to her ſelf, leſt by overmuch inquiry after her, *my folly* with her be diſcovered, ſo much are men more afraid of *ſhame* before men than of *ſinning againſt God*. About three months after it was told *Judah* that *Tamar* was *with child by Whoredom*. When He heard this, He was very angry, and ſaid, *Bring her forth*, and *let her be burnt*; that is, let her be carried before the *Magiſtrate*, that ſo ſhe may be *puniſhed* as an *Adultereſs* with burning, according to the *Law* of the Country. (*g*) For in regard of the *promiſe* that *Judah* had made of his *third Son Selah* to her for an *Husband*, and ſhe had *accepted* of it, ſhe was in the caſe of a *betrothed Woman*, and ſo her fault was to be reputed *Adultery*, for which Crime *no leſs puniſhment* was thought fit even *before the Law* was given. *Judah* herein bewrays his *own partiality* in his own ſin, and *inhumane cruelty*, in thus *judging her to fire*, and the *fruit of her Womb yet unborn*, and that *before he had heard* what ſhe could ſay for her ſelf, never minding how *unjuſtly* he had dealt with her, in not giving *Shelah* to her, and poſſibly being willing to *rid her out of the way*, becauſe he was unwilling to match *Shelah* to her. But *Tamar* being brought forth, ſent to her Father-in-law *the Signet*, *Bracelets* and *Staff*, affirming, that by the *Man* to whom *thoſe belonged*, ſhe was *with Child*. *Judah* being thus *convicted*, did not *ſhuffle* as many would have done *in ſuch a caſe*, but being *conſcious of his Crime*, he acknowledges *thoſe things* to be *His*; and thus ſhe *convicts* by his *own Seal*, *entangles* him with *his own Bracelets*, and *beats* him with his *own ſtaff*. He now *acknowledges* ſhe was more *Righteous* than himſelf, becauſe he had fail'd to give *his Son Shelah* to her, which if he had performed, *her Chaſtity* might poſſibly have bin preſerved; And thus the *courſe fell*, when the *Proſecutor* was turned from *charging her*, to *accuſe himſelf*, wherein he teſtifi'd *his Repentance*, and as an *evidence thereof* he *ceas'd from offending in that kind again* with her, and wherein he had done amiſs, *reſolved to do ſo no more*, ſee *Job* 34. 32. *Shelah* was after married, and probably to *Tamar*. See *Numb.* 26. 20. *Tamars* time of *travail* now drawing nigh, behold *Twins* were in her Womb. Her *travail* was very *painful* and *perillous* by the ſtriſe of the *Twins* in her body; and *by that* God ſeem'd to *Chaſtize* her for her great offence. One of the Children *putting forth his hand*, (which was not according to the ordinary courſe of Nature) the *Midwife* bound a *Scarlet thread* upon it, by *that mark* to diſcover him from the *other*, ſaying, *This comes forth firſt*; for ſo ſhe perſwaded her ſelf it would be. But *He* drawing in his hand again, behold *his Brother* came out. Then ſhe ſaid, *How is it that thou art firſt broken forth?* This *breach is thine*, (or *thou art firſt broken forth into the World, and haſt put back thy Brother*,) and thou ſhalt *bear the name* of it, and ſhalt be called *Pharez*, which ſignifies a *breach*. Then came forth *the other* with the *Scarlet thread*, whom they called *Zarah*, (*h*) from a word ſignifying to *appear*, becauſe he firſt *appeared*, and *in part* came forth firſt, *All theſe things* ſeem here ſo *punctually related* to ſhew the *birth of Pharez*, who was *one of our Saviours Progenitors*, and to intimate to us that it is of *meer Grace*, that *one of* Judah's *Family*, the *fruit of Inceſt*, was choſen to be the *Stock* from whom the *Meſſiah* ſhould Spring; as alſo to *aſſure us* that *Chriſt* will not reject *great Sinners*, who *repenting of their Sins* fly unto him for pardon, ſeeing he would (as to his *humane Nature*) deſcend of *ſuch* as were guilty of ſo *great Tranſgreſſions*.

(*g*) It ſeems it was either *law* or *practiſe* even among the *Canaanites* to puniſh *Adultery with death*, and ſometimes with *fire*. In ſuch *deteſtation* have ſome *Heathens* had *that ſin*, ſee *Jer.* 29. 22 23. So *Moſes's* Law after, *Deut.* 22. 22, 23. condemned them to be ſtoned, and a *Prieſts Daughter* for *Fornication* to be burnt, *Levit.* 21. 9.

(*h*) *Zarah* ſignifies *riſen* or *ſprung up*, as the Sun is ſaid to riſe.

Gen. 38. whole Chapter.

SECT.

SECT. XXXVI.

Joſeph (as we have ſhewed, *Sect.* 33.) being carried down into *Egypt*, and ſold to *Potiphar*, an Officer of *Pharaohs*, and *Captain of his Guard*, the Lords *bleſſing* ſo eminently went along with him, that he quickly found *favour* in the eyes of his *Maſter*, and he employ'd him *firſt* as *an ordinary Servant* in his houſe, then to *attend his own Perſon*, as *Groom of his Chamber*, and finding *by the effects* the *bleſſing of God* to follow what he did, and that he was a *proſperous man*, he made him *Overſeer*, or *Steward* over his whole houſe; And 'tis like *Joſeph* being a *young man of great ingenuity*, quickly learned the *Egyptian Language*, to inable him for his *Maſters* Service: And 'twas evident to *Potiphar* that God *bleſſed his Houſe*, and bleſſed *all that he had in the Houſe*, or *in the Field*, for *Joſeph's* ſake. *So great is the benefit of having religious Servants.* *Potiphar* hereupon committed the *Care* of *all his Affairs* and *Concerns* to *Joſeph*, minding nothing himſelf, ſave only to *eat* and *drink*, and follow his *own contentments*. (*i*) *Joſeph* going on to *ſerve his Maſter after this manner with all fidelity*, and being a *goodly perſon*, and *well-favoured*, about 10 *or* 11 *years* after he had been brought down into *Egypt*, and about the 27*th year* of his age, (*k*) his *luſtful Miſtreſs* caſt her *wanton Eyes* upon him, and *entic'd him* to *commit folly* with her. He refus'd the motion *with indignation*, telling her how great a Truſt *his Maſter* had repoſed in him, having put *all he had* into his Hands but *his Wife only*, and therefore (ſays He) *How can I do this great Wickedneſs and Sin againſt God?* And how can I be *ſo baſe*, ſo *ungrateful*, ſo *diſloyal* and *unfaithful to my kind Maſter?* But ſhe *impudently* ply'd him with *freſh Solicitations*, which he *by the Grace of God* as ſtrongly *reſiſted*, and ſhun'd (as much as He could) coming *nigh her*, or being in her company. Shortly, upon a time coming home *to perform the buſineſs of his Place*, this *impudent Woman* obſerving moſt of the Servants of the Houſe to be abſent, thought that *a fit opportunity* for her wicked purpoſe, and ſo *laying hands on him*, ſaid, *Come and lie with me. O the prodigiouſneſs of Luſt*, which breaks through *all the bands of Conſcience* and *Modeſty*, and inſtigates a *Woman* (who ſhould be *modeſt* and *ſhamefac't*) impudently to *offer to commit a Rape upon a Man! Joſeph* ſeeing himſelf in this danger, ſtays not * to *parly with her*, but ſtrugling to get away from her, He leaves his *upper Garment* (*which ſhe had taken hold of*) in her hands. She ſeeing that he had *thus eſcaped from her*, runs out, and *making a Noiſe*, calls to *thoſe Servants that were about the houſe*, and *ſhewing the Garment*, *See* (ſaith ſhe) *how my Husband* hath brought in an *Hebrew* (*ſo ſhe ſpeaks of him in contempt*) among us, who by a *diſhoneſt* and *lewd attempt upon me*, hath indeavoured to bring *Diſgrace* and a *Reproach* upon us; and ſo ſhe laid up the Garment to produce it when *her Lord* came home. Thus, ſeeing *Joſeph* will not ſatisfie *her Luſt*, ſhe will now ſatisfie *her Revenge* upon him; her *raging Luſt* being now turn'd into *raging hatred*. Accordingly when *her Husband* came home, ſhe tells him how *Joſeph* had made an *attempt upon her Chaſtity*, and though *ſhe her ſelf* was the only *guilty Perſon*, yet ſhe *deeply* and *vehemently* accuſes the *Innocent*; (*l*) and as an evidence of *his attempt* and *Crime*, ſhe produces *his Garment*. (*m*) Her Husband hearing this, falls into *an extreme rage*, and without *examining the matter*, or hearing *Joſeph ſpeak for himſelf*, or at leaſt *not believing him*, caſts him immediately into *Priſon*. 'Tis wonder he did not *preſently kill him*, conſidering *how violently the rage of jealouſly is*, and eſpecially in an *Heathen*, not *awed by the fear of God*; But *God* ſo *over-ruled* his heart, that he was only *caſt into Priſon*, which *his Providence* intended afterwards ſhould be *the means* of his advancement. Yet *at firſt* (it ſeems) *Potiphar* ordered him to *be laid in Irons*, and *thrown into the Dungeon*. See *Ch.* 40. 15. and *Pſal.* 105. 18, 19. *His feet they hurt with Fetters, and he was laid in Irons.* But *there* alſo the *Lord was with him*, and *comforted him with his own Conſolations* under theſe *his ſore Afflictions*; and *the Priſon* was not ſo much *a Priſon* as a *School of Vertue* and *Patience* to him, and *after a time*, gave him *favour in the eyes of the Keeper of the Priſon*, or *chief Goaler*, (who probably was an Officer under *Potiphar* the Captain of the Guard, ſee *Ch.* 40. 4.) to whom it's like *he declared the*

(*i*) Nec quidquam aliud noverat niſi pane quo veſcebatur,] *i. e. Herus omnia fideli Miniſtro committebat, de nulla re alia ſollicitus quam de edendo, & bibendo.*

(*k*) *Nunc anno triceſſimo liberatus eſt carcere in quo amplius biennio fuerat*, Gen. 41. 1. There is no certainty how long *Joſeph* was in Priſon, nor in what Year *firſt* put in. He waited patiently on God in long Afflictions for Deliverance.

* *Contra libidinis impetum apprehende fugam ſi vis obtinere victoriam.* Ianſ.

(*l*) *Neceſſe eſt ut veniant tentationes: Quis enim coronabitur, niſi legitime certaverit? Tu ergo accedens ad ſervitutem Dei, ſta in timore, & præpara animam tuam ad tentationem.* Bernard.

(*m*) *Nimium credulus Maritus, non animadvertit veſtem eſſe indicem violentiæ, ſed mulieбris, modeſtiæ viro adoleſcentis.* Ianſ.

whole matter, and *clear'd his Innocency*; and *Potiphar* by *his Officers relation* might possibly at last begin to be *better perswaded* of him. But the *chief Goaler* was so confident of his Innocency, that he committed to his Care *all his Prisoners*, and he had *the Rule of the whole Prison*, and *all things* were under his *ordering* and *direction*. So that the *chief Goaler* took care of nothing, seeing how *careful Joseph* was, and observing how God *prospered* and *blessed* all that he did. Thus though *the Archers hated him, shot at him and sorely grieved him, yet his Bow abode in strength, and his Hands were strong by the mighty God of* Jacob, *Gen.* 49. 23, 24.

Gen. 39. whole Chapter.

SECT. XXXVII.

During the time of *Joseph*'s Imprisonment, it happened that *two of* Pharaoh's *great Officers*, *viz.* his *chief Bulter* or *Cupbearer*, and his *chief Baker*, for some Crime committed against their *Lord* and *Master* were cast into the *same Prison*, and the *Captain of the Guard* who it seems had the chief Command of the Kings Prison, (being now as we shewed before, better perswaded of *Joseph*'s Innoceny) committed them to his Care: After they had continued (as is supposed) about *a year* in Prison, they *both of them* in one Night *dreamed a Dream*, and *each of them* had a dream *congruous* to his condition, *presaging somewhat to come to pass*, and which seemed not to be *idle* and *vain* Dreams. *Joseph* coming to them in the Morning found them *very sad*; For *dreams* sent of God do usually much *affect* Men, as we may see *Ch.* 41. 8. and *Dan.* 2. 1. They tell him they had each of them *dreamed a Dream*, which did much *trouble* them, and they being *Prisoners* could not go to the *Magicians* and *Southsayers* to have them interpreted, whom, in such cases, they used to consult. He tells them they were *deceived* if they expected the Interpretation of *their Dreams* from *such Wizards*; the *true Interpretation* of Dreams belonged only *to God*, and to *those* to whom he is pleas'd to *reveal* them. And finding *by a present instinct of Gods Spirit* that he should be able to *interpret them*, He desir'd them to impart their Dreams unto him. (*n*) The *chief Butler* hereupon tells him what *his Dream* was; namely, in his Dream he saw a *Vine* with *three Branches*, which *budded*, and its *bunches* brought forth *ripe Grapes*, and *Pharaoh*'s *Cup* being in his Hand, he press'd *the Grapes into the Cup*, and gave it unto *Pharaoh*. Joseph *considering this Dream*, told him this was the *Interpretation* thereof; *viz.* the *three Branches* signifi'd *three days*, (*o*) and within *that time* he should be lifted up again, and *restored* to the Office from which he was deposed, and *Pharaoh* when he shall take a *survey* of his Family, shall *reckon* and *account* him in the number of his *Court-Officers* as He was before. And (says *Joseph*) when it shall be thus *well with thee*, *think on me*, and *make mention of Me to* Pharaoh, *and bring me out of this Prison*. For indeed I was *stolen* and conveyed away from my *Father* without his knowledge out of *Canaan*, (wherein the Posterity of *Abraham* the *Hebrew* dwelt, * and to whom, *by the Divine Promise*, it belongs) and since I came hither have I done nothing whereby I deserv'd to be put into *Prison*, much less into the *Dungeon*. Thus we see, *Joseph*, who could tell when the *chief Butler* should be releas'd, could not tell the *time*, or *manner*, or *means* of his own Deliverance, God having not revealed *that* unto him. And though he *patiently submitted* to the Providence of God, yet we see he is careful to use *lawful means* for his own Preservation; and though he pleads his own *Innocency*, yet he flies not out in any *reviling* or *railing words* against those that had so ill us'd him. The *chief Baker* hearing what a *benign Interpretation Joseph* had given of the *chief Butler*'s Dream, he was incouraged to tell him *His* also; and accordingly told him that *in his Dream* he thought he had *three white Baskets on his head*, in the uppermost there were all manner of *bake-meats* for *Pharaoh*, and *the Birds* did eat them out of the Basket upon his head. *Joseph* tells him the *Interpretation of his Dream* was this; The *three Baskets* signified *three days* in which time *Pharaoh* would cause *his head to be cut off*, and lifted up as the *head of a Traitor*, and for the greater Ignomy would cause his body to be hanged *on a Tree*,

(*n*) He was before a *Dreamer*, he becomes now an *Interprettr.*

(*o*) Which Interpretation *Joseph* had not by *conjecture from the three Branches* (for Branches have no reference to days, and the *three Branches* might have been as well so *many weeks*, or *months*, or *years*,) but by *Divine Revelation*.

* See *Ch.* 14. 13. See *Joseph*'s *faith* in Gods Promises.

Tree, (*p*) so that the *Fowls of the air* should eat his Flesh. Thus *Joseph faithfully forewarns him* of his danger, that he might the better prepare himself for it. And as *Joseph* told him, it accordingly came to pass. For the *third day after*, being *Pharaoh*'s *Birth-day*, (*q*) he celebrated it with great *Magnificence*, and made a *great Feast* to *all his Servants*, and so had occasion to take notice of his *chief Officers*; and among them reckoning the *chief Butler* and *chief Baker*, and calling to mind *their Faults*, he freely *forgave* the *first*, and restor'd him to his Place, so that he gave the *Cup* as formerly into the Kings Hand. But the *chief Baker* he caus'd to be *hang'd*, as *Joseph* had foretold Him. But notwithstanding the *chief Bulter* was thus delivered according to *Joseph*'s Interpretation of his Dream, yet He with a wretched ingratitude *forgat* or *neglected Joseph* in Prison; And thus was the *Faith* and *Patience* of this *dear Servant* of God further *tried*, that he might be an *Example* to others to *wait patiently* upon God in *long-continuing Afflictions*; and withall he was taught not to ascribe his Deliverance, *when it came*, to the *Favour of this Courtier*, but to the *watchful Care* and *Providence* of God.

(*p*) The *Jews* were to bury the Person that was hang'd *the same day*, Deut. 21. 22,23. but the *Egyptians* and many *Gentiles* suffer'd them to hang *many days*.

(*q*) We find but *two* Examples in Scripture, and those not of good Men, that celebrated their *Birth-day*, *viz.* of *Pharaoh* here, and of *Herod*, *Matth.* 14. 6.

Gen. 40. whole Chapter.

SECT. XXXVIII.

Two years after *Pharoah* himself dreamed a *Dream*, that much affected him. He thought he stood by the River *Nile*, and saw *seven fat* and *well-favoured Kine* come out of it, and feed in a Meadow, and behold *seven lank* and *lean* and *ill-favoured Kine* came up after them, and *devoured those seven fat ones*. (*r*) So he awoke. Then he dreamed again that he saw *seven Ears of Corn* come up out of the Stalk, *fair* and *good*; and then *seven lank thin Ears* (like those *blasted with a strong* and *drying East-wind*) come up after them, and they *devoured the former*. In the Morning *Pharaoh*'s spirit was mightily troubled about *these Dreams*, and he sent for the *Magicians* and *Southsayers* of *Egypt* to Interpret them to him, but they could not do it. Thus God sometimes causeth *the wisdom of wise men to perish*, Isa. 29. 14. The King having *tri'd these*, and receiving no satisfaction from them, the *chief Butler* then stept in, and said, *Sir*, *I do remember my faults this day*; some years since your Majesty being offended with *me* and your *chief Baker*, you cast us both into *Prison*, and we there *dreamed both of us* in one Night; *each of us* a different Dream, and of different Import, as the Interpretation manifested. And there was with us in the Prison a *young man*, an *Hebrew*, Servant to the Captain of the Guard, who did *interpret our Dreams* to us; whose Interpretation proved exactly *true*. For *by his Interpretation* he declared that I should be *restored to my Place*, and that the *chief Baker* should be *hanged*; both which accordingly came to pass. *Pharaoh* hearing this, presently sent for *Joseph*, who having before (as it seems) let *his hair* grow in a neglected manner, in sign of *sorrow*, (as *Mephibosheth* did, 2 *Sam.* 19. 24.) now being to appear before the King, he trim'd himself and *shaved his Beard*, and changed his *Raiment*. When he came into the Kings Presence, *Pharaoh* told him he had *dreamed a Dream* which much troubled his spirit, and he could meet with no man among all his *Magicians* and *Wise-men* that could Interpret it; and he had heard of him, that he could *understand a Dream* and interpret it. *Joseph* humbly answered, That *he durst not assume so much wisdom to himself*, (*s*) [see *Dan.* 2. 30.] but doubted not but God (who is the Revealer of *Secrets*) would give to *Pharaoh* such an Answer as should quiet his troubled mind concerning his Dream. Then *Pharaoh* told him *both his Dreams*, *viz.* That of the *Kine*, and that of the *Ears of Corn*. *Joseph* making as 'tis probable a little Pause, told him, *Both his Dreams* signifi'd *one* and the *same thing*, and that God did thereby intend to *shew* and *declare* unto him *what he was about to do*. The *seven fat Kine*, and *seven good Ears* signifi'd *seven years of wonderful* and *incredible plenty*, and the *seven lean Kine* and *seven lank Ears* signifi'd *seven years* that should succeed them of very *sore* and *extreme Famine*; in so much that the *plenty of the former years* should be forgotten, and it should consume *many* both *men* and *beasts* in the *Land*; And for that *the Dream was doubled*, it was to assure *Pharaoh* that *the thing was firmly decreed of God*, (*t*) and that he would *certainly* and *shortly* bring it to pass. Then (by the

(*r*) Nothing could be more fit to represent the plenty and scarciry of a Land, than this Vision of Kine and Ears of Corn. Thus we see how God can scare the spirits of *Princes* with Dreams, and terrifie them with Visions. See *Dan.* 2. 1, 2.

(*s*) *Non mihi tribuo, a Deo expectandum est.*

(*t*) *Quod firmissimum sit cœleste decretum.* Vatab.

the *guidance* and *direction* of the Spirit of God) he humbly *adviſes Pharaoh* to look out a *wiſe* and *diſcreet man*, and to ſet him over the Land of *Egypt*, and to appoint *faithful Officers under him*, who in the *ſeven years of plenty* ſhould take up a *fifth part* of the *Fruits of the Land*, and of all manner of Proviſion the Ground afforded, which might ſerve *for Food*, (u) which they ſhould lay up in *Granaries*, at the Kings Charge, and ſell it again afterwards to his Subjects in the time of Dearth, *at a reaſonable price*, that ſo the Land periſh not throw Famine. What *Joſeph* ſaid was highly pleaſing and acceptable to *Pharaoh* and all his Court. And he ſaid to his Servants, *Where can we find ſuch another man as this is*, (x) *a man of ſuch Wiſdom, and Prudence, and Sagacity, which I perceive God by his Spirit* (y) *hath beſtowed on him in an extraordinary manner.* Then turning to *Joſeph* (he ſaid) *Foraſmuch as I ſee that God hath indowed thee with extraordinary Gifts, I know no man ſo wiſe and diſcreet as thou art. Therefore thou ſhalt be over my Houſe, yea I ſet thee over all the Land of* Egypt, *and according to thy word and direction ſhall all my People be governed, only in the Throne I will be greater than thou.* Then *Pharaoh* took off his *Ring* from his Hand, and put it upon *Joſeph's*, and arrayed him in *Silk* and *fine Linnen*, and put a *Gold Chain* about his Neck, and appointed him to ride in *the ſecond Chariot* to His own, and they cryed before him, *Bow the Knee*, (z) and ſo he was made *Ruler* (a) *under Pharaoh* over all the Land of *Egypt*. (b) Thus *Joſeph* was made the *ſecond Man* in the Kingdom, as *Daniel* was the *third Man* upon ſomething a like occaſion, *Dan.* 5. 29. Further the King ſaid, *I am* Pharoah, *and as ſure as I am King, ſo ſure without thy adviſe and authority not the leaſt thing ſhall be done in matter of Government; no man ſhall do any thing*, or *go any whither without thy Order*; and *Pharaoh* gave him a *new Name*, and called him *Zaphnath paaneah*; that is, *a Revealer of Secrets*, [ſee *Dan.* 1.7.] And he gave him to Wife *Aſenah* the Daughter of *Potipherah*, Prieſt of *On*, * and ſo matched him into an honourable Family. As for *Joſeph's marrying with this* Egyptian *Woman*, it muſt be conſidered, it was an *extraordinary Caſe*, there being no other in the Land of *Egypt* to marry with, neither could he go *elſewhere* to ſeek a Wife without *deſerting that great Office* whereto (for the benefit of the Church) God had advanc'd him. And beſides he might poſſibly by ſome *ſpecial inſtinct* or *revelation from God* be moved to accept *Pharaoh's* favour therein, as the like might be in *Heſters marrying with Ahaſuerus*, and poſſibly by *Joſeph's wiſe* and *pious Inſtructions* his Wife might ſoon become a *Proſelyte* to her Husbands Religion, as *his Steward* (in all likelihood) was, of whom we read *Ch.* 43. 23. And we ſee *the Children of this marriage* were afterwards *by Jacob* accounted as the *Fathers of two Tribes* in *Iſrael*, *Ch.* 48. 16. *Joſeph* being now *inſtaled* by *Pharaoh* in his *Government* over all the Land of *Egypt* at the 30*th* year of his age, thirteen years after he was ſold by his Brethren, *Ch.* 37. 2.) He now went forth from the face of *Pharaoh*, and went *thorow the Land* in purſuance of the Kings Command, to appoint *Officers* every where, and to prepare *Store-houſes* to lay up Corn conveniently in. And the *ſeven years of plenty* beginning, the Earth brought forth wonderfully, even by *handfuls*; that is, they had inſtead of *one grain* (as it were) as *many* as would fill the hand. During *theſe ſeven years Joſeph* gathered together very carefully the *fifth part* of all the Fruits of the Earth, and beſtowed them in convenient *Granaries* in the *ſeveral Cities*, and *Places* fit for receipt of them. And the *quantity* of Corn that was gathered was ſo *immenſe*, that it was even like the *Sand of the Sea*, not to be *counted* or *numbred*. *Joſeph* had *two Sons* by his *Lady* the Daughter of *Potipherah*, before the years of Famine began; *the firſt-born* he called *Manaſſeh* (that is, *making to forget*) for ſays he, *God hath made me now forget all the Troubles and Hardſhips I have undergone, here in* Egypt, *and all the Injuries I received from my Fathers Houſe*, which I do not now think of *by way of Offence*, but as a *merciful Diſpenſation to me*, ſeeing they have been the *means* of my Advancement. And he called His *ſecond Son Ephraim*, viz. *fruitful*; For ſays he, *God hath made me fruitful, even in this very Land where I have been before much oppreſſed.*

(u) 'Tis like that other *great Men* and *private perſons* in the Land, did reſolve to be *Buyers* and *Storers* in the years of Plenty, and all little enough it appeared afterwards.

(x) Thus God wrought upon and diſpoſed the Heart of *Pharaoh* for the executing his own Counſel.

(y) It is the *ſame Spirit* that maketh *holy* that maketh *wiſe*.

(z) *Mira Aulicorum modeſtia qui Juveni ſuccumbant Inquilino.*

(a) As *Dreams* before were the occaſion of his *Bondage*, ſo now they are of his *Exaltation.*

(b) He continued in his *Government* and *Honour* 80 years.

* Called alſo *Aven*, *Ezek.* 30. 17. and *Heliopolis*, the City of the Sun, now probably *Damiata*.

oppreſſed. (c) The *ſeven years of plenty* being ended, the *ſeven years of Famine* began. And *this Famine* reached to the Neighbouring Countries, *viz. Canaan, Arabia, &c.* But *in all the Land of* Egypt, by reaſon of *particular perſons* ſtoring up great quantities of Corn, there was *bread ſufficient* for a good while; but yet at laſt when the *particular Proviſions* of the Inhabitants were ſpent, the people cried to *Pharoah* for *Bread*, [1 *Kings* 6.26.] and he ſent them to *Joſeph*. And the *Famine* growing *ſore* all over that Land. *Joſeph* opened *the Kings Store-houſes*, and ſold to the *Egyptians*. And the *Neighbouring Countries* alſo being ſore preſt with the Famine, came down into *Egypt* to *Joſeph* to *buy Corn*, not knowing where elſe to be ſupply'd.

Gen. 41. whole Chapter.

(c) That *Joſeph* neither in the 13 years of his *Affliction*, nor in the 8 years of his *Exaltation*, ſhould ever ſend to his Father, may ſeem ſtrange, the City *Memphis*, where he abode ſometime, not being, as is computed, above *fifty miles* from *Hebron*, where his *Father* and *his Family dwelt*; but we may probably conceive that *Joſeph* having that extraordinary Gift of interpreting Dreams, might ſo far underſtand the *meaning of his own Dreams*, that *his Brethren* ſhould at one time or other *bow themſelves before him*, and that he was to *wait* for the accompliſhment of what God had foretold.

SECT. XXXIX.

IN the *ſecond year* of the Famine, *Jacob* and *his Family in Canaan* (d) being ſore preſt with it, and ſeeing ſome of the *Canaanites* had gone into *Egypt*, and *bought* and *brought Corn* from thence, he ask'd *his Sons*, Why they ſtood like men *amazed* and *helpleſs*, looking one upon another, and did not go down into *Egypt* to buy Corn to keep them alive. Hereupon *ten of his Son* reſolve to go thither, *Jacob* keeping *Benjamin* with himſelf, leſt *ſome miſchief* ſhould befal him, as had formerly *befallen his Brother* Joſeph. They being come into *Egypt*, applied themſelves to the *Governour of the Land*, (viz. *Joſeph*,) who it is like ſold to the *Natives* by his *Officers*, but to *Foreigners himſelf*, becauſe he would *more particularly* obſerve *what Strangers* came into the Land, and whether there was any likelihood of danger from them. Being come *before him*, they made a *lowly Obeyſance* to Him, *bowing themſelves with their faces to the ground*, and ſo unwittingly *fulfilled his prophetick Dream*, [*Ch.* 37.7, 8, 9.] of *their Sheaves* bowing down to *His*, which he could not but now call to mind. *Joſeph* ſeeing them, preſently *knew them*, though they *knew not him*, his *Countenance* ('tis like) in ſo long a time being much *altered*, and he appearing now in the *habit* and *attire* of a *Nobleman*, and *ſplendidly attended*, which they could not poſſibly imagine *of him* whom they had ſome years before ſold for a *Slave*, and thought was dead long ago. But though *He* knew them, yet he made himſelf *ſtrange* to them, and examined them *ſtrictly whence they came*, and ſpake *roughly* (e) and *harſhly* to them, and charged them to be *Spies* that were come to *ſee the nakedneſs of the Land*, and to mark what *parts* of it were *leaſt defended*. But they humbly anſwered, *Nay, my Lord, we are true men; we are no Spies*, neither ought we (*being ſo many of a Company*) to give thee any jealouſie; for *we are Brethren*. We were once *twelve Brethren*, the Sons of *one man* in the Land of *Canaan*; The *youngeſt* is this day *with our Father*, and *one is dead*, and the *reſt of us* are come hither on no other deſign but only to *buy Food*. If our Father had intended to have ſent *Spies* hither, He would not have adventured ſo many of his Sons together on ſuch a Deſign. *Joſeph* ſaid unto them, By this I ſhall *prove* whither ye be *true men*, and not *Spies*. You ſay you have *another Brother* at Home, If you *have*, *one* of you ſhall go and fetch him hither, that *I may ſee him*, and I will keep the *reſt of you* in Priſon till he comes, and thereby I ſhall know that *ye are true men*, and do not *lye* unto me. But if ye *have not*, and ſo have *deceived* me, as ſure as *Pharaoh lives* (f) *ye are Spies*, and ſhall be dealt with accordingly. (g) Hereupon He put them all *in Ward* for three days. * When they were thus ſhut up, they began to ſpeak one to another, *O we may now remember our cruel dealing with our Brother* Joſeph: *we are verily guilty of his blood; We ſaw the anguiſh of his Soul when we were about to ſell him, and how earneſtly he beſeeched us, and*

(d) There was a Famine in *Canaan* in *Abraham's* time, *Ch.* 12.10. In *Iſaac's* time, *Ch.* 26. 1. and now in *Jacob's* time. Gods Servants are ſubject to common Calamities, yet God provides for them.

(e) This he did partly to underſtand the truth the better, how it far'd with his *Father* and *Brother Benjamin*, and partly to rouze them up to a ſenſe of their ſin they had committed againſt him, and to make the kindneſs which he intended to ſhew them after ſeem the greater.

(f) A vehement *Aſſeveration* compar'd with Joſeph *ut notat* Chryſoſt. *ne quod ipſe expertus erat ſimile quid in* Benjaminum, *fratrem ſuum uterinum, ex eodem lavacro commiſiſſent.*

(g) *Exploratores deputabimini merito mendacii veſtri.* * *Nam ſuſpicabatur* Joſeph

begg'd

begg'd of us that we would not do it; but we would not hear him, nor listen to him; therefore hath God brought this Distreſs now upon us. Ah, woe and alas! We ſold our Brother into Bondage, and now we our ſelves are brought into Captivity. We would not hear him, and now the Governour of the Land will not hear us. We deluded our Father with a lye, and now we cannot be believed though we ſpeak the truth. Thus *their guilty Conſciences*, though they had lien ſtill a long while, (about twenty years) yet now, like ſleeping *Maſtiffs*, awake, and *fly upon them*, ſo that they could not but attribute their *preſent trouble* to their *former Sin*. And to *aggravate* this their Crime, *Reuben* (*h*) told them, *They might remember how earneſtly he ſpake to them, and beſought them that they would not ſin againſt the life of their Brother, but they would not hearken to him*, and ſo now (ſays he) *his blood is juſtly required by God at our hands.* (*i*) *Joſeph* by ſome means *overhearing* this their Diſcourſe among *themſelves*, (though they little thought that He had been *ſo near them*, or if they had, they could not have imagined that He *underſtood their Language*, becauſe he uſed to ſpeak to them by an *Interpreter*,) and being inwardly moved with this their *ſad acknowledgment* of their Fault, and eſpecially with *Reuben*'s ſharp upbraiding them for it, his *natural affection* ſo overpowred him, that he was forced to go alone and give it vent in ſecret weeping. But *that being over*, on the *third day* he ſends for them again, and tells them, If they would *do* what he now intended to require of them, they ſhould *ſave their lives*, and not be taken for *Spies*. And He was a man *that feared God*, (ſee *Neh.* 5. 15.) and therefore would be *true* and *faithful* in performing what he promiſed them. He tells them therefore, That He would detain *one of them* in Priſon, and paſſing by *Reuben* (remembring how he had pleaded for him) He took *Simeon* his Fathers *ſecond Son* (who was the *eldeſt* of thoſe that were moſt virulently bent againſt him) and commanded him to be *bound* before their eyes, (intending poſſibly when they were gone to give him ſome more liberty); then *he tells them*, That he permitted the *reſt of them* to go back to *Canaan* to carry Corn to relieve their Familes now diſtreſſed with ſcarcity and Famine. But this He peremptorily required of them, that they ſhould bring down *their youngeſt Brother* with them when they came again, and then He ſhould account them *true* and *honeſt men*; They humbly ſubmit to what He enjoyn'd them. Then He gives order that their *Sacks ſhould be fill'd with Corn*, and that they ſhould have *ſuch Proviſions* as were needful for their Journey. And he gave order to his *Steward* that he ſhould *privately* put every mans *money* (which he received of them for their Corn) into his *Sack*; which poſſibly he did, fearing leſt *his Father* might be in want, if he took their money: Theſe things being done, they laded their Aſſes with their *Corn* and *Proviſions* and departed, every one of them (as 'tis probable) having ſeveral Aſſes laden, ſome with *Bread-Corn*, and ſome with *Provender*. As they *journy'd*, when they came to the *Inn*, *one* of them open'd his Sack to give his Aſſe *ſome Provender*, and there he found the *money* which he had paid for his Corn: They ſeeing *this*, began to be in great *apprehenſion* and *perplexity* about it, ſuſpecting *ſome Plot* laid for their ruine, or at leaſt that ſome danger would come to their Brother *Simeon* hereby; and they ſaid among themſelves, *What hath God done to us?* For both by *this accident* and *what had lately happened to them*, they fear'd God was *ſorely diſpleaſed* with them. When they came home to their Father *Jacob*, they told him what had happened to them in *Egypt*, and how *roughly* the *Governour of the Land* had handled them, and how he took them for *Spies*. But they told him *they were true men*, and were once *twelve Brethren* the Sons of one man; that *their youngeſt Brother* was now with *their Father*, and *one* was *dead*. And he told them *by this he would diſcover* whither they were *true men* or *no*. They ſhould leave *one* of their number as an *Hoſtage* with him, and the *reſt* of them ſhould take Food for the Relief of their Families, and ſhould bring down their *youngeſt Brother* to him that he might ſee him, and then he would deliver their *other Brother* to them, and they might Traffick in the Land. When they had acquainted their Father with theſe things, they went to empty *their Sacks* (*k*) of the Corn that they had brought out of *Egypt*, and behold they found every one *his purſe of money* that he had paid for his Corn, *in the mouth of one of his Sacks*. When they ſaw this, both *they* and *their*

(*h*) *Nec ipſe* Reuben *erat omnino innocens quia tanquam* primo-genitus *fortius reſiſtere potuiſſet, minando delationem ad Patrem.*

(*i*) *Hic eſt effectus afflictionis ut in ſe redeat peccator & cauſam quærat & ita ad pœnitentiam perducatur.* Oculos *quos* culpa *claudit* pœna *aperit.*

(*k*) What *Judah* ſays, *Ch.* 43. 21. as if they had *all* open'd their Sacks, and found their Monies in them *at the Inn*; we muſt underſtand it, that what happened to *one of them*, they reckon it happened *to them all.* *Quod uni in diverſorio accidit de omnibus affirmatur.*

Father

Father were greatly afraid, apprehending they might upon *this account* be accuſed of *Theft*, or *Cheating*. But old *Jacob* hearing that *his dear Son Benjamin* muſt go down into *Egypt*, could not forbear expreſſing a great *grief* and *reſentment* thereat. *What* (ſays He) *will ye thus bereave me of my Children?* you know your Brother *Joſeph* was *loſt long ago*, and now I look upon *Simeon* as in a manner *loſt* alſo, it being very doubtful whither He will ever get out of Priſon again; and will ye now take away from me *my dear Benjamin* alſo? *woe* and *alas! all theſe things make againſt me*, * *and how ſhall I be able to bear up under them?* I cannot be content on any terms that my Son *Benjamin* ſhould go down with you. *Reuben* ſaid, If thou wilt permit him to go along with us, if I do not bring him ſafe to thee again, ſlay theſe *my two Sons* that are at preſent with me. By which *paſſionate Speech* he thought to induce his Father to believe that he had *ſome reaſon* for his ſo confident undertaking for *Benjamin*'s return. However *Jacob* was very ſtill unwilling to it, alledging that *Joſeph was dead*; and *Benjamin* was now the *only Son* of his Mother *Rachel*, and if he ſhould ſuffer him to go along with them, and *any miſchief* ſhould befal him in the way, they would bring down his *gray hairs* with ſorrow to the Grave.

* The good old man did not ſee that all theſe things made for him.

Gen. 42. whole Chapter.

SECT. XL.

THe *Famine* continuing ſore in the Land of *Canaan*, and they having almoſt ſpent the *Corn* and *Proviſions* they had before brought out of *Egypt*, *Jacob* ſpake to his Sons to go down again thither to buy *Food*.

Judah told him, The *Governour of the Country* did ſolemnly proteſt to them they ſhould not *ſee his face* except they brought their *youngeſt Brother* with them, and they durſt not by any means go *without him*. (*l*) *Iſrael* asked them, Why they would deal *ſo ill* by him as to tell *the Governour of Egypt* they had *another Brother*. They ſaid, He examined them ſo *ſtrictly* about their Kindred, as whither *their Father was yet alive*, and whither they had *another Brother*, *&c.* that they could not avoid *telling him*, little imagining that He would require they ſhould bring him down to *Him*. *Judah* farther ſaid, That in caſe *his Father* would let *Benjamin* go down with them, He would be *Surety for him*, *of his hand* He ſhould require him, and if he brought him not *ſafe* again, he would for ever bear *the blame* thereof. Therefore (ſays he) I beſeech thee let him go down with us. For if thou hadſt not ſtaid us by thy unwillingneſs to part with *Benjamin*, we might have made a *Second return with Corn* by this time. *Iſrael* ſeeing there was *no remedy*, and that he had better adventure *one* to *an uncertain danger*, than caſt *the whole Family* upon *certain ruine*, He conſents that they ſhould go and take *Benjamin* with them. And having had before *experience* of the *efficacy of Preſents*, [Ch. 32. 20.] He thought he would now alſo uſe *prudent means*, as ſubſervient to Gods Providence, for the preſervation of his Children. And therefore appoints *his Sons* to carry a *ſmall Preſent* of the *beſt Fruits* of the Land, *viz.* a *little Balm*, a *little Honey*, with a little *Spice* and *Myrrh*, and ſome *Terebinthian-Nuts* and *Almonds*, ſuch as the *ſcarcity of that time* would afford; And like *a juſt man*, he charges them to carry *double money* with them, *viz.* the money that was brought *back* and found in their *Sacks-mouth*, and money for *more Corn* to be bought in *Egypt*. For (ſays he) it may poſſibly have happened through *ſome overſight* of the men that ſhould have received the money, that it was thus returned in your Sacks; However *miſtake* is *no payment*; the *Corn* becoming *ours*, the *Money* is *theirs* that ſold it; therefore take it with you and *reſtore* (*m*) it. And ſeeing it muſt be ſo, take your Brother *Benjamin* with you, and *God Almighty* give you favour with the *Governour* of *Egypt*, that he may deliver to you *your Brother Simeon* (whom he hath in Cuſtody) and that you may bring both *him* and *Benjamin* back to me again. But however it ſhall fall out, I will diſpoſe my ſelf to bear it *patiently*, and ſubmit to the Providence of God therein. [See *Eſter* 4. 16.] And the Sons of *Jacob* did as their Father commanded, and went down into *Egypt* a *ſecond time*. And being come thither, they preſented themſelves before *Joſeph* as he was going about *ſome Affairs of State*, who

(*l*) *V.* 8. The *lad Benjamin* was now about 27 years of age, being 12 or 13 years younger then *Joſeph*, He had now *nine* or *ten Sons*, Ch. 46. 21. He is call'd a *lad comparatively*, being *the youngeſt* of *Jacob*'s Sons.

(*m*) That ſaying of *Auſtin* is moſt true, *Epiſt* 54. *Macedoniæ*, without *reſtitution* (in *deed* or *deſire*) that is no *remiſſion*. *Non remittitur peccatum niſi reſtituatur ablatum.*

seeing *Benjamin* with them, ordered they should attend Him at his House at Noon, and then spake privately to the *Steward of his House* to go home to make provision for them, for he intended *these men* should Dine with him that day. The *Steward* accordingly brings them to his Masters house at Noon. But they it seems knew not that they should be there *entertained at Dinner, and kindly treated*, but contrarily conceived *they should be secur'd* in the House, and *charged with*, and *punished for the money* carried back, and that he would thereupon take *occasion* to *seize upon them*, and take them for *Bondmen*, and seize upon *their Asses* also: And accordingly being come to the *door of the House*, before they entred, they began to make *their excuse* and *apology* to the *Steward* about the money that was return'd in their *Sacks*, (*n*) protesting *their innocency* therein, and that they knew not *how* or *by whom* it was put into their Sacks; but however it came about, they had (as became honest men) brought it *back again*, and there had it *ready* to pay unto him. But the *Steward* (who it seems was a *Proselyte*, and instructed in the true Religion and Worship of God by his *Master*) said, *Peace be unto you*; fear not, *Your God, and the God of your Father* hath given you *Treasure* in your Sacks; that is, you are to *attribute it* to the *Providence* of God, that you found *that money in your Sacks*. As for me, I am sure *I had your money*; I acknowledge *the Receipt* of it, there was no *fraud* nor *deceipt* in you *as to that matter*. Then He brought out (to their great joy) *their Brother Simeon* to them, who had been there detain'd as a *Prisoner*. And bringing them in to his *Masters* house, he gave them *water* that they might wash *their Feet*, to *cleanse* and *refresh* them (according to the custom of those hot Countries, see *Ch.* 18. *v.* 4. and *Ch.* 24. *v.* 32.) He order'd also that *their Asses* should have Provender given to them. These things being done, they made ready *the Present* they had brought with them from their own Country to present unto *Joseph* when he should come home. And *by this time* they understood they should *eat* there that day. When *Joseph* came in, they *bowed themselves to the earth* before him, and humbly *tendred their Present* to him. He then friendly asked them concerning their welfare, and whither *the old Man their Father was yet alive*, and *they bowing down their Heads*, and *making an humble Obeysance to him*, said, *Thy Servant our Father is yet alive*, and *in good health.* (*o*) Then seeing his Brother *Benjamin*, He said, *Is this your youngest Brother* of whom ye spake to me? And they answered, *Yes*; He said, *God be gracious to thee me Son.* (*p*) Then finding *his Affections to be stir'd*, and *his Bowels to yern upon his Brother Benjamin*, he withdrew himself to his Chamber, there to *give vent* unto his passion in secret. When that was over, he washed his face and went to them again, and commanded his Servants to bring in dinner. They accordingly first furnish a Table *for him apart*, as became a *Vice-Roy*, 2ly, *another for his eleven Brethren.* A third for *such* Egyptians *and Persons of Quality* of that Nation that were to dine in the same Room with him, though not at the *same Table.* For the *Egyptians* would not eat bread with the *Hebrews*, it being an *abomination* to them so to do; because the *Hebrews* were known to be *keepers of Sheep*, and so to *kill* and *sacrifice* such Cattel as the *Egyptians* worshipped. See *Gen.* 46. 34. *Every Shepherd is an abomination to the Egyptians.* And *Exod.* 8. 26. *And* Moses *said, it is not meet so to do; For we shall sacrifice the abomination of the* Egyptians *unto the Lord our God.* And they sate down at the Table every one according to his *age* and *seniority*, looking upon one another with some *amazement*; and marvailing that the *Governour of Egypt* should shew them now so great favour, who had not long before treated them *so roughly.* Then He sent *portions* * or *Messes* from his own Table to them (according to the *custom* and *manner* of *those times* and *that place*) but to *Benjamin he sent five times* as much as to *any of them*, which possibly He did, not only to testifie his *singular affection to him*, but also to make trial whither his Brethren would *envy* him for it. And so they *drank* and were *merry* together, though in a decent and sober manner.

Gen. 43. whole Chapter.

(*n*) *V.* 21. For *haste* they relate together what happened *in the Inn*, and what was *discovered* when they came home.

(*o*) Thus was *Joseph's Dream* accomplish'd: concerning the *Sun*, and *Moon*, and *eleven Stars* making *Obeysance to him*, Ch. 37. 9. For *this bowing of themselves* before *Joseph*, when they came with *their Presents*, was not only in their own names, but also in *the name of their Father*, who had *sent these Presents to him*; whom therefore they term *his Servant.*

(*p*) *Joseph* calls *Benjamin his Son*, as he was a *Magistrate* and a *Father* in the civil State.

* See 1 *Sam.* 1. 4, 5.

SECT.

SECT. XLI.

THen *Joseph* commanded his *Steward* to fill their Sacks with Corn, and to give them as much as they could carry, and *privately* gave him order to put every mans *money* in his *Sack*, and *over* and *above that* to put his own *Silver Cup*, wherein he used to drink, into the Sack of the youngest. And this possibly He did to try how they stood *affected* to his *Father*, and to his Brother *Benjamin*; conceiving that if they envied *Benjamin* as formerly they envy'd *Him*, they would be glad to *see him apprehended for Theft*, and cast into Prison. This being done, early in the morning they began their Journey homeward. But they were not gone *far* out of the City before *Joseph's Steward* follows after them and overtakes them, and then begins to *expostulate highly* with them, and *upbraid them*, that they had so ill requited *his Master* for *his great kindness* to them. He charges them that they had stolen his Masters *silver Cup*, in which he himself did drink, and by which he used to *divine*, (*q*) and *discover* and *foretell secret* and *hidden things.* The men were strangely *surpriz'd* and *amaz'd* at this unexpected *Charge*, and said to him, *God forbid that thy Servants should be found such manner of men as thou accusest us to be.* Thou knowest we brought again the money which we found in our Sacks when we came home. And therefore surely we cannot *with any reason* be suppos'd to be *men* that would *steal* ought from thy Master. We are so well assur'd of our *innocency in this matter*, that *let us all be search'd*, and if *thy Masters Cup* be found among us, let *him* with *whom* it is found *die for it*, and *all the rest of us* will be thy Masters *Bondmen.* The *Steward* replies, He would not deal *so rigorously* with them, but according to their own offer he would search them, and *He* only *with whom the Cup was found* should be *his Servant*, the *rest* should be blameless. Hereupon immediately they all took down their Sacks, and the *Steward* searched them all, beginning at the *eldest* and so going on to the *youngest*, *viz. Benjamin*; And in *his Sack* the Cup was found. When they saw *that* they *rent their Clothes*, and *in great horrour* and *amazement* loded their *Asses* again and returned back into the City. Then *Judah* and *his Brethren* came to *Joseph*, and *fell before him on the ground.* He asks them why they had serv'd Him so? Did they not think that *such a man as He* could discover them? *Judah* answered, *What shall we say to my Lord? what shall we speak? or how shall we clear our selves?* For how *innocent* soever we *think* our selves *as to this matter*, yet we can no way *clear our selves before man*, and therefore must acknowledge *that God is just in punishing us for our former Sins*, *Gen.* 42. 21, 22. We have therefore no more to say, but that *we are all my Lords Bondmen*, both *he* with whom the Cup was found, and *all the rest of us* also. Nay, says *Joseph*, *That shall not be.* *He* only with whom the Cup was found shall be *my Bondman*; as for the *rest* of you *go to your Father in peace.* Then *Judah* approached near to him, and said, *O my Lord* let thy Servant *without offence* speak a few words privately to thee, and let not thine anger burn against thy Servant. Thou art even as *Pharaoh*, being *Second* to him *in Authority*, and so *thine anger* to be dread'd even as *His.* My Lord may please to remember that when we came first down into *Egypt*, thou didst ask thy Servants, *Have ye a Father living*, or *any other Brother.* And we said unto my Lord, We *have a Father an old man*, and a *Brother* that is but a Youth, (*r*) born to our Father in his old age. His *only Brother* both by Father and Mother is *dead*, and he alone is left of his *Mothers Off-spring*, and his Father tenderly loveth him. And thou saidst unto thy Servants, *Bring him down that I may see him.* We then told my Lord that the *lad* could not *leave his Father* without extream danger to his Fathers life; and thou toldst us *peremptorily*, That except our *youngest Brother* came down with us, we should see thy Face no more. And behold when we came unto *thy Servant our Father*, we told him the words of my Lord. And he was extream unwilling to let our youngest Brother come down with us. Yet afterwards, *the Famine pressing sore upon us*, He commanded us to go down again into *Egypt* to *buy Food.* We told him we durst not go again except our youngest Brother went down with us. He said, Ye know that *my wife Rachel* (*first* in my choice, and *dearest* in my love,) bare me *two Sons.* The *Eldest* went out from me when he was about seventeen years of age, and as it seems was *torn in pieces of wild*

(*q*) It seems the *Egyptians* thought that by reason of his *Skill in Interpreting Dreams*, He us'd *Divinations*, as their *Magicians* and *wise men* did; and possibly *Joseph* was not unwilling it should be *believ'd* He *could do it* to keep them in better awe, though he only *rationally guessed at things*, and follow'd the *guidance* and *direction of the Spirit of God*, whose assistance He had great experience of.

(*r*) Namely, in comparison of them, being about 24 or 27 years of age; being 12 or 13 years younger than *Joseph*, see *Gen.* 22. 5. and having now nine or ten Sons, *Ch.* 46. 21.

(s) Hereby *Joseph* saw what they had told his Father when they had sold him; namely, that some wild Beast had devour'd him.

Beasts. (s) [See *Ch.* 37. 33.] So that I saw him no more. And if ye take *this* Son also from me, and mischief befall *him*, you will bring my *gray head* with sorrow to the Grave. I thy Servant engaged my self to my Father for the bringing *the lad safe* home to him again. I told him, *I would be surety for him*, and *of my hands* he should require him, *Ch.* 43. 8, 9. Now therefore when *thy Servants* shall come back to our Father, and he shall perceive that *the lad* is not with us, *(his life being bound up in the lads life)* it will surely be *his death*, and so *thy Servants* shall bring down the *gray head* of our Father *with sorrow to the Grave.* Seeing therefore *I thy Servant* stand ingaged to my Father *for the lad*, accept I pray thee of me for *thy Bondam* instead of *the lad*, and let *the lad* go up with his Brethren. For I dare not look my Father again in the face, except *the lad* be with me; nor can I indure to see the woe and misery that will befall my Father if *the lad* be left behind.

Gen. 44. whole Chapter.

SECT. XLII.

Joseph's heart was so melted with this pathetick Speech of *Judah*, that He was able to *refrain* no longer, but commanding *all besides his Brethren* to withdraw, He gave *vent to his passion*, and *bursting out into tears*, and *weeping aloud*, He told them, *He was* Joseph *their Brother*, and asked them, *Whether his Father was yet alive?* They were so *astonished* and *amazed* at the *strangeness* and *unexpectedness of the thing*, and so *terrifi'd* with the remembrance of their *own guiltiness* and *trespass* against him, that they could not answer him a word. He bids them come near him, and *tells them again, He was* Joseph *their Brother, whom they had sold into* Egypt. He bids them not *disquiet*, or be *vex'd at themselves for what was done*, but look up to *the Providence of God* who had turn'd *their Sin* to so *much good.* For (says he) *God did send me hither before you, that I might be a means in this sore Famine to preserve your lives, and that you may be sav'd in this general Calamity, and to preserve your Posterity*, that they may remain after you. For there are *five years more of the Famine to come*, wherein there shall be neither *Ploughing* nor *Sowing*, *Earing* nor *Harvest.* Therefore *it was not you that sent me hither, but God*, and He hath made me a *Father to* Pharaoh, that is, *His Principal Councellour of State*, and I *have the Supream guidance and direction of all his Affairs*, and *by my Advice* Pharaoh *yields himself to be guided as a Son does by his Fathers*; *having made me Ruler over all his House, and over all the Land of* Egypt *under Himself. Go up therefore to my Father*, and tell him, *That* Joseph *his Son is yet alive, and that God hath made him Lord of all* Egypt, and tell him, That *I desire him to come down speedily to me, both He and his Children, and his Childrens Children, with their Flocks and Herds, and all that they have, and they shall live in that fruitful part of* Egypt *call'd* Goshen, a *Province abounding with Pastures, and so most commodious for them that deal in Cattel.* (t) *And so they shall be near me,* (u) *and there I will maintain and nourish them, that they perish not in the five succeding years of Famine. A do not doubt but I will really perform what I say to you*; *for the eyes of you all do see that it is my own mouth that speaketh these things to you in your own Language, and not by an Interpreter.* And you shall go and tell my Father of all this Glory and Splendor you have seen Me to be in, that He may *hasten* down to me. Then He fell upon his Brother *Benjamin*'s *Neck* and *kiss'd* him, and wept (x) over him, and *Benjamin* wept upon *his Neck*, *through the exuberance of joy*, that they should *see one another* after so long an absence. Then He *kiss'd all the rest of his Brethren* and wept upon them, transported with the affection that so flowed in Him. When his Brethren had a little recover'd themselves from their *amazing astonishment* and *fear*, and were satisfi'd that *This was indeed their Brother* Joseph, and that He had a *cordial and hearty affection* for them; they began to *chear up* and to speak somewhat more *freely* and *familiarly* with him of all things that He ask'd them. The News of *this interview* and *meeting* quickly spread it self in *Pharaoh*'s *Court*, [see *vers.* 2.] and *Pharaoh* and *his Courtiers* were highly pleas'd with it; his *Nobles* not *envying* but heartily *honouring Joseph.* Then *Pharaoh* call'd for *Joseph*, and commanded him

(t) *On*, that City whence he married, and where he most resided was near to *Goshen.*

(u) This he says, presuming on *Pharaoh*'s consent.

(x) See *Ch.* 33. 4. of *Esau* and *Jacob*, and *Ch.* 46. 29. *Joseph*'s meeting with his Father *Jacob.*

him to order *his Brethren* to lade their Beasts with Corn, and to *make hast* home to their Father, and to invite Him from *Himself* to come down speedily *with his Family* into Egypt, and *He* would give them *of the good things of the Land*, and *they should eat of the fat of it. Pharaoh* further said unto Him, Seeing thou hast full Authority and Commission from Me to do it, *Say to thy Brethren*, Take ye *Waggons out of the Land of* Egypt *for your Father, your Wives and your Children, and come and dwell here*; *And let it not be grievous to you to leave some of your Houshold-stuff or lumber behind you*, (which you may not be able to put off in this time of dearth to the full value and worth) for the best and most fruitful part of the Land should be *yours*, *Ch.* 47. 6. And *Joseph*'s *Brethren* did as He had *order'd them*, and He gave them *Waggons* (as *Pharaoh* had commanded) and *Provisions* for their Journey. Then he gave to them all *Changes of Raiment* (y) (probably *two* a piece) such as were us'd to be given for *Honour* or *Reward*, [see 2 *Kings* 5. 23. *Judg.* 14. 12.] but unto his Brother *Benjamin* he gave 300 *pieces of silver*, and *five Changes of Raiment.* (z) And to his Father he sent a *noble Present*, viz. *Ten Asses* laden *with the good things of* Egypt, and ten She-Asses laden with *Corn* and *such Provisions* as would *keep*, for his Fathers use in the Journey. Then kindly dismissing his Brethen, he gave them *this Solemn Charge*, *See that ye fall not out by the way*, viz. *about your selling of me, or any thing else.* They return *with all this Furniture to* Canaan, and when they came to their Father, they tell him *in a great transport of joy, Our Brother* Joseph *is alive, and Governour of all the Land of* Egypt. *Jacob* hearing them mention his Son *Joseph* (who he thought had been dead above 20 years before) with the sudden astonishing News of *his being alive, his heart fainted*, and he was ready to *swoon away*; For he could not believe it to be true, it seemed to him so incredible. But when they had related matters more *particularly* to Him, and the words *Joseph* Himself had spoken to them, and when He saw the *Waggons* that were sent by *Joseph* to conveigh him into *Egypt*, His *spirits began to revive*, and He said, *It is enough, abundantly enough* for me *that my Son* Joseph *is yet alive.* I will go down and see him before I die.

(y) Robes or upper Garments which they us'd in those hot Countries oft to change.

(z) *Thus*, with other Gifts, he gives them not only to shew *his love*, but that they might confirm the truth of his Message, and make both their Wives and others more willing to come down into *Egypt.*

Ch. 45. whole Chapter.

SECT. XLIII.

Jacob being at this time in the 130 *year* of his Age, and having prepar'd himself for this great Journey, *He*, with *his whole Family*, now set forth for *Egypt*; And coming to *Beersheba*, (which was the South-border of the Land of *Canaan*, *Ch.* 21. 31.) he there offers *Sacrifices* to God, whom his Father *Isaac* did solemnly *adore* and *worship*, thereby testifying *his stedfast Faith* in the Promises of God, and his *thankfulness* for all his Mercies; and particularly for the *good tydings* of his dear Son *Joseph*'s being alive; humbly praying unto the Lord for *Counsel* and Direction for his Blessing, and Protection, in this his Journey. The Lord was pleased to *answer* him, and to speak to him in the *Visions* of the Night, *viz. by some kind of Dream*; And calling him *twice* by his name *Jacob*, (a) (to make him mind it the more) He says, *I am God the God of thy Fathers: fear* (b) *not to go down into* Egypt; I will *there* make of thee (which I have not promised thee before) a *great Nation.* (c) *I will go down with thee, and will guide and conduct thee*; *and will assuredly bring thee up again*; that is, *thy dead body shall be brought out of* Egypt, *and buried in the Land of* Canaan, *and I will afterwards bring thy Posterity out of that Land.* (d) And he further tells him, That his Son *Joseph should close his eyes*, and *so he should die in peace*, in *Joseph*'s *life time*, and pre-

(a) Here *Jacob* is mentioned twice for *Israel* once. Therefore the name *Jacob* was but *comparatively* forbidden.

(b) *Jacob* might possibly have many grounds of *fear.* 1. Because in the like necessity, *Isaac* was forbidden to go thither, *Gen.* 26. 2. 2. Because this *removal*, with his whole Family, was a kind of *forsaking the Land of Promise*, which must needs be the more grievous, because *the Land of Canaan* was a *Sacramental Pledge of the heavenly Canaan.* 3. He might remember what God had foretold to *Abraham*, Gen. 15. 13. *That his Seed should be afflicted in* Egypt *many years.* 4. He might fear his Children might be *infected with the Idolatry*, or other Sins of *Egypt.* However God bids him *not to fear* to go down thither. (c) This was wonderfully fulfilled, in that of 70 *Souls* that went down, in the space of 210 *years* there came out 600000 men, *Exod.* 12. 37. *Deut.* 10. 22. (d) *Viz.* By the Hand of *Moses*, Exod. 12. 37. and by *Joshua* shall bring them into *Canaan.*

fence,

ſence, and in the preſence of his other Children. *Jacob* having received this Encouragement from the Lord, with his *Sons*, and their *Wives*, and their Children, travailed towards *Egypt*; They taking with them their *Cattel*, and the Goods (*e*) they had got in the Land of *Canaan*. Their *Names*, and *number*, are carefully ſet down here, and elſewhere by *Moſes*. 1. That he might ſhew God's wonderful Power, and Mercy, *in multiplying the Seed of* Abraham, as he had promiſed. 2. To *diſtinguiſh* the *Tribes*, in regard of the *Royal Dignity* and *Prieſthood*. 3. To ſhew the *deſcent of the Meſſiah*, according to the Fleſh. All the *Souls* that came with *Jacob* into *Egypt*, *viz.* that came *out of his Loins*, were 66, [*verſ.* 26.] But if we reckon in *himſelf*, and *Joſeph*, and *his two Sons*, they were altogether (when in *Egypt*) 70 *Souls*, as we read *Deut.* 10. 22. *Thy Father went down into* Egypt, *with threeſcore and ten Perſons*. The *Septuagint* have added *five more*, 1 Chron. 7. 14. Namely the *five Grandchildren* that were born to *Joſeph* * *in Egypt*; to wit, *Shutelah*, and *Tachon*, (the *Sons of his Son* Ephraim) and *Hadan*, the Son of *Shutelah*, [*Numb.* 26. 36.] And *Machir* the Son of *Manaſſeh*, and *Gilead*, *Manaſſeh*'s Grandchild, 1 *Chron.* 7. 14. Which reckoning the *Evangeliſt Luke* follows, and reckons them in all, *ſeventy five Perſons*. (*f*) *Jacob* being now come into ſome part of the Land of *Egypt*, he ſent his Son *Judah* to *Joſeph*, to give him notice thereof, and to intreat Him to *direct his face*; that is, to give him *directions* how *he ſhould ſet his face*, and whether he ſhould next march. *Joſeph* hearing of his being come, forthwith gave Command, that his *Chariot* ſhould be made ready, and ſo he haſted to meet, and wait upon his *Father*. When he was come to the place where *Jacob* was, with a *lowly Reverence* he preſented himſelf to him: *Jacob* fell on his Neck and kiſſed Him, and wept with tears of *Joy* and *Raviſhment* to ſee his *dear Joſeph* alive, who he thought had been dead many years before. And now ſays *the good old man*, *I am willing to die*, *having ſeen the face of my beloved* Joſeph *in the Land of the living*. When theſe *endearing Careſſes* were over, and *Joſeph* had ſtayed a convenient time with *his Father*, and *Brethren*, he told them he would go and acquaint *Pharaoh* that *they were come:* and would intimate to Him, that *their Trade* had been about *Cattel*, and that they had brought *their Flocks* and *their Herds* along with them. Thus we ſee that *Joſeph* in all *his height* and *greatneſs* was not aſhamed of his *Kindred*, nor of their *mean Trade* and *Condition*. *Joſeph* alſo gave Inſtructions to his *Brethren*, that when they came before *Pharaoh*, and he ſhould inquire, *What their Occupation was*, they ſhould ſay, *Thy Servants Trade hath been about Cattel from our Youth, to this day*. And *this*, he intimates, would be a means to *diſpoſe* and *incline Pharaoh* to order *their dwelling in the Land of Goſhen*, which was a *fruitful Paſture-Country*. And further 'tis like he told them, that by their *living there together* they would be leſs in danger of being corrupted with the *Idolatry* and *Superſtition* of the *Egyptians*, and *leſs offenſive* to them by their Trade of *Shepherdy*; Every Shepherd (*g*) (as the *Hebrews* generally were) being an abomination to the *Egyptians*, on the account before mentioned, *Sect.* 39.

(*e*) No doubt but they had *ſome Servants*, with them.

* *Hi hic numerantur propter honorem* Joſephi, *& quia nati ſunt*, vivente Joſepho avo.

(*f*) Compare the Names, in this Genealogy, with the Repetitions hereof, *Numb.* 26. 1 *Chron.* 6. 7, 8. Chapt.

(*g*) See Notes on *Gen.* 43. 32. It is evident the *Egyptians* had *Flocks of Sheep*, both the *King* and *People*. For *Chap.* 47. 6. *Pharaoh* proffers *Joſeph* to make his Brethren *Rulers over his Cattel*, and among the reſt, over *their Sheep*. But it ſeems, they kept them rather for their *Wooll* and *Milk*, than any thing elſe; and haply thoſe that kept them were *Strangers* rather than *Egyptians*.

Gen. 46. whole Chapter.

SECT. XLIV.

Joſeph being come to *Pharaoh*, he acquaints him, That *his Father*, *and his Brethren were come* into *Egypt*; that their *Occupation* and *Trade being about Cattel*, they had brought their Flocks and Herds with them, and for the preſent they were in the *Land of Goſhen*, and whether they ſhould *ſtay* there, or *how they ſhould be diſpoſed of*, he humbly deſires to know his *Majeſties Pleaſure*. Then he preſents *five of his Brethren* to *Pharaoh*, who inquiring of what Profeſſion they were, They ſaid, *Thy Servants are Shepherds*, *both we*, *and our Fathers*; and the *Famine* being ſore in *Canaan*, we had no Paſture there for our *Flocks*, and ſo have brought them hither. Wherefore, we humbly beſeech thee, *Let thy Servants dwell in the Land of* Goſhen. *Pharaoh* turning unto *Joſeph*, told him, That *the Land of* Egypt *was before him*; In *the beſt of the Land* he might place *his Father* and *his Brethren*, and if they liked the Land of *Goſhen* better than any other, they might freely dwell there. And underſtanding

ſtanding they were *Shepherds*, he gives order to *Joſeph*, that if any among them were *men of activity*, he ſhould make them *Rulers* over his own Cattel. Shortly after *Joſeph* brought his *Father*, and preſented him before *Pharaoh*. The good old man, having made his *lowly Reverence to the King*, began to *bleſs him*, praying the God of Heaven, to accumulate all manner of Mercies and Bleſſings upon him, who had been ſo *munificently* bountiful to his Son *Joſeph*, and ſo *kind* and *gracious* to him and the reſt of his Children. *Pharaoh* then asked *Jacob*, *How old he was?* He humbly anſwered, *That the years of his Pilgrimage were an hundred and thirty.* (*h*) *Few and evil* (ſays he) *have they days of the years of my life been*; *and full of labour and toil*, *trouble and vexation*; *neither have I attained to the years of my Fathers*. And many more things 'tis like He ſaid to Him, not here related, and ſo humbly took his leave of Him. And as He had *bleſſed Pharaoh* at his *firſt coming* to Him, ſo He does now again at his departure from Him. When *Jacob* was gone from the preſence of *Pharaoh*, *Joſeph* gave to his Father and his Brethren *Habitations* in the beſt part of the Land of *Egypt*, *viz.* in *Goſhen*, (*i*) where afterwards their Poſterity built the City *Rameſes*, *Exod.* 1. 11. And *Joſeph* nouriſhed his Father, and all his Fathers Family with bread, and other neceſſaries, expreſſing all manner of love and kindneſs to them, and a very great Care of them.

(*h*) *Abraham* lived 175 years, *Iſaac* 180, *Jacob* died at the age of an 147.

(*i*) Afterwards the Children of *Iſrael* multiplied and ſpread further, and had *Egyptian* Families *among them*, and *about them*, ſo that their Doors were diſtinguiſhed from the Doors of the *Egyptians*, by the ſprinkling of the blood, *Exod.* 12. 7, 23. and *verſ.* 35, 36. and being near them, they ſoon borrowed Jewels of them.

SECT. XLV.

THe Famine now grew very ſore in the Land of *Egypt*, and in the Land of *Canaan* alſo, ſo that there was an extream want of all kind of *ſuſtenance*, eſpecially among the *common people*, who were forc'd (*generally*) to part with all the money they Had to buy Corn for themſelves, and their Families, of *Joſeph*. Theſe *monies* *Joſeph* faithfully diſpos'd into the Kings *Treaſury*, not inriching Himſelf thereby, nor converting any part of them to his own uſe, as ſome unfaithful *Courtiers* would have done. When the *Peoples money* fail'd, *Joſeph* requir'd they ſhould bring their Cattel to Him, (*k*) and He would give them Corn for *them*. And ſo *for this year* He fed them with *Bread for their Cattel*, which He could maintain by the vaſt quantities of *Straw* and *Chaff* He had preſerved. When *that year* was ended (which ſeems to be the ſixth year of the *Famine*, and ſecond of their *extremity*) they came to Him again, *viz.* in the *ſeventh and laſt year of the Famine*, and told Him, they had parted with their *Money* and their *Cattel*, they had now nothing left but their *Perſons* and their *Lands*, and why ſhould they die, and their Land become *barren*, *waſt*, and *deſolate*. They deſire him therefore to buy *them* and *their Land* for *Food*, and for *Seed* to ſow their Land with: and they themſelves would become *Servants*, and their Lands ſhould be *tributary* to *Pharaoh*. So *Joſeph* bought *their Lands* for *Pharaoh*'s uſe. Then he *tranſplanted* them from one *Place* or *Town* to another, (*l*) not leaving them in *that* which was their *own* before, to gain the *right of Propriety* and *Poſſeſſion*, from the *People*, to *Pharaoh*. The *people* mutiny not in all theſe Extremities, nor break open the *Granaries* of *Pharaoh*, but by *Joſeph*'s *Prudence*, and God's *over-ruling Providence*, keep themſelves quiet. But the *Lands* aſſigned for the maintenance of the *Prieſts*, (*m*) or *ſuch* as were employed about their *publick Heatheniſh Worſhip*, or were *Profeſſors*, or *Teachers of Philoſophy*, or of the *Wiſdom* and *natural Knowledge* that then had the *Vogue* among them, he bought not. (*n*) For though *thoſe Lands*, in that extream Dearth, fail'd of producing any thing, as other Lands did, yet *thoſe Prieſts* having a *Portion* aſſigned to them out of the *Kings Stores*, were not neceſſitated to *ſell their Lands*, as *others* were that had no ſuch Proviſion. Then *Joſeph* told the People, he had now bought *them*, and *their Land* for *Pharaoh*. But he would deal *mercifully* with them, and not make his utmoſt Advantage of their *Neceſſity*. He would therefore furniſh them with *Seed* wherewith to ſow their Land, and of the *increaſe*,

(*k*) *Pecora alebant Ægyptii*, *ut patet*, v. 16. *Si non ad eſum*, *ſaltem ad utilitatem ex lacte*, *lana*, *labore*, *& venditione capiendam*. Janſon.

(*l*) *Ut ſic Pharaonis agnoſcerent* feudatarios.

(*m*) Some by *Prieſts* underſtand *Pharaoh*'s *chief Officers of State*. See *Ch.* 41.——45.

(*n*) *Hinc elicit* Bellarminus *immunem a Vectigalibus eſſe clerum*, Exer. 7. 24. *Verum prolege*, *non eſt habenda Principum beneficentia*.

increaſe, they ſhould pay only the *fifth part* to *Pharaoh*: the *other four parts* ſhould be their *own*. And it is probable, he reſtored to them *their Cattel* alſo, elſe how could they have tilled their Land. This being granted them, with a *great Acclamation* they applaud his *Generoſity* and *Beneficence*, declaring, That he had ſaved *their lives*; and ſeeing they had found ſo much favour in his Eyes, they would willingly *ſerve Pharaoh*, and be his *Farmers* and *Tenants*, on thoſe conditions before mentioned. *Joſeph* hereupon ſetled it for a *Law* and *Statute* in *Egypt*, (which remained ſtill in *force* among them, when this was written,) That *the Land* ſhould be *all* the King's *own* (excepting the Land of the Prieſts) and that *the People* ſhould pay a *fifth part*, (*o*) of the yearly Increaſe conſtantly to him, as a *Tribute* and *Acknowledgment*. And thus *Joſeph* ſhewed himſelf a *Prudent*, *Faithful*, and *very profitable Servant* to *Pharaoh*, by ſo greatly increaſing *his Revenue*, and without the Regret or Murmuring of the People; ſo that *Pharaoh* had no reaſon to think much of thoſe Lands and Poſſeſſions he had given to *Joſeph*'s Brethren in *Goſhen*.

(*o*) *Moderate* quintam *donat, corporibus interim liberatio*; Regem *prudenter locupletat ne* Jacobi *ſumptus ægre ferat*. Anonym. in loc.

Thus *Jacob* dwelt very comfortably in the Land of *Goſhen*, *He* and *his Sons* having Poſſeſſions therein; and they *grew* and *multiplied* exceedingly. And *Jacob* lived after his *firſt ſettlement* there *ſeventeen years*, ſo that his whole Age was 147 years. The *time of his Death* now drawing nigh, which he perceived, either by the *decay of Nature* in him, or ſome *Revelation* from God, he ſent for his Son *Joſeph*, and deſired him, as he loved him, to *ſwear to him*, by *putting his hand under his Thigh*, (ſee *Ch.* 24. 2.) that he would not *bury* him in *Egypt*, but carry him and *bury* him in *Canaan* with his Fathers, *Abraham* and *Iſaac*, in *their burying place*, in the Cave of *Macpelah*, in *Hebron*, ſee *Ch.* 23. 19. and 25. 8. and 35 29. Whereby he teſtifi'd *his Faith* in God's Promiſes, that *his Seed* ſhould return thither, and poſſeſs *that Land*. (*p*) *Joſeph ſwears* to him, that he would perform his deſire. Then *Jacob* raiſing himſelf up, and turning himſelf towards his *Beds-head*, (and to help himſelf herein, poſſibly leaning upon the top of his Staff, which he had in his hand, (ſee *Heb.* 11. 21.) (*q*) he *bowed himſelf* to God by way of Thankfulneſs, both for *thoſe Promiſes of the Land of Canaan* (in the expectation whereof he deſired there to be buried) as alſo becauſe he was *aſſured* by *Joſeph* he ſhould be buried there.

(*p*) And for this reaſon *Joſeph* alſo ordered his own bones to be carried thither, *ch.* 50. 25.

(*q*) The LXX read it *leaning upon the top of his Staff*. The *Hebrew* word without pricks may be read either *Mitteh* a *Bed*, or *Matteh* a *Staff*. *Scipione nixus* Jacob, *ad ſpondæ caput, Deum moribundus adorat*. Anonym.

Gen. 47. from verſ. 13. to the end.

SECT. XLVI.

SOmetime after this *Joſeph* heard that his Father was *ſick*, and he went to *viſit* him, taking his *two Sons Manaſſeh* and *Ephraim* along with him, to receive *the Bleſſing* of their *venerable Grandfather*. When *Iſrael* heard *He* was come, he raiſed up himſelf, and ſat upon the Bed, as if a new degree of ſtrength had been added to him. Then He ſpake to his Son *Joſeph* after this manner, God Almighty appeared to me ſome years ſince at *Luz*, (*r*) in the Land of *Canaan*, and bleſſed me, ſaying, *Behold I will make thee fruitful, and multiply thee, and will make of thee a multitude* (*s*) *of People, and will give this Land to thy Seed after thee for an everlaſting Poſſeſſion.* (*t*) The Lord was pleaſed there to renew and confirm to me *the Bleſſing* promiſed to my *Father* and *Grandfather*, which is to go on ſtill, and to deſcend on our Poſterity. And therefore thy two Sons *Ephraim* (*u*) and *Manaſſeh*, though *by Birth* they are only my *Grandchildren*, yet by *Adoption* ſhall be my *Sons*, and accordingly in the diviſion of the *Promiſed Land*, they ſhall have the Priviledge of my Sons. Each of them ſhall have a *Twelfth ſhare*, and they ſhall be *Heads of Tribes* no leſs than *Reuben* and *Simeon*, and in *them Two* thou ſhalt have a *double portion*, (*x*) and ſo the *Right* and *Priviledge* of the *Firſt-born*, 1 *Chron.* 5. 1. And if thou ſhalt beget any

(*r*) Or *Bethel*, and *twice*, ſee *Ch.* 28. 13, 19. *Ch.* 35. 6.

(*s*) Viz. 13 *populous Tribes*.

(*t*) See *Sect.* 3. and *Gen.* 13. 15. and *Ch.* 17. 8. *Hac locutione ſignificat* Iſraelitas *fore perpetuos terræ hæredes uſq; ad Chriſti adventum quo renovatus fuit mundus*.

(*u*) *Jacob* here preſets *Ephraim*. (*x*) This giving to the *Firſt-born* a *double Portion* (as many other things before-mentioned. See *Ch.* 38.) being in practice among the *Patriarchs before* Moſes's *time*, was afterwards put *into a Law*, Deut. 21. 17.

any Sons after them, *they* ſhall be *thine*; that is, they ſhall be counted *thy Off-ſpring*, and accordingly ſhall be ingrafted into the Stock and Tribe of *Ephraim* or *Manaſſeh*, as if they were *their Sons*, and not *their Brethren*, and ſhall not make *peculiar Tribes* by themſelves as *theſe Two* ſhall do. Neither will any of *thy Brothers* have cauſe to complain that I give thee this *Priviledge* of the *Firſt-born*. For had I been fairly dealt with, thy dear Mother *Rachel* had been my *only Wife*, and ſo *thou* (being her *eldeſt Son*) hadſt had *that Right* unqueſtionably. And now I have mentioned thy *dear Mother*, I cannot but remember *with grief* how *ſoon* ſhe was taken from me, ſhe dying in Child-bed of thy Brother *Benjamin* (*Ch.* 35. 16, 19.) in the Land of *Canaan* near *Bethlem-Ephrata*, as we came from *Padan-Aram*. And ſhe dying in *that manner*, Her body could not well be *kept*, ſo that I was forced to *bury* her *there*, and could not carry her to the *Sepulchre of our Anceſtors*, where I my ſelf deſire to be buried. Then *Iſrael*, *whoſe Eyes were dim*, perceiving two *young Youths* to ſtand before him, but not knowing them, he asked, *Who theſe were?* *Joſeph* anſwered, They are my Sons whom God hath given me in this Place. *Jacob* ſaid, Bring them to me, and *I will bleſs them*; that is, I will in the *Name*, and *by the Authority* of God *declare how He will bleſs them*; and this Bleſſing I will confirm to them, by *laying my Hands* upon them. They being brought to him, and *kneeling down between his knees*, He *kiſſed* them and *embraced* them, ſaying to *Joſeph*, *I had not thought to ſee thy Face, and loe God hath ſhewed me thy Seed alſo*. Then *Joſeph* took his *two Sons* from between his Fathers knees, that he might place them in *that order* wherein he deſired *the Bleſſing* ſhould be given them. And taking *Ephraim* in his right hand oppoſite to his Fathers left hand, and *Manaſſeh* in his left hand oppoſite to his Fathers right hand, and *bowing himſelf* before him in token of *Reverence* and *Thankfulneſs* for *adopting* his Sons, he *preſented* them unto him. *Jacob* thereupon ſtretched out his *right hand* (*y*) and laid it upon *Ephraim*'s *head* who was the *younger*, and *his left hand* upon *Manaſſeh*'s *head* who was the *elder*, and he did it wittingly (not croſſing his Arms by chance) but *purpoſely*, as a ſign and intimation of *that* which afterwards *ſhould come to paſs*; to wit, that *Ephraim*, though the *younger*, ſhould have the *preheminence*. *Joſeph ſeeing this*, though he knew that his Father, in this action, was guided by a *Prophetick Spirit*, yet ſuppoſing he might be *miſtaken* in this *Circumſtance* of *laying his hands*, by reaſon of the *dimneſs* of his ſight, he ſought to rectifie *his ſuppoſed Errour*, by removing his *right hand* from *Ephraim*'s head to *Manaſſeh*'s, (being carried therein as 'tis probable by that natural affection that Fathers uſe to bear to their eldeſt Sons) and accordingly told him, That *Manaſſeh* was the *Firſt-born*, and therefore he deſired him to lay *his right* (*z*) *hand* on *him*. But *Jacob* refuſed to do it, telling him, He knew very very well *what he did*. For though *Manaſſeh* ſhould be *great*, yet *his younger Brother* ſhould be *greater than he*, (*a*) and *his Seed* ſhould become a multitude of Nations. Then *Jacob* ſolemnly bleſſed *Joſeph* and *his Children*, ſaying, *The God* before whom my Fathers *Abraham* and *Iſaac* did walk in Uprightneſs and Integrity, *The God* which fed me all my life long to this day, *The Angel of the Covenant*, *the Son God*, who hath hitherto preſerv'd and delivered me from all Evil, *Bleſs the Lads*, (*b*) and let *my Name* (*c*) *be named on them*, and *the Names* of my *Fathers Abraham* and *Iſaac*; that is, let them be accounted and called *Abraham*'s, *Iſaac*'s, and *Jacob*'s Children; let them be eſteemed among the Twelve Tribes of *Iſrael* as *my own immediate Iſſue*, and let them grow into a Multitude (*d*) in the midſt of the Earth. *Jacob* having thus *bleſſed theſe young Youths*, he addreſſed his Speech to *Joſeph*, ſaying, *In thee ſhall* Iſrael *bleſs*; that is, when the Children of *Iſrael* ſhall *bleſs* their Children, they ſhall look upon *thee* and *thy Children* as their *Pattern*, and ſhall ſay to them, *God*

(*y*) Here is the firſt expreſs mention of the *Impoſition of Hands*, which was afterwards often uſed, 1. In *Benedictions*, *Mat.* 19. 13. 2. In *extraordinary Collations of Gifts and Graces*, Acts 8. 17. 3. In *miraculous Cures*, Mark 6. 5. 4. In *Ordination* of *Magiſtrates* and *Church-Officers*, Numb. 8. 10. Deut. 34. 9. Acts 6. 6. *and* 13. 3. 1 Tim. 4. 14.

(*z*) The *right hand* is naturally more ſtrong, and ſo more *honourable* than the *left*. *Jacob* accordingly giveth the *ſtrongeſt* and moſt *honourable* bleſſing to *Ephraim*, by this ſign of the *right hand* put upon him.

(*a*) In Number, Iſſue, and Power, *Numb. ch.* 1. *Eight thouſand and three hundred men more of* Ephraim *than* Manaſſeh. See *Deut.* 33. 17. Of *Ephraim* came *Joſhua*, and the *Kings* of the ten Tribes. The Tribe of *Ephraim* is called *The Tribe of* Joſeph, *Numb.* 1. 32, 34. *Apoc.* 7. 8. The name of *Ephraim* is taken for the whole Kingdom of *Iſrael*, Iſa. 7. 2. They both had a double lot, *Joſh.* 17. 17.

(*b*) This *action of bleſſing* Joſeph's *children Jacob* is ſaid to have performed by Faith, *Heb.* 11. 21.

(*c*) H. e. *Adopto eos in filios meos ut* mei *dicantur non* tui *licet a me geniti*.

(*d*) There were *eighty five thouſand two hundred men* of War of theſe *Two Tribes* in *Moſes*'s time, *Numb.* 26. 28, 34. 37. Thus *Moſes* bleſſeth them, *Deut.* 33. 17.

(e) *Hinc postea mos in* Israele *ut adducerentur pueri ad viros conspicuos pietate ut iis benedicerent & bene precarentur. Hinc pueri illi ad Christum adducti. Qui vero iis* manus imponit & benedicit, *dicit si* filius *est*, ponat te Deus sicut *Ephraim & sicut Manassen. Si* filia *ponat* te Deus *sicut* Saram & Rebeccam. Vide *Ruth* 4. 11. *Fagius.*

make thee as Ephraim *and as* (e) *Manasseh.* Then *Israel* said to *Joseph, Behold I die,* and am ready to go hence, but God will be *with you*, and will assuredly bring your *Posterity* into the Land promis'd to their Fathers, and wherein they sometime dwelt. And as a Sign and Token that I do firmly believe this, I do *give* and *bequeath* to thee (and therein do *prefer* thee above thy Brethren) *that piece of Land nigh unto* Shechem, which I bought of the Children of *Hamor, Shechem's* Father, (see *Sect.* 30. and *Gen.* 33. 19.) which though it be *little* in it self, yet was *all* I had *by purchase* in the Land of *Canaan*; and therefore to thee I bequeath it as my *Heir.* (f) This piece of Land was indeed seized upon, among the rest, by the *Neighbouring Amorites* * after the slaughter of the *Shechemites*, and they would not by fair means restore it to me, so that I was forced to recover it by the assistance of my Sons and Servants out of their hands by force of Arms. (g) Therefore I do still account it *as my own*, (h) and do know assuredly, that hereafter it shall become the Inheritance of the *Off-spring of the* Ephraimites, *Josh.* 16. 10.

Ch. 48. whole Chapter.

(f) And accordingly this portion of Land became afterwards the Inheritance of the *Ephraimites*, Josh. 16. 1. & 20. 7. And thither afterwards were *Joseph's* bones carried and buried, *Josh.* 24. 1. 25. 32. * Hevæi *cum* Amoræis *ita permixti erant ut unam & eandem gestia non narretur.* Menoch. (g) This passage is not elsewhere mentioned in the Scripture. (h) *Terram illam licet nunc abesset pro suâ habet ac ut suam dat* Josepho. *Adeo certus est de terræ possessione & divisione ut jam nunc assignet.* Mercer.

SECT. XLVII.

Jacob now being near his end, commanded that his Sons should come all together to him, that he might by the *Spirit of Prophesie* bless them, and tell them what should be their *future State*, and what should betide them in their succeeding Generations. And *first* he speaks to *Reuben:* He tells him, he was his *First-born*, and the *beginning* and *first effort* of his strength, [*Deut.* 21. 17. *Psal.* 105. 36.] and on *that account* in the ordinary course of Nature many honourable Priviledges belonged to him; (i) As *headship* of the Family, and *a double portion* to maintain that Dignity, and the *Priesthood.* But it must now be otherwise with him by reason of his *hainous Sin* and *detestable Incest* in going up to his Fathers Bed, and defiling *Bilhah* his Concubine, *Gen.* 35. 22. Now the *Headship* of the Family should be translated to *Joseph*, who should have a *double portion*, and his *two Sons* should be *Heads* of two *Tribes.* The *Priesthood* should be conferred on *Levi*, and the *Kingdom* principally on *Judah*, and partly on *Ephraim, viz.* the Kingdom of the ten Tribes. He tells him, *His Lust* had been like an *impetuous stream of water* that cannot easily be kept within its own bounds, but violently breaks the banks that should restrain it, and keep it in; *His Lust* had broke through *all restraints* of *duty* and *modesty*, and therefore *he should not excel*; that is, *his Tribe should not excel* either in *number*, *valour*, or *any excellent Atchievements.* So that *this wicked Fact* done above forty years ago (soon after the birth of *Benjamin*) * is here severely doomed, and that to *humble Reuben* for his Sin, and to teach *his Brethren* to take heed of all such high provoking Transgressions against God.

(i) *Simpliciter sic accipiendum se in suo gradu stetisse* Reuben; *privatus omnis excellentiæ futurus esset penes eum.* Vatablus.

* Ch. 35. 22.

2ly, He comes to *Simeon* and *Levi*, who he says are *Brethren* (and that not only by Birth, being Children of the same Father and Mother) but in *Manners*, *Conditions*, and *wicked Practices.* (k) They were *Instruments* of great Cruelty in the Land of their *Sojourning* upon the *Shechemites*, [Gen. 34. 13, 25.] where, being *Strangers*, they endangered the ruine of *themselves* and *their Fathers House.* Then by a *pathetical Apostrophe* he shews his *detestation* of their *outragious Fact*, and clears himself of all suspition *of his favouring* of it, and prevents all *Aspersions* which otherwise after his death might possibly have been cast upon him for it. *O my Soul* (says he) *come not thou into their secret*; as if he should have said, *God forbid that ever my Soul should joyn in such a Villany. They did it secretly, without my knowledge, and when they assembled together to contrive the execution*

(k) Thus *Moses* impartially sets a brand of Infamy upon *Levi*, his great *Grandfather*, which shews that in writing this Story he was not guided by his own *private Spirit*, but the *Spirit of God.*

cution of it, I was not among them, neither did my Soul or my Tongue (l) *(both which* are mans *glory) ever give any consent or approbation to that barbarous Fact.* (m) For in their wrath they slew *Hamor* and *Shechem*, and *the Citizens of their City*, and *in their rage* and *wilfulness* they *digg'd* (n) *down a Wall, viz.* of *Shechem's house* (where their Sister was kept) to rescue her out of their hands. He pronounces *their anger to be detestable*, which was so *cruel* and *violent*, and which had like to have been the Ruine of *him* and *his.* Then speaking in the *Person of God* (as *Prophets* used sometimes to do) He says, *He will divide them in* Jacob, *and scatter them in* Israel. And accordingly it happened. For *Simeon* was not planted apart by himself as the *other Tribes* were, but *his Tribe* had their Inheritance intermixed (o) with that of *Judah*, *Josh.* 19. 1. And the Tribe of *Levi* was dispersed among all the Tribes of *Israel.*

(l) Q. d. *Ex animo detestor hoc scelus nec ullum assensum lingua præbuit.*

(m) The Author of the *Apocryphal Book of Judith* highly extols this Fact, which shews that he wrote not by Inspiration of *that Spirit of God* that the *Patriarch Jacob* was acted by, when he utter'd this Prophesie.

(n) We read not of this before *Ch.* 34. yet it seems *by this passage*, it was *then* done, *vers.* 6. *They slew a man*, that is, *many men.* The *Hebrews* do frequently use an *Enallage* of a *singular* for a *plural* number. *Jun. & Trem. Sic reddunt*, pro viâ suâ occiderunt viros & pro arbitrio suo avulserunt, vel diripuerunt boves. Ita *eos arguit* Parens, q. d. *crudeles essent & avidi raptores.*

(o) Yet out of their *Lot*, in several places here and there, these *Simonites* had certain Cities and Villages, *Josh.* 19. 9. And afterwards upon their multiplying, they were forced to seek further for new Habitations in Mount *Seir*, and Mount *Gedor*, driving out the *Amalekites*, 1 Chron. 4. 39. and so they were scattered in their Habitations.

3ly, He comes to *Judah.* He tells him as his *Name* signified *Praise*, [*Ch.* 29. 35.] so *his Tribe* should be renowned and praised, and should be *famous* and *eminent* among the rest, not only in regard of *external Power* and *Government*, but much more because *out of him the Messias* should come, [Heb. 7. 14. *For it is evident that our Lord sprang out of* Judah.] He tells him, *His hand shall be in the Neck of his Enemies*, that is, *He should Conquer and subdue them.* This Prophesie *of the prevailing power of* Judah was fulfilled, when *that Tribe* became the *Leader*, [*Numb.* 10. 14. & 7. 11, 12. *Judg.* 1. 2. & 20. 18.] As also in those *Worthies* of this Tribe, *Othniel*, Jud. 3. 9, 10. *David*, 2 Sam. 8. 1. *Solomon*, 1 Chron. 22. 9. But more eminently *in Christ*, who hath vanquished *all the Powers of Darkness.* He goes on, *Thy Fathers Children shall bow down before thee*, whereby he intimates, *that his Posterity shall be advanced to the Soveraignty*, and *to a Regal Power*, to which all the *Israelites* should submit. Yet this was more fully to be accomplished in the *Spiritual Kingdom of Christ*, to whom *every knee shall bow*, Phil. 2. 10. He further adds, *Judah* is a *Lions Whelp*; whereby he intimates *the mighty strength and courage of this Tribe*, and *how terrible they should be to their Enemies*, and *how great* and *glorious their Conquests.* He further adds, *For the Prey, my Son, thou art gone up.* (p) that is, *having taken the Prey, thou shalt go up to thy Habitation* in a triumphant manner. *He stooped down, he couched.* Here He *varies the person* as the *Prophetick Spirit moved him*, sometime speaking *as to his Son*, and sometimes *of him.* And as a *Lion* is the *King of Beasts*, and flies upon other Beasts, and tears them in pieces, and returning from his Prey, *coucheth down*, and lieth at rest, and none dare *disquiet* him, or offer to *rouze him*, and take his Prey from him; so should *Judah's Kings* Conquer, and *subdue* their Enemies, and then returning *with Victory* should *quietly* and *peaceably* (q) enjoy their Spoils and Conquests. See *Numb.* 23. 24. But *this* is more especially verified *in Christ*, the *Lion of the Tribe of* Judah; *Rev.* 5. 5. He further declares, That *the Scepter shall not depart from* Judah, that is, from the *Nation* and *Kingdom* of the *Jews* (so denominated from *Judah*) (r) which became a *Kingdom apart by it self*, after the ten Tribes were separated from them; and although there were some of the Tribe of *Levi* and of *Benjamin* mix'd among them, and incorporated into them, yet the people were called by the name of *Judah*, [*the Kingdom and Commonwealth of* Judah] and there was a *Government* still in *Judah*, whereas *the ten Tribes*, after they were carried away Captive into *Assyria*, did never return to be a Kingdom again, but *those of Judah*, after 70 *years* Captivity, did *return* into their own Land, and

(p) *Leones postquam in planiciem prædati sunt, Saturi ad montes redeunt. Teste* Xenoph. *de* Venatione.

(q) So it was in *Solomon's* days, after *David's* Victories, 1 *King.* 4. 25.

(r) After the *Royal Dignity* was once settled in *this Tribe, viz.* in *David*, 1 *Chron.* 5. 2. there were no more Kings of that Tribe after *Jeconiah* and *Zedekiah*, Jer. 22. 30. After their return from Captivity, *the Principality* was in *Zerubbabel*, and likely in others of *the Tribe* of *Judah* for *a time.* But some while after the *Maccabees* of the Tribe of *Levi* got the *Rule*, and continued therein by the *choice* and *consent of the people of Judah*, till a little before the *Birth of Christ*, when *Herod* an *Idumæan* was made *King* by the *Romans.*

became a Kingdom and Commonwealth (though not so glorious (*s*) as before) and did live under the Government of *their own Laws*, and *Command* of their *own Rulers*. He further adds, *That there should not cease to be a Lawgiver between* Judah's *feet*, [see *Deut.* 28, 57.] that is, *of the Seed and Progeny of some belonging to that Kingdom* till *Shilo come*; that is, the *Prosperer* and *Prince of Peace*, the *promised Messiah* to whom, not only the *believing Jews*, but the *Gentiles* also shall *come in* as to *their King*, and *submit* themselves to his *Scepter*. *Jacob* further prophesieth of the wonderful *fruitfulness* of *Judah*'s *lot* in the Land of *Canaan*, (which was the *best* and *largest* that fell to day of the Tribes) *viz.* that *it should abound with Vines* and *rich Pastures*, and that they should have such *stout* and *well-grown Vines*, that *an Ass* might be tied to them as *to other Trees*, and that they should have *such plenty of Wine*, that they might even *wash their Garments in the juice of the Grape*. Therefore He adds, *Judah*'s *Eyes shall be red with Wine, and his Teeth white with Milk*; whereby he signifies the *fruitfulness* of their *Vineyards*, and *richness of their Pastures*, insomuch that *Wine* and *Milk* should (in a manner) be as plentiful and common among them even as *Water*.

(*s*) The *Jewish Scepter* was much weakened by *Pompey*, much shaken by *Herod*'s *Intrusion*, but finally *broken* and *abolished* at the *destruction* of *Jerusalem*, after which they had no *force* nor *face* of a *Commonwealth*. Therefore it is evident *against the Jews* that *the Messiah* is come.

4ly, He comes to *Zebulun*, whom though younger than *Issachar*, * yet he blesses before him, [so doth also *Moses*, *Deut.* 33. 18.]. And his *lot* fell to him in the Land of *Canaan* before *Issachar*'s, *Josh.* 19. from 10. to 17. He pronounces of *Zebulun* that *he shall dwell at the haven of the Sea, and he shall be for a Haven of Ships*; that is, *his Habitation shall be at the Sea-coast*; His *Border* shall be *the Ocean* West-ward, and the *Sea* of *Galilee* East-ward, and *he shall rejoyce in his going out* or *trading*, *Deut.* 33. 18. And *his Border shall be unto Sidon*, that is, not *to the City*, but *Country* of the *Sidonians*. For the Land of the *Sidonians* or *Phœnicians* extended to *Accho* or *Ptolemais*, (*t*) a City thereof, on which the *North bound* of *Zebulun* did confine.

* Gen. 30. 18, 20.

(*t*) *Bochart. Georg. Sacr.* p. 342.

5ly, He comes to *Issachar*, and *fore-sheweth* how different the *disposition of his Tribe* should be from that of *Zebulun*. For whereas *Zebulun* should be altogether for *Trading* and *Traffiqueing abroad*, *these* of *Issachar* should be wholly for a *quiet life*, and *Country employments* at home. *Issachar* (says he) *is a strong Ass*, (*u*) *couching down between two Burdens*, by which allusion of a *strong*, *lazy*, and *ease-loving-Ass*, he foretelleth that the *Prosperity* of *Issachar* should be *strong* indeed *as to the bodily labour of Husbandry*; and by reason of the *goodness* and *fertility* of their Soil, should love *Husbandry*, *ease*, and *a quiet life*, and should rather submit to any Taxes or Tribute that should be laid upon them, either from the Kingdom of *Phœnicia* (*x*) or *Samaria*, (upon both which they confin'd) than be driven from that *quiet* which at home they did enjoy. See *Judges* 5. 16.

(*u*) Yet some of *Issachar* were of a more noble and heroick Spirit, see *Judg.* 5. 15. 1 *Chron.* 12. 32. when *Thola* of *Issachar* judged *Israel* they had rest, *Judg.* 10.

6ly, He comes to *Dan*, eldest Son of *Bilhah*, *Rachel*'s Hand-Maid, and *alluding to his Name*, pronounceth *this blessing* upon him. *Dan shall judge his people as one of the Tribes of* Israel, as if he should have said, though he was *the Son of an Hand-Maid*, yet his *Posterity* should be *one* of the Tribes of *Israel*, and enjoy all the *Privileges* of *a Tribe*, as well as the *Posterity* of his *free-born Sons*, of whom he had before spoken. And as other Tribes had their *Heads* and *Elders*, (*y*) to *judge* and *decide Causes* among them, so should *They*, [*Numb.* 1. 4, 16.] Further he declares, That *Dan* shall be a *Serpent in the way that biteth the Horses, so that his Rider shall fall backward*; that is, shall prevail more by *cunning* than *force*. Thus we find that *Sampson* (who was of *this Tribe*) used *craft* as well as *strength*, *Judges ch.* 15. *&* 16. So did this Tribe also deal with *Laish*, *Judges* 18. 27. So that 'tis a Prophesie of this Tribe, That what they wanted in strength they should make up in *subtilty* and *sudden surprisal*. (*z*) Then *Jacob foreseeing* by the *Spirit of Prophesie* the great *dangers* that *his Posterity*, and *this Tribe in particular* would be exposed to, both in regard of *their Inheritance*, [*Judges* 1. 34. *Josh.* 19. 47.] as also *the true Religion* and *pure Worship of God*, (which they would soon forsake and turn to Idolatry, *Judges* 18. 17.) He breaks out into this *pious Ejaculation*, (*a*) *O Lord, I earnestly pray for, and humbly expect thy gracious Deliverance of them out of all their Dangers.*

(*x*) *Inter duo onera*, i. e. *hinc regnum* Phœniciæ *illinc* Samariæ. *Light. foot. Solebant geminas sarcinas vel clitellas asinis imponere ad ferenda utrinq; onera.* Glas.

(*y*) *Dan* being the eldest of the Sons of the Hand-Maids, by expressing that he should enjoy *this Priviledge*, the *like* is implyed concerning the rest.

(*z*) *Moses* compares him to a *Lions whelp*, Deut. 33. 22. possibly for the *suddenness* of his leap, when he sees the advantage of his Prey. *Dan* is omitted in the *sealing* of the Tribes, *Apoc.* 7. So is *Simeon* omitted in *Moses*'s Benediction, *Deut.* 33. Likely *Simeon* for his cruelty against the *Shechemites*, and *Dan* for his notorious Idolatry, *Judg.* 18. 19. 1 *King.* 12. 29. (*a*) *Lumen* Propheticum *est Lumen* raptum.

7ly, He

7ly, He comes to *God*, his eldest Son by *Zilpah*, of whom he Prophesies, That *a Troop shall overcome him, but he shall overcome at last*; where alluding to his *Name* (which signifies *a Troop*, see *Gen.* 30. 11.) he intimates, he shall be subject to the *Incursions* of bordering Enemies. And so indeed he was, his *lot* falling beyond *Jordan Eastward*, [see *Judg.* 10. 7, 8. *Jer.* 49. 1.] He was sorely annoy'd with the *Ammonites*, *Moabites*, and Others who did *by Troops* make *Inroads* upon him. But at length he foretells that the *Gadites* should gather their Forces together and *overcome their Enemies*, and drive them out of their Country, and then should peaceably enjoy their Possessions. See *Deut.* 33. 20. 1 *Chron.* 5. from 18. to 23. 1 *Chron.* 12. 8.

8ly, He comes to speak of *Asher*, his youngest Son by *Zilpah*, (who carried *blessedness* in his Name) of whom he Prophesies, That out of the *excellent portion* allotted to him, he should have plenty of *Corn*, and of *Wheat* especially. So that *His Bread should be fat*, (*fat* signifying the best of any thing, *Gen.* 4. 4.) *and his lot should yield Royal Dainties*; namely, *excellent Oil*, [Deut. 33. 24, 25. *Josh.* 19. 24, 25.] and *other rare and delicious Fruits*. Such as may grace any King's Table, and please his Palat.

9ly, He comes to *Naphtali*, second Son of *Bilhah*, of whom he Prophesies, That *Naphtali is as an Hind let loose*. Wherein he foretelleth how this Tribe should be blessed with *liberty* and *plenty*, and *live in choice Pastures*; as also that they should be *active* and *nimble* in dealing with their Enemies, and *light-footed* to pursue them, and escape danger, [*Psal.* 18. 33. *Judg.* 4. 10, 15, 16.] He further adds, *He giveth goodly words*, Whereby he intimates, That *this Tribe* should be *fair-spoken*, *courteous*, *and of friendly behaviour*, and therefore greatly beloved, *Deut.* 33. 23.

10ly, He comes to *Joseph*, Of whom he says, *He shall be like a fruitful Stock or Stem of a Vine placed by a Fountain, whose Branches shall run upon the Wall, and so have benefit of the reflection of the Suns heat*; by *all which* he intimates how *fruitful* he should be, and of him should come *two Tribes*, viz. *Ephraim* and *Manasseh*, which multiplied and increased exceedingly. He goes on, *The Archers have sorely grieved him, and shot at him, and hated him*, that is, *many* have bent themselves against him (as an *Archer* doth his bow to shoot at a *mark*) *viz.* His *Brethren* that sold him, his *Mistriss* that accused him, his *Master* that imprison'd him, and possibly *some of the Courtiers of Pharaoh* that did strive to do him *ill Offices*. But *his Bow abode in strength*, that is, his *Innocence*, *Patience*, *Faith*, *Chastity* remained *inviolable*, and his *Power* and *Prosperity* remained *intire* through *the help of the mighty God of Jacob*. And from *thence* it was, namely, *from the Power* and *Providence of God* that *Joseph* became a *Shepherd* to *Israel*, to *feed* and *nourish* them in a time of Famine, and a *Stone to Israel*; that is, a *Rock of Refuge* for them to fly unto in that their great Distress. And *from this God*, even the God of his Father, He tells him, *He shall be blessed with the blessings of Heaven from above*; that is, with *Rain* and *Dew* to make his Land fruitful; and *with the blessings of the Deep*, * that is, with *Springs of Water* out of the Rock, and *with the blessings of the Breast and of the Womb*; that is, with *many* and *well nursed Children*, *ten thousands* of *Ephraim*, and *thousands* of *Manasseh*, *Deut.* 33. 17. Lastly, he tells *Joseph*, That *the blessings* with which *He*, *his Father* blessed *him*, and *his Brethren*, did *surpass the blessings* wherewith *his Progenitors Abraham* and *Isaac* were *blessed*; namely, because they should be sooner accomplished and fulfilled. It should not now be long ere the *Promises* made to *Abraham*, *Isaac* and *Jacob*, concerning the *multiplying of their Seed as the Stars of Heaven*, should be made good. He further intimates, That *the blessings on Joseph* should be *eminent* and *excellent*, in that *the portion* of Land in *Canaan by lot* fall to *Ephraim* and *Manasseh* (his two Sons) should be a *blessed portion*. His *blessing* should extend to the *desirable Fruits of the lasting hills*; (*b*) that is, as his portion should abound with *all other desirables*, so particularly *with the chief things of* the *ancient Mountains*, and *the precious things of the lasting hills*; As *Moses* afterwards prophesied to the same purpose, *Deut.* 33. 13, 15. All these blessings (He tells them) shall *fall on the head of* Joseph, even on the head *of him whom the Lord hath separated, and set apart from the rest of his Brethren*, advancing him to a high and singular degree of honour above them.

* Deut. 33. 13.

(*b*) Verf. 26. עד תאות *ad desiderium*, i. e. *ad desiderabiles fructus collium.*

Lastly, He comes to *Benjamin*, of whom he Prophesies, That *He shall raven as a Wolf, in the Morning he shall devour the Prey, and at Night shall divide the Spoil*; that

that is, *this Tribe ſhall be like a ravening Wolf*, which goeth forth uſually *Mornings* and *Evenings* to ſeek his Prey. Whereby he intimates they ſhould *be a very ſtrong, couragious, and warlike people*, and that they ſhould with *admirable celerity* vanquiſh and deſtroy their Enemies, and return from the battel *laden with Spoils*. Which warlike diſpoſition appear'd afterwards in the *bloody battels* they fought, ſee *Judg.* 20. 15, 16, 17. & *Sam.* 11. 11.

Theſe are the *Heads* from whom deſcended the *twelve* Tribes of *Iſrael*. Indeed there were *thirteen* in all, counting *Ephraim* and *Manaſſeh* inſtead of *Joſeph*; but the *Levites* had no ſhare among them, becauſe *the Lord was their Portion*, Deut. 10. 9. And this is *that* which their Father ſpake unto them, and foretold what *ſeveral bleſſings* God had allotted for them. Which *prophetical Bleſſings* were to have their accompliſhment not ſo much in *the perſons* of *Jacob*'s Sons, as in their *Poſterity*. Indeed what he ſaid to *Reuben*, *Simeon* and *Levi* might ſeem rather a *Curſe* than a *Bleſſing*, but the greateſt part of his Speech contained *bleſſings*, and the *denomination* is to be taken from the *greater* and the *better* part. And *Jacob*'s *ſevere reprehenſion* of *theſe three* might alſo be a *great bleſſing to them*, by bringing them to *Repentance*. Certain it is, that he comprehends them within the number of the *Tribes*, and ſo within the *Covenant of God*, and gives them a *right* to *Canaan*, the *Type of Heaven*. And 'tis like He diſmiſſed them all with a *general Benediction*, praying for them. Then he told them the *time* was now come when he muſt be *gathered to his People*; that is, *to the Souls of and ſociety of* the *Juſt*, ſuch as *he* was. And as for his *Body*, he enjoyns them to bury it in the Land of *Canaan*; namely, in the Field of *Ephron* the *Hittite*, in *the Cave of Macpelah*, (ſee *Ch.* 23. 16.) where *Abraham* and *Sarah*, *Iſaac* and *Rebecca* were buried, and where *he* had buried *Leah*. And when he had made an end of commanding his Sons, He *gathered up his Feet into the Bed*, and *quietly gave up the Ghoſt*.

Gen. 49. whole Chapter.

SECT. XLVIII.

JAcob thus expiring, *Joſeph* fell upon his *face* and *wept* upon him, and *kiſſed* him, and doubtleſs *cloſed his eyes*, according as God had promiſed unto *Jacob*, Gen. 46. 4. Then he commanded the *Phyſitians* to *Embalm* him, his *Body* being to be *kept long*, and to be *carried far*. And accordingly *forty days* were ſpent in the *embalming* (c) of him (according to the *cuſtom of the Country*) that thoſe *fragrant Herbs*, *Drugs*, *Spices* and *Ointments* they uſed therein might the better *diffuſe* themſelves, and *penetrate* into all the parts of the Body. And the *Egyptians* mourned for him 70 *days*; (d) that is, after 40 days had been ſpent in *embalming* him, not only *Joſeph* and *his Brethren*, but the *Court* and *chief men of Egypt* did mourn for him 30 *days* more before he was carried to be buried. Then *Joſeph* not being willing (as 'tis probable) to ſhew himſelf *publickly* in thoſe days of his *mourning*, or becauſe it was not the *manner* or *cuſtom* for *Mourners* to come into the preſence of the King, [ſee *Eſther* 4. 2.] deſired ſome of the *Courtiers* to procure the King's *Leave* and *Conſent* that he might go into *Canaan* to bury his Father *there*. For *his Father* had long ſince (even before he came into *Egypt*) digged (e) a *Grave* for *himſelf* in *that place* where his *Anceſtors* were buried, and made him *ſwear* that he would bury him there, ſee *Ch.* 47. 29. *Pharaoh* very readily conſented to it. Hereupon *Joſeph*, attended with a *great many of* Pharaoh's *Courtiers* and *Officers of State* (whom by his *Prudence* and *ſweet Diſpoſition* he had *obliged*) and with *all his own Brethren*, and *his Fathers Family* went up with *many Chariots*, *and Horſemen*, and *a great Train* into *Canaan* to bury his *Father*. But the *Hebrews* left their *Children*, *Flocks* and *Herds* behind them, as a *pawn* that they intended to return. When they came to the Valley of *Arad* in *Canaan*, not far from *Hebron* or *Macpelah* (which was beyond *Jordan*, if we conſider where *Moſes* was * when he wrote this Hiſtory, [ſee *Deut.* 1. 1. & 3. 25.] *Joſeph* choſe this place as *moſt convenient* to perform the *Funeral Solemnities* for his Father, and there *He* and *his Company* made a *ſore* and *great Lamentation* for *ſeven days* together. When the *Inhabitants* of the Land ſaw *this*, they ſaid, *This is indeed a grievous mourning to the*

(c) This *embalming* was either by putting *fragrant Herbs* and *odoriferous Spices* into the dead Body, and anointing it *within* and *without* with Ointments made of the ſame, or by putting *Spices upon them* and about them, ſee *Mark* 14. 8.

(d) The *Hebrews* time of mourning was 30 days, *Numb.* 20. 29. *Deut.* 21. 13. & 34. 8.

(e) So ſpacious was the place, that they might dig themſelves ſeveral *Repoſitories* or *cells* for their dead bodies.

* Being then in the Plains of *Moab*.

the Egyptians, and in memory thereof *that place* was called *Abel mizraim*. (f) Then *Joſeph* and *his Brethren* honourably buried their Father in the *Cave of Macpelah*, which *Abraham* bought (*with the Field* belonging to it) for a *Burying-place*, of *Ephron* the *Hittite*, *Ch.* 23. 16. The *Funeral Solemnity* being over, *Joſeph* with his *great Train* returned into *Egypt* again. His *Brethren* ſeeing their *Father* was *dead*, began to fear (ſo unquiet is a *guilty Conſcience*) that *Joſeph* would now deal with them, according to their *Deſerts*, for the evil uſage he had formerly received from them. Hereupon they ſend a Meſſage to him to intreat (as it ſeems) that they might be admitted into his preſence. Which being granted, they acquaint him that it was their *Fathers* Command, before he died, that they ſhould humbly *beg his pardon and forgiveneſs of them*, and accordingly *they did earneſtly beg it at his hands*, and they hoped he would not *deny* it them, ſeeing *they were his Brethren*, and ſerved the *ſame God* that He did, (namely, the *God of his Father*,) and were *truly penitent* for their former hainous Tranſgreſſion againſt Him. Then *falling down at his Feet*, they told him, *They were his Servants*. *Joſeph* could not forbear *weeping* at this their behaviour towards him, and pittying their *Perplexity*, and being grieved that they ſhould in the leaſt doubt of his *kindneſs* towards them; He told them, It was true, *He was in great Power there*, yet *he was under God*, (g) under His *All-ſeeing-Eye*, and bound to give an account of *his actions unto Him*, who had forbiden him *all Revenge*, and had wonderfully *raiſed him up*, not only that he might do good to the *Egyptians*, but eſpecially to *them* that were *his own Fleſh and Blood*. And he had no cauſe to be *offended* at what they had. For whatever *their intent* was, God meant it *for good* both to *him* and *them*. And therefore bad them be of good courage, and not at all to *fear* any hurt from him: For he would be ſo far from *hurting them*, that he would *nouriſh them* and *their Children*. And accordingly He did ſo for 54 *years* after his Fathers death. All which time, even *unto his own death*, he continued his kindneſs to them, and continued in his *Authority* and *Government*, and ſaw his Son *Ephraim*'s Children to the *third Generation*; (h) and the Children of *Machir* the Son of *Manaſſeh* (his other Son) were alſo brought up *upon his Knees*; that is, he took pleaſure in their Infancy to let them *ſit upon his Knees*, and to dandle them, ſee *Ch.* 30. 3. *Joſeph* having now arrived at the age of an 110, and having Governed *Egypt* under *ſeveral Kings* 80 *years*, and finding his death approaching, he told his *Brethren*, That God would ſurely *viſit them in mercy*, and would bring them out of *that Land* into *Canaan*, which he had promiſed to *Abraham*, *Iſaac* and *Jacob*, that He would give it them. And therefore to teſtifie his *Own*, and confirm *their Faith* concerning the Promiſes of *Canaan* (which was a *Type of Heaven*) he commanded that *his body* ſhould *be kept* and *carried into Canaan*, when God brought them *out of Egypt*, and carried them thither, ſee *Heb.* 11. 20. He took alſo an Oath of them to perform it, which *Oath* as 'tis like was *Recorded*, and tranſmitted to *ſucceeding Generations*, that *they* in whoſe time *that Deliverance* ſhould be brought to paſs ſhould perform it. And accordingly *his Body was embalmed* and kept in a *Cheſt* until the time it might be *carried into the Land of Canaan*, and was afterwards carried *thither* and *buried at Shechem*, [ſee *Joſh.* 24. 32.] *Jacob*'s *Purchaſe*, and *Joſeph*'s *Inheritance*. And there alſo (as 'tis probable) the Bodies of the *other Patriarchs* *Jacob*'s *Sons* and *Joſeph*'s *Brethren* were buried, [ſee *Acts* 7. 16.] their Bodies being carried up into *Canaan* with His.

(f) Which ſignifies *the mourning of the Egyptians*.

(g) *Maſius* ſic reddit v. 19. *Annon ſub Deo ſum.*

(h) To wit, *Shutelah* and *Tachon* the Sons of his Son *Ephraim*, and *Haden* the Son of *Shutelah*, *Numb.* 26. 36. And *Machir* the Son of *Manaſſeh*, and *Gilead*, *Manaſſeh*'s *Grandchild*. From whence it is that the *Greek Expoſitors* ſpeaking of the Families of *Jacob* and *Joſeph*, which were ſaid to conſiſt of 70 *Souls*, *Gen.* 46. 27. *Deut.* 10. 22. have added thereunto *theſe five* that were born to *Joſeph* in *Egypt*, 1 *Chron.* 7. 14. which reckoning *Luke* follows, *Acts* 7. 14. reckoning them in all 75 *Perſons*.

Thus died *Joſeph* in (i) the 2369*th* Year of the World, 16 years before the Death of *Levi*, 60 years before the *Birth of Moſes*, 140 *years* before the *Iſraelites* coming out of *Egypt*. As may be gathered from *Gen.* 15. 13. & *Exod.* 12. 41.

Ch. 50. whole Chapter.

(i) *Euſebius* in his *Chronicle* hath this paſſage concerning *Joſeph*. *Joſeph* (ſays he) was made Governour of *Egypt* in the 30*th year* of his age, when his *Father Jacob* was 122 years old; which Government he held 80 *years*. After whoſe deceaſe the *Hebrews* were held in Bondage by the *Egyptians* 144 *years*. So that the whole time which the *Hebrews* ſpent in *Egypt* was 215 *years*, reckoned from the time that *Jacob* and his Sons went down into *Egypt*.

SECT.

SECT. XLIX.

With the Life of *Joſeph* endeth the *Firſt Book* of *Moſes*'s Hiſtory called *Geneſis*, which containeth a *ſpace* of *Two thouſand three hundred ſixty nine years* from the *Creation* of the World. The next to it in order of time is the Book of *Job*, as Learned Men conceive.' Tis likely that *Job* lived when the *Iſraelites were in* Egypt, and that he lived in the *Land of Uz* in *Idumea*, or *Arabia* bordering upon it. [See *Lam.* 4. 21.] Where he had ſuch bad Neighbours, the *Chaldeans* on the one ſide, and *Sabeans* on the other. The *Book of Job* is undoubtedly a *true Hiſtory*, and accompanied fully with all the *Circumſtances* requiſite to a *true Hiſtory* from *firſt* to *laſt*, and *atteſted ſo to be* by the *Prophet Ezekiel*, Chap. 14. 14. *Though theſe three men*, Noah, Daniel, *and* Job *were in it, they ſhould deliver but their own Souls by their Righteouſneſs ſaith the* LORD. And by the *Apoſtle James*, Ch. 5. 11. *Behold we count them happy which endure. Ye have heard of the patience of* Job, *and have ſeen the end of the Lord: that the Lord is very pitiful, and of tender mercy.* This Book is written, in the judgment of the *Learned*, in *Proſe* to *verſ.* 3. of *Chap.* 3. And in *Verſe* from thence to *Chap.* 42. *verſ.* 6. and then it concludes in *Proſe*. The *Penman* of it ſeemeth to be *Elihu*, one of the *Speakers* in it, as may be gathered from *Chap.* 32. *verſ.* 15. *They were amazed, they anſwered no more, they left off ſpeaking.* Verſ. 16. *When I had waited (for they ſpake not, but ſtood ſtill, and anſwered no more.)* Verſ. 17. *I ſaid I will anſwer alſo my part, I alſo will ſhew mine Opinion.* So that he ſeemeth here to ſpeak of *himſelf* as the *Writer of this Hiſtory.*

Job was the Son of *Nahor*, *Abraham*'s *Brother*, deſcended from him by his Son *Huz*, Gen. 22. 21. *Huz his Firſt-born*, and *Buz his Brother*, &c. *Three of his Friends* moſt likely were of the Poſterity of *Abraham*, viz. *Eliphaz* and *Zophar* of the Poſterity of *Eſau*, [Gen. 36. 10. *Theſe are the Names of* Eſau's *Sons*, Eliphaz *the Son* Adah, *the wife of* Eſau.] *Bildad* of *Abraham*'s Race by *Keturah*. And *Elihu* the *fourth* of the Race of *Nahor*, *Abraham*'s Brother. The Book conſiſts of *theſe general Parts:*

1. A Deſcription of *Job*'s *Uprightneſs*. He was an *upright man, fearing God, and eſchewing evil.*

Verſ. 3. *Orientalium*, i. e. *in genere, neglecto* Judææ *ſitu ad quam erat hæc auſtrina Regio.*

2. Of his *Proſperity.*
   1. He had a numerous Iſſue, *ſeven Sons*, and *three Daughters.*
   2. For Eſtate He was the *greateſt man in the Eaſt*, having 7000 Sheep, 3000 Camels, 500 Yokes of Oxen, 500 She-Aſſes.
   3. He had a *great many Servants.*
   4. There was great *Unity* and *Love* among his Children, they feaſting one another in their Courſes. To which may be added *Job*'s *Piety*, and *paternal Care* in offering Sacrifices for them.

3. Of *his wonderful Afflictions*; Satan obtained a Commiſſion to have Power over his *Poſſeſſions*, over his *Children*, and over his *own Perſon* (yet ſo as not to take away his life) and his *own Wife* mocked at him. Hereupon He curſes the *day of his Birth*, and wiſhes he had died *before* or *immediately after* his coming into the World, *Ch.* 1. & 2. to the 11 *verſ.* and *Ch.* 3.

4. Of his *four Friends coming to him* to viſit him in this his ſad Condition. Whereof *the three firſt*, viz. *Eliphaz*, *Bildad* and *Zophar argue* and *debate* the matter with him; and pretend to maintain *that he that was ſo extraordinarily, and extremely afflicted by God as* Job *was*, muſt needs either be *a great and open Sinner, or a Cloſe Hypocrite*, from *verſ.* 11. of *Ch.* 2. to the end.

Eliphaz begins, and is the *firſt Opponent* in this *Diſputation*, whoſe Argument is contained in the 4*th* and 5*th Ch.*

Job's Anſwer to him is contained in the 6*th* and 7*th Ch.*

Bildad

Bildad is the *ſecond Opponent*. His Diſcourſe is contained in the 8*th Ch.* And it is mainly a *Confutation* of *Job*'s Reply to *Eliphaz*.

Job's Anſwer to him is ſet down in the 9*th* and 10*th Ch.* In which, like an *ingenuous Diſputant*, he *grants* that which is *true* in *Bildad*'s Argument, and *denies* what is *falſe*.

Zophar is the *third Opponent*, whoſe Diſcourſe and Argument is contained in *Ch.* 11.

Job's Anſwer to him is ſet down, *Ch.* 22, 13, 14. and it is framed not only as an Anſwer to *Zophar*'s Argument, but alſo to what *Eliphaz* and *Bildad* had alledged before; and he concludes with an humble Supplication to God for a mitigation of his Afflictions.

Eliphaz ſpeaks again, and rejoyns, *Ch.* 15.

Job Replies to him, *Ch.* 16, & 17.

Bildad alſo Rejoyns, *Ch.* 18.

Job Anſwers him, *Ch.* 19.

Zophar Rejoyns alſo, *Ch.* 20.

Job Anſwers him, *Ch.* 21.

Eliphaz undertakes him a *third time*, *Ch.* 22.

Job's Anſwer to him is couched in *Ch.* 23, & 24.

Bildad alſo undertakes him a *third time*, *Ch.* 25.

Job Anſwers him, *Ch.* 26. and that puts an end to the *Diſputation*, which *Job* cloſes with two Speeches:

The *firſt* is contained in the 27*th* & 28*th Ch.* wherein he *profeſſeth his Integrity*, and his *Reſolution* to hold it to the end.
The *ſecond* is contained in the 29, 30, 31 *Ch.* wherein he ſpeaks of his *former great Happineſs*, and laments his preſent *miſerable Condition*, both in reſpect of *outward* and *inward Temptations*; and *aſſerts* the *Uprightneſs* and *Inoffenſiveneſs* of his Carriage.

The *Diſputation* being ended, *Elihu* who takes upon him to be as it were *Moderator*, begins to ſpeak, and he makes *four diſtinct Speeches:*

The *firſt* is contained in *Ch.* 32, & 33. In the cloſe of which he gives *Job* leave to *make his Defence*, who not Replying, he proceeds to
His *ſecond Speech*, contained in *Ch.* 34.
His *third* is ſet down in *Ch.* 35.
His *fourth* in *Ch.* 36, & 37.

Then the *Almighty* Himſelf ſpake out of the *Whirlewind*, and gave the *final* and *deciſive Sentence* between *Job* and his Friends.

And firſt the Lord Reproves the *Ignorance of Job*, and ſhews him how unfit he was to contend with his Maker, *Ch.* 38. *&* 39.

Job hereupon humbly *abaſes himſelf* before the Lord, and yields the Cauſe, and promiſes Silence, and not to Complain any more, *Ch.* 40. *v.* 3, 4, 5.

Then the Lord Reproves *Job* for not being brought to a *full acknowledgment* of the Exact Juſtice of his *Creator*, and his own *Sinfulneſs*. The Lord alſo *manifeſts* and *declares* his *own Power*, and *Job*'s *Weakneſs*, Commanding *Job*, by way of *Irony*, to do *that* which none but *God* can do.

Then he Exemplifies his own *infinite Power*, in his having *created* at firſt, and ſtill having *the Government* over thoſe two *vaſt Creatures*, *viz.* *Behemoth* and *Leviathan*, from *verſ.* 6. of *Ch.* 40. to the end of 41.

5ly, The *Concluſion of the Hiſtory*, which is contained in *Ch.* 42. where *Job* confeſſeth himſelf *Guilty*, and *humbles himſelf before the Lord*, *repenting in Duſt* and *Aſhes*. God then Reproves *his Friends* for not ſpeaking of him *the things that were right*. He Charges them to offer *Burnt-Offerings for themſelves*, and to get *Job* to *Intercede* for them; for *him he would accept*.

Job is now delivered from his Affliction, and bleſſed with *double as much Eſtate* as he had before, and *in time* with as *many Children* as He had before, *viz.* with *ſeven Sons* and *three Daughters*. His *Friends* and *near Relations* viſit him, and preſent him with Gifts. The years of his life are doubled. For he lived an 140 *years* after his trouble, and ſo was 70 years old when *his troubles began*, and died 210 years old, the *longeſt liver* born ſince *Terah*.

SECT. L.

Anno Mundi 2385. ABout this time died *Levi* in *Egypt*, aged 137, *Exod.* 6. 16. being *Grandfather* by the *Mothers* ſide to *Moſes* and *Aaron*, and *great Grandfather* by the Fathers. For when he had begotten *Kohath* in *Canaan*, and a *Daughter* called *Jochebed* in *Egypt*, *Amram* the Son of *Kohath* took to wife *Jochebed* the Daughter of *Levi* his own *Aunt* (doing therein *that* which was *then cuſtomary*, though afterwards it was expreſly forbidden, *Lev.* 18. 12. *&* 20. 19.) and by Her He had *Miriam*, *Aaron*, and *Moſes*; and having attained to the age of 137. (the juſt age of His Grandfather *Levi*) He died a little before the Departure of the *Iſraelites* out of *Egypt*. See *Exod.* 6. 18, 20.

SECT. LI.

THe Children of *Iſrael* being, now by the eſpecial bleſſing of God, increaſed in *Egypt* from 70 *Souls* to (*k*) a *vaſt multitude*, after the death of *Joſeph* and the *twelve Patriarchs*, by degrees fall into great Enormities and Abominations. As 1. Many of them began to be *Corrupt* in their Religion, and committed *Idolatry* with the *Idols of Egypt*, as is intimated, *Joſh.* 24. 14. *Put away the Gods which your Fathers ſerved on the other ſide of the Flood, and in* Egypt, *and ſerve you the Lord.* See alſo *Ezek.* 20. 8. 2. Some of them joyned in Marriage with the *Egyptians*, as may appear from *Lev.* 24. 10. *And the Son of an* Iſraelitiſh *woman, whoſe Father was an Egyptian.* For *theſe* and *their other great Sins* and *Tranſgreſſions*, the Lord now caſteth them into a *Furnace of Afflictions*, partly to puniſh them for their Sins, and partly to keep them from ſetting their hearts on *Egypt*, and to make them long after *Canaan* the promiſed Land. And accordingly now there aroſe a *new King* in *Egypt* (who knew nor *Joſeph*, nor the Services he had done for that Crown) who fearing the *number* and *ſtrength of the Iſraelites*, did reſolve to keep them under. Wherefore calling together his *Senators* and *Counſellors of State*, He Repreſents to them the vaſt increaſe

(*k*) At *Gen.* 46. 25, —— *Numerantur ſolum* ſexaginta ſex, *Reſp.* Tot deſcenderunt cum *Jacobo. At in Egypto* 70. *Adde enim* duos Joſephi filios *in Egypto natos*, *&* ipſum Joſephum *&* patrem Jacobum *ſicq; ſunt* 70.

increaſe of the *Iſraelites*, and their ſwarming in the Land, and then ſpeaking *vehemently* and *overlaſhing* (as men in paſſion uſe to do) he tells them, *They* were *more* and *mightier* than themſelves, at leaſt (he intimates) it would be ſo quickly, if ſome courſe were not ſpeedily taken to prevent it. Therefore (ſays he) let us conſider of the matter, and deal wiſely with this people. For if we ſuffer them to go on, and to multiply after this rate, we may aſſure our ſelves, that if we ſhould have Wars with any Nation, they will joyn with our Enemies, and fight againſt us, or at leſt will get up *out of this Land* into *Canaan* (as it ſeems there is a talk (*l*) among them they ſhall in time do) and ſo we ſhall looſe the commodity and benefit of their *Tribute* and *Service*. The *King*, and his *Councellors* having conſidered of the matter, at laſt come to *this Reſolution*, and made *this Decree*, That *Task-Maſters* ſhould be ſet over *the Iſraelites*, who ſhould force them to work in the King's Service; namely, to build for him *Magazines* and *Storehouſes* for *Arms* and *Ammunition*, and *Granaries* for Corn, and ſhould be imployed in raiſing many and great Buildings for the Kings uſe, particularly in builing for Him two *Frontier Cities*, *Pithom* and *Rameſes*, (*m*) by which he would keep them from getting out of the Kingdom. Accordingly theſe *Task-Maſters* being appointed, did impoſe ſuch hard and unreaſonable Services on them, as did exceedingly afflict them. But the more they afflicted them, the more they multiplied, by the ſpecial bleſſing of God, which the *Egyptians* perceiving, were grievouſly vex'd at it, and hereupon uſed all Rigour towards them, and made their lives *bitter* with hard Bondage, imploying them in making *Mortar* and *Brick*, (*n*) in Tillage, and the work of the *Field*, and probably in *ſcouring Ditches*, and other *vile Works*, and ſlaviſh Services.

(*l*) *Ex his verbis colligitur hinc apud* Egyptios famam *fuiſſe vagatam quod* Hebræi *ad terram* Canaan *eſſent reverſuri.* Menoch.

(*m*) *Duæ urbes erant in Regni limitibus ne* aut Iſrael *egredi poſſet, aut aliquis exterorum ingredi.*

(*n*) So that *Egypt* might be juſtly called *The Houſe of Bondage*, Exod. 20. 2. and an *Iron Furnace*, Deut. 4. 20.

Exod. 1. from 1. to 15.

SECT. LII.

ABout this time *Aaron* was born, namely, *three years* before his Brother *Moſes*, and 83 years before the Departure of the *Iſraelites* out of *Egypt*. See *Exod.* 7. 7.

SECT. LIII.

PHaraoh ſeeing himſelf croſſed in *his firſt device*, and perceiving that the more they afflicted and oppreſs'd the *Iſraelites*, the more they increaſed; He now ſeeks to bring his purpoſe to paſs *another way*, and that was by enjoyning the *Hebrew-Midwives* to *ſmother* or *ſtrangle* all their *Male-Children* in the very birth. But *Siphra* and *Puah* (two Principal Midwives of the *Hebrew* Women to whom this Injunction was given) *fearing God*, did not obey the King therein, which he *underſtanding*, ſent for them, and asked them, *Why they had not obeyed his Command?* They anſwer, That the *Hebrew-women* were more *lively* than the *Egyptian-women*, and very frequently were delivered before *the Midwife* could come to them. And we ſuppoſe (ſay they) they have heard of your Majeſties Command to us, and therefore chuſe rather to make uſe of *their Neighbours* and *Friends*, than to ſend for profeſſed Midwives. The Lord was well pleaſed with the carriage of *theſe Midwives* in this matter, and therefore he dealt *well* with them; and in Recompence of their *fearing of Him* more than *the King*, and of their tenderneſs towards the *Iſraelitiſh* Infants, *He built them houſes*, (*o*) that is, ſo increaſed *their Off-ſpring* (becauſe they had ſpared the Off-ſpring of the *Iſraelites*) that many Families ſprang from them. See *Ruth.* 4. 11.

(*o*) *Domos ii facit*, i. e. *dedit illis* familiam numeroſam, egregiam, longam, i. e. *ita* fœcundavit, ut plures ex *iis domus* ortæ *ſint.* *Vide* Glaſſ. V. 11. Exod. 15. 21.

gævam, deviſem. *Sobolem* earum *auxit quod* Hebrææ *ſoboli* pepercißent: Ambr. *Fecit ii domos* fœcundavit, ut plures ex *iis domus* ortæ *ſunt.* *Vide* Glaſſ. V. 11. לחם *Enallage generis pro* לחן ut *Vel* לחם *reſpicit obſtetricum* maritos *quos Deus prole fœcundavit ita ut plures domus* ortæ *ſint* ex *iis.*

Pharaoh finding *his Project to fail, viz.* of bringing about his Design *secretly* by the help of the *Midwives*, he now *openly* discovers *his Rage*, and sets out a most *barbarous Edict*, whereby he enjoyns his Subjects, *the Egyptians*, to *take by force* the *Israelites Male-Children away from them* as soon as they were born, and to *drown* them in the River. And it seems *at first* the *Egyptians* were *forward* to execute *this bloody Edict*, though afterwards it is probable the *rigour of it* did *by degrees* abate. For that it continued not all the time of the *Egyptian* Bondage, appears *by this*, because there were found so many *under twenty years old* when they went out of *Egypt*. Perhaps *this Pharaoh* within some few years after *died*, and so the Decree was not so violently executed as before.

Exod. 1. from 15. to the end.

SECT. LIV.

THis *bloody Edict* before-mentioned seems to have come out in the time which intervened between the birth of *Aaron*, and the birth of *Moses*. For about this time *Iochebed* the Wife of *Amram* (see *Section* 50.) brought forth a *Son*, (*p*) and *she* and *her Husband* out of their natural affection to him, quickened by the *rare beauty* they beheld in his Countenance, [*Acts* 7. 20.] resolved to do what they could to *save him* (being not afraid of the Kings Commandment, *Heb.* 11. 23.) but trusting in God, that He would assist them therein, they hid him *three months*, and when they could hide him no longer, because possibly some notice was taken of it, or some stricter search was made, they laid him in an *Ark of Bullrushes*, (daubed over with slime and pitch) in the *Flags* by the River-side, setting his Sister *Miriam* (a young Maid of about twelve years of age) at a convenient distance to see what became of him. The Kings *Daughter* (by *Josephus* called *Thermutis*) coming down hither with her Maids to wash her self, *finds the Child*, and though she supposed him to be one of the Children of the *Hebrews*, yet moved with Compassion towards *the Infant* (who *wept*) she sends for a *Nurse* to take care of him, and through the procurement of *Miriam* (who offered her self to fetch one) but especially through the *overluing Providence* of God, *Iochebed* his own Mother is sent for, and commanded by *Pharaoh*'s Daughter to *nurse up this Child for her*, and she promised to pay her for it. Accordingly *Moses*'s *Mother* nursed up her *own Son* for this *Lady*, who after he was grown up, *adopted* him for *her Son*, (*q*) (calling him *Moses*, because he was *drawn* out of the water) and as he *grew up*, and *was capable*, she gave him such *Princely Education* as was suitable to *her Son*, training him up *in all the Learning and Wisdom of the Egyptians*, [Acts 7. 22.] *viz.* In *Arithmetick*, *Geometry*, *Astronomy*, *Astrology*, *natural Philosophy*, *&c.* And thus the Lord, by his *secret Providence*, fitted *Moses* for those *high Services*, which in *after-times* he intended to imploy him in; his *rare abilities*, his *known Wisdom*, and *singular Learning* being afterwards (no doubt) a special means to make him more *respected* and honoured both among *the Egyptians* and *his own People*, and every way the *more able* and *fit* for the Government of the Commonwealth of *Israel*. He continued about *forty years* in the *Court of Egypt*, as the *adopted Son* of *Pharaoh*'s Daughter, and became *famous* among them, mighty both in *Words* and *in Deeds*, as *Stephen* speaks, *Acts* 7. 22. that is, of great Abilities both for *discoursing* and *giving Counsel* concerning any business propounded, and for the *wise* and *successful managing* of any Affairs that he undertook.

(*p*) So *Moses* was a *Levite* both by Father and Mother.

(*q*) Thermutis *unica erat* Pharaonis *filia & sine prole, licet diu nupta, teste* Philone. *unde* Moses *regio more educatus.*

Exod. 2. from 1. to 11.

SECT. LV.

MOses being now come to the age of forty years, began to think of abandoning *his Honours* in *Pharaoh*'s Court, and accordingly refused to be called *The Son of Pharaoh*'s *Daughter any longer, chusing rather to suffer Affliction with the People of*

of God, then enjoy the Pleasures of Sin for a season; and having a *lively Faith* in the *Promises of God* made to his People, He *esteemed the Reproach of Christ greater Riches than the Treasures in* Egypt, *for he had respect to the recompence of Reward*; that is, He prefer'd the *afflicted Condition of the people of God*, and *esteemed the Reproaches that the Members of Christs Mystical Body unjustly suffer greater Riches than the Treasures of Egypt*. For *such Reproaches*, he knew, *would be recompenced with an exceeding great Reward, and to this he had an Eye*, Heb. 11. 24. 25, 26. Looking upon *himself* therefore as one of *God's Israel*, he resolved to forsake *the Honours* and *Pleasures of the Court*, and to joyn himself to the poor oppressed People of God of his own Nation, and to afford them what help he possibly could for their *Deliverance*, finding himself *inwardly*, and by *an especial instinct of Gods Spirit* called thereunto. Going therefore to visit his *Country-men*, he saw (to his great grief) the *excessive Burdens* and *Oppressions* they groaned under; and among other *displeasing Sights*, he saw *one of those rigid Egyptian-Taskers* (*r*) *smiting*, and *cruelly beating* one of his *Brethren*, an *Hebrew*; and He beat him so much, that (as 'tis probable) he almost killed him. *Moses* seeing *this* (and having doubtless some *extraordinary Impulse*, *Warrant*, and *Call* from God to do it,) and observing there was *no other Egyptian by* to take notice of it, he fell upon this *Egyptian* and *slew* him, (*s*) and having killed him, buried him in the *Sand*. By which *act* he meant to *intimate* to his *Brethren*, *the Hebrews*, that God intended to make *Him* in *due time* their *Deliverer* from their *Egptian*-Bondage, though (it seems) at *this time* they understood it not, *Acts* 7. 25. This thing (though done privately) yet quickly came to be more known than *Moses* thought it had been. For going forth the day after to visit his *Brethren again*, he saw *two Hebrews* striving and fighting one with another. He was much troubled at *this*, and would have *reconciled* them, and set them *at one* again. Wherefore he said to *him* that *did the wrong*, Why dost thou such a vile and wicked thing as to *quarrel* and *fight* with one of thy *own Brethren*. He that was the *Aggressor* and the *injurious Person* malepertly replied, *Who made thee a Prince, and a Judge* (*t*) *over us? What, dost thou intend to slay me as thou didst the* Egyptian *yesterday*. *Moses* then perceived *the thing* he had done was *blown abroad*, and in a short time it came to *Pharaoh*'s *ears*, who being greatly Incensed at it, resolved to have *his life for it*, if he could catch him. Hereupon *Moses* thought it needful to consult his own safety, and accordingly betook himself into the Land of *Midian*. (*u*)

(*r*) *Philo dicit fuisse unum ex Præfectis operum primentibus Israelitas.*

(*s*) *Interfecit eum non tantum ob* percussionem, *sed & adulterium quod ex iis altercantibus* Moses *novit. Dicunt enim* Hebræi *hæbræum percussum ab Ægypto fuisse maritum Salomith mulieris pulcherrimæ quam vitiavit.* Lightfoot.

(*t*) This refusal of *Moses* by *one* is imputed to the rest of the *Israelites*, Acts 7. 35. And God for their unthankfulness withdrew *Moses* from them 40 *years*, before he sent him again to them. *Ainsw.*

Exod. 2. from 11. to 16.

(*u*) That place, *Heb.* 11. 27. *By Faith he forsook* Egypt, *not fearing the wrath of the King*, must be understood of *his leaving* Egypt, *when he carried away the* Israelites *with him*, and not of *his first leaving* of it.

SECT. LVI.

BEing come into *Midian* (a Country so called from *Midian*, a Son of *Abraham* by *Keturah*, Gen. 25. 2. lying in *Arabia Petræa* near the *Red-Sea*,) he came at last to a *Well*, where he sat down to refresh himself, being (as 'tis probable) attended with two or three Servants, as *became a Person* that had been so *great a Man* in *Egypt*. An *eminent Priest* in *Midian* (whose Name was *Jethro*) (*x*) lived thereabout, and had *seven Daughters*, who (according to the simplicity of that Age) came to the *Well* to *draw Water*, and fill the *Troughs* to water *their Fathers Flocks*, and used great diligence that it might be done *first* before others came, which possibly in that *hot Country* they did the more strive for, because they that came *last*, were sometimes scanted of water. Presently *some Shepherds* came, who rudely and uncivilly drave *these Virgins*, and *their Flocks away*, and with the water *they* had drawn, fought to water their own Cattel, and so to make *them* wait till they had done. *Moses* seeing this injurious dealing, withstood the *Shepherds*, and stood up in the defence of the *Virgins* (though a Stranger) and helped them to water their Flocks. (*y*) When they came back to their *Father*, he asked them, How it happened that they had dispatched so soon. They told him, That a *Stranger* (who by his habit seemed to

(*x*) It seems he had three Names, *Reuel*, *v.* 18. of this Chapter, *Jethro*, Ch. 3. 1. and *Hobab*, *Judg.* 4. 11. and that *Raguel* the *Midianite*, mentioned, *Numb.* 10. 29. was his Father.

(*y*) See the like of *Jacob*, *Gen.* 29. 2, 10.

to be an *Egyptian*) had been ſo *Civil* to them as to withſtand the *Shepherds*, and to draw water for them, and had helped them to water their Flocks. He asks them, Why they had not brought him home with them? and bids them go preſently and invite him to come and eat bread with them. *Moſes* upon this Invitation comes, and being admitted into *Jethro*'s Family, in a ſhort time by their Converſe together, they were very well pleaſed the one with the other, inſomuch that *Jethro* afterwards gave him *Zipporah*, (x) his Daughter to wife, who bare him a *Son* whom he called *Gerſhom*, whereby he intimated that he was *a Stranger in that Land*, and yet God had *comfortably* provided for him. Another Son he had alſo afterwards by her whom he called *Eliezer*, Ch. 18. 4. by which name He ſignified, that *God was his helper*. In proceſs of time that cruel Tyrant *Pharaoh* (of whom *Moſes* was ſo much afraid) *died*, but though the *Tyrant* was gone, yet the *Tyranny* remained; for *another Pharaoh* aroſe who made the Burdens and Afflictions of the Children of *Iſrael* as *heavy*, or *heavier* than they were before. They *ſighed* and *cried* unto the Lord by reaſon of their Oppreſſions, and God heard their *groaning*, and remembred his *Covenant* which he had made with *Abraham*, *Iſaac*, and *Jacob*, to *own them for his People*, and accordingly reſolved to deliver them *in ſuch ways* as were moſt for the *Honour of his Great Name*, and for *their profit* and *advantage*.

(x) *Patriarchæ ex* cognatione ſuâ *filiis uxores capiebant, ne illæ filios a religione averterent. Sed* Joſeph *&* Moſes *illo metu liberi a Gentilibus uxores duxerunt, nec ab illis averſi ſunt a religione, ſed eas converterunt.*

Exod. 2. from verſ. 16. to the end.

SECT. LVII.

ABout this time *Caleb* the Son of *Jephunneh* was born, *viz.* forty years before he was ſent by *Moſes* to ſpy out the Land of *Canaan*. See *Joſh.* 14. 7, 10.

SECT. LVIII.

Moſes ſince he came into *Jethro*'s Family had (as it ſeems) betaken himſelf to the *Paſtoral* Employment, as an exerciſe that allowed *great liberty*, and *opportunity* for *Contemplation*. And keeping his *Father-in-laws* Sheep in the *Deſert*, that he might provide freſh Paſtures for them, he drave them to the further ſide of the Deſert nigh to Mount *Horeb*. (a) Here *Chriſt*, the *eternal Son of God*, the *Meſſenger or Angel* (b) *of the Covenant* (Mal. 3. 1.) appeared to him out of a *burning Buſh*, (which though it burnt, yet it was not conſumed.) *Moſes* being ſtricken with admiration at the ſight, and not knowing at firſt what to think of it, he determined to approach nearer to it, hoping thereby better to inform himſelf. The Lord calls to him out of the midſt of the *Buſh*, *Moſes*, *Moſes*. *Moſes* hearing himſelf called by his Name, anſwered, *Here I am*. The Lord then charged him not to draw too nigh to the *Buſh*, but to put off *his ſhooes*; that is, that he ſhould *in all humility* preſent himſelf before *Him* as a *poor Caytiff*, not worthy to ſtand in the preſence of ſo *great* a *Majeſty*. He further tells him, That the *place* whereon he ſtood was *holy Ground*; that is, *made holy* at this time through the *preſence* and *apparition of God*, without which it was but like other Ground. And therefore by that *outward expreſſion* he ſhould teſtifie the inward reverence of his mind. Moreover the Lord ſaid, *I am the God of thy Fathers, the God of* Abraham, (c) Iſaac, *and* Jacob, to whom I promiſed to be *their God*, and the *God of their Seed after them*. *Moſes* hearing *this*, hid his Face (d) out of an awful Reverence of ſo great a Majeſty, being afraid, through a ſenſe of his own vileneſs, to look up towards God. The Lord further ſaid unto *Moſes*, *I have ſeen the Affliction of my People in* Egypt, *and heard their Cry*. Then (ſpeaking of Himſelf after the manner of men) He tells him, *He was come down*

(a) This Mountain ſeems like *Parnaſſus* to have had two tops, one called *Sinai*, the other *Horeb*. Called in this place *by anticipation* the *Mountain of God*, becauſe here God afterwards in ſo wonderful a manner appeared to *Moſes*, and gave him the *Law*, and made a *Covenant* with the people.

(b) *Magni conſilii Angelus Dei voluntatem nobis nunciavit.*

(c) The Lord expreſſing this as in the *preſent Tenſe*, I *am the God of* Abraham, &c. ſpeaking of men long ſince dead, it was doubtleſs not only in regard of the *immortality of their Souls*, but alſo in regard of the *certain Reſurrection* of their Bodies too. And therefore our Saviour alledges this place to prove the Reſurrection of the Body againſt the *Sadducees*, *Mat.* 22. 31, 32. (d) So *Elijah* wrapped his face in a Mantle, 1 *King.* 19. 13. See *Eſay* 6. 3.

down (e) *to deliver them out of their Bondage, and to bring them into a good and large Land,* (f) *a Land flowing with Milk and Honey*; and He intended to ſend *him* to ſpeak to *Pharaoh* to let his People go. So that the *ſecret Inſpiration* which *Moſes* had before from God, *Exod.* 2. 11. is here now advanced to an *open Call*, and *full Commiſſion*. At his *firſt Call* he was very *forward*, and killed the *Egyptian*, but ſince his flight out of *Egypt* he was become more cautious. Therefore he ſaid unto the Lord, *Who am I* (a mean man) that I ſhould go to *Pharaoh* (a *great proud* and *tyrannical* Prince) and ſhould think to deliver a diſtreſſed People out of his Power. The Lord anſwered, *I will certainly be with thee*; ſo that thou needſt not fear either thy own *Weakneſs*, or the *Power* of them to whom I ſend thee. And this preſent *Apparition* of mine out of the *burning*, but *not burned Buſh*, ſhall be a *Token* and *Evidence* to thee, that at this time I have ſent thee. And hereafter, when thou haſt brought the people out of *Egypt*, this may further ſerve to *ſtrengthen thy Faith* in my *Power* and *Providence over them*; I do now foretell thee, *Ye ſhall ſerve me upon this Mountain*. *Moſes* conceiving himſelf now, after *ſo many years abſence*, in a manner unknown to the Children of *Iſrael*, he begins to think that they might queſtion, Whither indeed *he was ſent of God* or no, and might demand of him *under what Name or Title God had made known Himſelf to him*. If that ſhould ſo happen, he humbly deſires to know *by what Name* or *Title the Lord would pleaſe to be mention'd to them*, ſeeing many of his *Names* were *abuſed* by application of them to *Idols*. The Lord anſwers, If thou enquireſt concerning my Name, *I am that I am*. Therefore go and tell the Children of *Iſrael*, That *I A M* hath ſent thee unto them; and further tell them, That *the Lord God of their Fathers, the God of* Abraham, Iſaac, *and* Jacob, hath ſent thee unto them, and tell them, *This is my Name for ever, and this is my Memorial unto all Generations*; that is, *by this Name* ſhall *all Generations* remember Me. Go then therefore and call the *Heads* of the Tribes of the Children of *Iſrael* together, and deliver this Meſſage to them, that they may acquaint their Brethren of the ſeveral Tribes *here-with*, and tell them, That I have *by the watchful Eye of my Providence mercifully viſited them*, and have obſerved what hath been done unto them in *Egypt*, and that I do intend *aſſuredly* to deliver them out of the *Houſe of Bondage*, and will bring them into *Canaan*, a Land abounding with all things ſerving both for *Neceſſity* and *Delight*. And the *Elders* of the People ſhall hearken unto thee, and ſhall go along with thee to *Pharaoh*, (g) and you ſhall ſay unto him, *The Lord God of the* Hebrews *hath appeared to us*, and commanded us to offer to Him a *Sacrifice*, and to celebrate to Him a *Feaſt* thereon, and hath commanded us to come to thee, and to requeſt of Thee ſo much liberty that we may go *three days Journey* (h) into the Wilderneſs to perform this Sacrifice (i) to the Lord our God. The Lord further adds, I know *Pharaoh* will be ſo *obſtinate*, that he *will not let you go*, no *not by a mighty Hand*; that is, no not though *divers great* and *heavy* Plagues be inflicted on him. For I will ſtretch out my Hand upon *Egypt*, and will ſmite them with all thoſe *great* and *ſmarting* Plagues which I intend to bring upon them, and I know that not till after the *laſt* and *tenth Plague* (*viz.* the *ſlaying of their Firſt-born*) will he let you go. And I will, before I bring you out of *Egypt*, give you favour in the eyes of the *Egyptians*, and they ſhall be willing to lend (k) you any thing you ſhall deſire of them, *viz. Jewels of Silver*, and *of Gold*, and fine *Raiment*, and you ſhall put them upon your Sons and upon your Daughters, and ſo you ſhall come forth with great Subſtance, as I have promiſed, *Gen.* 15. 14. (l) and ſhall ſpoil the *Egyptians*. *Moſes* Replies, That he feared his Country-men, the *Hebrews*, would be

(e) See *Gen.* 11. 7. *&* 18. 21. *&* 35. 13.

(f) Though *Judea* contain'd in *length* from *Dan* to *Berſheba* but an 160, and in *breadth* from *Joppa* to *Jordan* but 60 *miles*, yet it may be called *large* in reſpect of *Goſhen* where the *Iſraelites* for the moſt part dwelt. See *Gen.* 13. 14, 15.

(g) The denial of this will make *Pharaoh* the more inexcuſable, and the Juſtice of God more manifeſt upon him.

(h) *Viz.* To *Horeb*, *v.* 12. which was but a three days Journey from *Egypt*, had they gone the direct way. But becauſe of troubles and fears they were led about, *Exod.* 13. 17, 18. So that they came not thither till the third month, *Exod.* 19. 1.

(i) In *Egypt* they could not do it without danger from the *Egyptians*, to whom their Sacrifices were ſuch an abomination, that to offer them before their eyes, might provoke them to ſtone them, *Exod.* 8. 26.

(k) *Annon dolo malo uſi ſunt qui hæc petebant cum aliud in animo haberent. Non eſt* mendacium *ſed* ſilentium *integræ veritatis. Non dixerunt ſe hoc tantum facturos* a partem conſilii *aperit Deus Tyranno*, partem *celat, quia eſt liberrimus*, Deut. 2. 30. 1 Sam. 16. 1.

(l) This was no *Theft* or *Sin*, God having commanded it, who is *Lord Paramount of all*, and likewiſe intended hereby to recompence his People for the *Injuries* they had received from the *Egyptians*, and that by theſe Spoils they might be furniſhed with precious Materials for the *Tabernacle*.

very

very difficult at first to believe him, or that God had indeed appeared to him, and humbly desires to know what he should do in that case. The Lord, to incourage him against his fears, furnishes him with *Power to work Miracles*, which might be an *Evidence* of the Divine Presence with him, and a *Seal* to the *Israelites* that he came with *Commission* from God, and that God had sent him. Accordingly *first* he bids him throw down his *Rod* or *Staff*, which he had in his hand, upon the ground, and suddenly it became a *Serpent*, (*m*) so that *Moses* was ready to fly from it out of fear. But God Commands him to take it by the *tail*, which he accordingly did, and it became immediately a *Rod* again. Then God commanded him to put his *hand* into his *Bosom*, which when he plucked it out again, it was become as *white* and *leprous* as Snow. Then God commanded him to put it into his *Bosom* again, and when he drew it out this second time, behold it was as *whole* and *sound* as his other hand. Then the Lord tells him, That if the Children of *Israel* were not wrought upon, nor did incline to believe him for the *first Sign*, possibly they would for the *second*. But if it should so happen that they should not be brought to believe him for *either of these*, when he came into *Egypt* he should take of the *water* of the River *Nilus* and pour it upon the ground, and it should presently become *blood* upon the dry Land, which should be a *further Demonstration* to them that God had sent him. *Moses* being *still fearful*, Replied, Ah Lord, *I am not Eloquent*, (*n*) I am not a man of a *free* and *ready Speech*, as those should be who are employed to speak to Princes. *I am slow of speech*; I was *so* formerly, neither do I find the matter much mended with me since thou didst vouchsafe to speak to me, and *Call* me to this great Service. The Lord answered, *Who hath given to man the faculty of Speech?* or *who deprives him of that faculty?* and so of *Hearing* or *Seeing*. *Do not I the Lord give these Abilities, and take them away at my pleasure.* Now therefore *Go*, I will be with thy mouth, and will teach thee what thou shalt say. But *Moses* being still under great fears, and deeply apprehensive of his own unfitness for so difficult a Service; He cried out, *Ah Lord*, I pray thee send by the Ministry of *such an one* whom thou wilt find *fitter* for this great Service than I am, *whoever he be*, and send not by me who am so *unfit* and so *unable*. Then the *anger* of the Lord was kindled against *Moses* for this his *distrustful Despondency*, (*o*) and He said, Is not *Aaron* the *Levite* thy Brother? I know that he is a good Spokes-man, and he shall be joyned in Commission with thee, and I will by an inward motion of my Spirit cause him to come forth to meet thee, and he will be heartily glad to see thy face again, and thou shalt instruct him concerning this your *common Commission*; and I will teach you both what you shall do. He shall speak to the people as from *thee*, and thou shalt give Direction and Counsel to him as from *Me*; revealing my *Mind* and *Will* unto him, and acquainting him what he shall say to *Pharaoh*. *Ch.* 7. 1. And thou shalt take this *Rod* of thine in thy hand, and with it thou shalt do *Signs* and *Wonders* before *Pharaoh* and the *Egyptians*.

(*m*) To change one *Creature into another*, not in *appearance* only, but *really*, requires a *Divine Power*.

(*n*) Indeed *Stephen* said of him, *Acts* 7. 22. That he was *mighty in words*, that is, He was an *excellent* Speaker as to the *substance* of what he spake, yet some *defect* he had as to his *utterance*. Some think he had a stammering Tongue, which made him say, *Ch.* 6. 12. How shall *Pharaoh* hear me, who am of *uncircumcised lips*.

(*o*) *Modeste renuentem passus est Mosen Deus, non obstinatius reluctantem.*

Ch. 3. whole Chapter.
Ch. 4. from vers. 1. to vers. 18.

SECT. LIX.

Moses being now *confirmed* partly by *Miracles*, partly by the *promise of Divine assistance*, and having his Brother *Aaron* given him for his *Partner*, he undertook the Work. Returning therefore to his Father-in-law *Jethro*, and *concealing* (as 'tis probable) from him the *glorious Vision* he had seen, and the *honourable Employment* he was *called* unto, lest *Jethro* should by proposing *Difficulties* and *perils in* the *undertaking* discourage him; He in a *respectful manner* desires him to permit him to go into *Egypt* to visit his Brethren, and see how they did. *Jethro* readily consents to it, and bids him *go in peace*. Notwithstanding, *Moses* (it seems) after he had obtained *leave* of *Jethro*, made not such *hast* as he ought to have done. Therefore God appears to him a *second time* in *Midian*, and *quickens* him to the Journey, assuring him, that *all those in* Egypt *that sought his life were dead*. Then *Moses* took his Wife and his two Sons *Gershom* and *Eliezer*, (*Exod.* 18. 3, 4.) and setting them upon *Asses*, intended

intended to carry them with him into *Egypt*; and he took his *Rod* (with which God appointed him to work Miracles) in his hand, and the Lord appointed him, when he came into *Egypt*, to do all those *Wonders* and *Miracles* before *Pharaoh which he should put into his hand*; that is, give him *Power* to do. But the Lord tells him, That he will *harden Pharaoh's heart*; that is, he will *withdraw* and *withhold his Grace from him* (as by *withholding Light he causeth Darkness*) and would *permit Satan* to *excite* and *spur on his corrupt Nature*; so that notwithstanding the many things that should be offer'd to him for his *Conviction*, he should more and more *harden his own heart* against God, and should refuse to let the People go. However he commands him to speak thus unto *Pharaoh*; Thus saith the Lord, The *People* or *Posterity of Israel* are my *First-born*, being chosen *of my free Grace first*, out of all Nations, to be my *peculiar People*, and are as dear to me as the *First-born* are to their Parents. Therefore *let them go*, that they may serve me. If thou refuse to let them go, behold I will slay thy *Son*, even thy *First-born*; and not *thine only*, but the *First-born of all the Egyptians*, thy Subjects also, and so accordingly it afterwards came to pass.

Ch. 4. from *vers.* 18. to 24.

SECT. LX.

As *Moses* was now upon his Journey towards *Egypt*, with his *Wife* and *Children*, the Lord (as it seems) *visibly* appeared to him; and either by a *Sword drawn in his hand*, or by inflicting some *sudden violent Sickness* upon him, put him in great danger of his life, and revealed to him the *Cause thereof* to be, because he had neglected to *Circumcise his youngest Son*, (see *Gen.* 17. 14.) there being a great *Incongruity* in it, that *He* should take on him the Government of God's *Circumcised People*, who had neglected to impose *this Badge of the Covenant* on his *own Son*. 'Tis like the *reason* why *Moses* neglected to *Circumcise this his younger Son*, was, because *his Wife* had been so highly displeased at his *Circumcising of the elder*. But however it was, *Zipporah* seeing the danger her *Husband* was now in by reason of *this neglect*, and that he was at this time, *through sickness*, so *disabled*, that he himself could not do it, she took a *sharp Knife* (possibly made of *Flint*) and *Circumcised him her self*, and then cast the *Foreskin*, newly cut off, *at her Husbands feet*, saying, in a discontented humour, *Surely thou art a bloody Husband to me*. For, *for thy sake*, and *for the sake of thy Religion*, I am forced thus to *shed the blood* of my Son. This being done, the Lord *let Moses go*, and *released* him from his Sickness. And 'tis like upon this occasion and trouble, *Zipporah* with her Children was sent back from thence to her Fathers house again, as appears *Exod.* 18. 2, 3.

Ch. 4. from *vers.* 24. to 27.

SECT. LXI.

Moses being now freed from all Incumbrance, went on his Journey towards Mount *Horeb*, where his Brother *Aaron* (being before warned of God to come thither) *met him*, and at their meeting *kissed* and *embraced* him. Then *Moses* acquainted him with *all these wonderful Passages*, and with *all that the Lord had said unto him*, and what *Miracles* he had *impowered* him, and *commanded* him to work, and what *Service* he had employed him about, and how *Aaron* was appointed to joyn with him therein. This done, they went on, and when they came into *Egypt*, they called together the *Elders* of the Children of *Israel*, and *Aaron* spake to them what *Moses* had directed him to say from God, and *Moses* wrought (as was appointed him) those *three Miracles* before mentioned, *Sect.* 57. for the *confirming their Faith*: See *Ch.* 4. from *vers.* 2. to the 10. The people of *Israel*, when they *heard* and *saw these things*, they greatly *rejoyced*, and believed that God had now in mercy visited them,

and had looked down with Pitty and compaſſion on their Afflictions, and they *bowed their heads*, and worſhipp'd God with great Reverence, Humility, and Thankfulneſs.

Ch. 4. from 27. to the end.

SECT. LXII.

SHortly after this, *Moſes* and *Aaron* make their *firſt Addreſs* to *Pharaoh*, ſeveral of the *Elders* of *Iſrael* accompanying them therein. See *Exod. ch.* 3. 18. They Repreſent to Him that the *God of their Fathers* had appeared unto them, and commanded them to offer a *Sacrifice*, and to celebrate a *Religious Feaſt* (*p*) to him *in the Wilderneſs*. Therefore they humbly beſeech him that they may have liberty to go *three days Journey* in the Deſart; namely, to the Mount *Horeb*, to perform *this* which the Lord required of them, leſt if they ſhould neglect to obey Him therein, he ſhould *puniſh them* with the *Peſtilence* or *Sword*, or ſome ſuch *dreadful Judgment*, for their Diſobedience. *Pharaoh*, like a *proud* and *imperious Prince*, anſwers, *Who is the Lord that I ſhould obey his Voice to let* Iſrael *go? I know not the Lord, neither will I let* Iſrael *go*. Then looking upon *Moſes* and *Aaron* with Indignation, He asks them, *What they had to do to ſeduce the People, and take them off from their work?* And then looking upon the *People* with anger, *Get you to your Burdens* (ſays he) *and ſee that you perform your daily Task, or I will take a courſe with you. I underſtand very well that you are a great and numerous People (indeed too many) and theſe two men* Moſes *and* Aaron *deſign to get eaſe and reſt for you from your Burdens, that ſo you may increaſe more, and poſſibly may then think of rebelling againſt me.* But I ſhall take Care to prevent *that*. And accordingly *that very day* he charged the *Task-Maſters* that were *Egyptians*, and the *Officers under them*, which were *Iſraelites*, (appointed to take the Over-ſight of their Brethren in their Labours) that they ſhould no more give the people *Straw* to make *Brick* withall, as heretofore they had done, but *they* ſhould gather and provide *Straw* for themſelves, and yet notwithſtanding they ſhould *exact* the ſame *tale* and *number* of Bricks of them which they made before, and not abate them any thing of it. For, ſays he, *They are idle*, and therefore they Cry, *Let us go Sacrifice to the Lord our God*. I Command you therefore to impoſe *more work* upon them, that they may have *enough to do*, and may not be at leiſure to regard *lying words*, ſuch as *this Moſes* and *Aaron* tell them, who *flamm them* with ſtories of their being *ſent from God*. The *Task-Maſters* and *Officers* acquaint the people with this *ſtrict* and *ſevere Injunction* of the King. Whereupon a *conſiderable part of them* were forced to ſcatter themſelves through all the Land of *Egypt* to provide *Straw*, and *Straw failing*, they were fain to gather *Stubble* inſtead of it. And the *Task-Maſters* preſſed them on notwithſtanding to finiſh every day as *much work* as when they had *Straw* allowed them. And when there happened any *failure* in the Work, the *Iſraelitiſh Officers* or *Overſeers* (that were ſet over their Brethren) were beaten for it. Whereupon theſe Officers addreſſed themſelves to *Pharaoh*, and humbly Remonſtrated, That the *Egyptian Task-Maſters* that uſed to furniſh the *Iſraelites* with *Straw*, now did not do it, and yet they required of them to make the ſame *number of Bricks* daily as before, which was in a manner impoſſible for them to do. And when they did it not, *they their Overſeers* were beaten for it, though the fault was not in *them*, but in the *Egyptian Task-Maſters*. *Pharaoh* anſwered them *roughly* and *tyrannically*; *You are idle, You are idle*, therefore *you ſay, Let us go and do Sacrifice to the Lord. Get you gone*, and ſee that you finiſh the Task that is *every day* required of you, and yet you ſhall have *no Straw* furniſhed to you. The *Officers* of the Children of *Iſrael* ſeeing themſelves in this very ill condition, and having no hope of remedy, they go to *Moſes* and *Aaron* (who poſſibly came out to meet them, to ſee what anſwer they had from the King) and like *ignorant paſſionate* men, who miſtake *Occaſions* for *Cauſes*, they charge the *Injuries of their Enemies* upon their *beſt Friends*, and in an angry and diſcontented Mood ſay to *Moſes* and *Aaron*, *The Lord look upon you*; that is, *the Lord take notice and conſider what you have brought upon us, and judge you for it. You have made us to ſtink, and to be abhorred of* Pharaoh, *and his Servants, and have put*

(*p*) Part of the Sacrifices were to ſerve for a *Feaſt*, and both for the honour of God. This *Feaſt* they ſhould have celebrated to the Lord, but they performed it to an *Idol*, the work of their own hands. *Exod.* 32. 6, 19.

put a Sword into their hands to ſlay us. You have by this your Addreſs to *Pharaoh* ſtirred up *Him* and *His Courtiers to tyrannize more over us than they did before. Moſes* being greatly grieved at *this their Complaint*, betook himſelf to ſome retired place, where by *prayer* and *deep ſighs* he might preſent his *own* and the *peoples diſtreſs* unto the Lord, and he ſaid, *Ah Lord, why haſt thou thus dealt with thy people againſt whom* Pharaoh's *Rage is not at all mitigated, but much increaſed ſince I mediated for them? Why haſt thou ſent me on ſuch a Meſſage as this, which hath not been a means to deliver thy people, but much more to afflict them?* The Lord anſwered, *Thou ſhalt quickly ſee what I will do unto* Pharaoh; *My Hand ſhall be ſo ſtrong and heavy upon him, that he ſhall not only be content to diſmiſs you* (as Exod. 3. 20.) *but ſhall be ready with all his Power to drive you out, rather than hold you any longer.* See *Exod.* 12. 31. 33. And the Lord to encourage *Moſes* the more in his Work, *repeateth his Name* to him, and *the Covenant* which he had made with the *Fathers*. He ſays to him, *I am the Lord*; *I appeared unto* Abraham, Iſaac *and* Jacob, by the Name of *Elſhaddai, God Almighty*; that is, *ſuch a God* as is *All-ſufficient*, and *able* to perform *all my Promiſes*, Gen. 17. 1. but by my Name *Jehovah*, (*q*) and *that which it importeth*, (*r*) have not I been made know to them; that is, *ſo fully* as I intend now to be made known *to their Poſterity*, to whom I ſhall *really fulfil*, and give a *Being* to my *Promiſes*, by my wonderful Deliverance of them out of *Egypt*, and bringing them at length into the *Land of Promiſe*. For I made a *firm Covenant* with thoſe my Servants *Abraham, Iſaac* and *Jacob*, and confirmed it by *an Oath* to give *that Land of Canaan* (wherein they were but *Strangers* and *Sojourners*) to *them* and *their Poſterity* for an Inheritance. And I have heard the *groaning* of the Children of *Iſrael*, whom the *Egyptians* keep in bondage, and I have remembered *my Covenant*. Therefore go to them and tell them, *I am the Lord, and I will deliver them from that cruel Servitude under which they groan, and will with an outſtretched arm, and inflicting terrible Judgments on the* Egyptians, *bring them forth. And I will take them to my ſelf for my peculiar people, and will be to them a God, and they ſhall aſſuredly know, that 'tis I the Lord, and none elſe, who did all theſe great things for them.* *Moſes*, as God had commanded him, went to the Children of *Iſrael* with *this Meſſage*, but thorow the *anguiſh* of their Spirits, and the *extremity* of their Sufferings, they *regarded not what he ſaid*, nor were diſpoſed to believe any thing that he ſpake concerning *their Deliverance*. So *greatly prejudicial* are the *immoderate paſſions* of men not only to God's *truth*, but to their own welfare. Then God commands *Moſes* to go and ſpeak to *Pharaoh* again, and to require him to let the people go out of his Land. *Moſes* anſwered, That the *Children of Iſrael* would not hearken to *him*, how then ſhould he think that *Pharaoh* would *hear him*, or mind or regard his words; and eſpecially ſeeing he was *a man of uncircumciſed lips*, (*s*) and had an *imperfection* in his *ſpeech* and *utterance*, and was very unfit to be ſent to *Pharaoh* on ſuch a Meſſage as that was. However God bids *Him* and *Aaron* go again to the Children of *Iſrael*, and to encourage them with expectation of Deliverance, and to go to *Pharaoh* to require him, in his Name, to let them go. *Moſes* and *Aaron* being thus to be imployed as *Inſtruments* in the Hand of God of *this great Deliverance*, their *Stock* and *Lineage* is here ſet down, to ſhew that *they were both* deſcended of *Levi*; and this might poſſibly be ſo ordered by the Spirit of God as an *Antidote* againſt the fabulous Reports of *Heathen Writers* (ſuch as *Juſtin* and *Tacitus*) who tell *falſe Stories* of the *Original* both of *Moſes* and of the *people of the Jews*. Which things though they happened not till many years after, yet were now fore-ſeen by the *Spirit of God* who aſſiſted *Moſes* in penning this Hiſtory. And *Moſes* being to ſet down his *own* and *Aaron's* Deſcent from *Levi*, for orders ſake he begins with the Stock of *Reuben* and *Simeon*, *Levi's* elder Brothers. And poſſibly in this place he mentions only *thoſe three*, and not the *Heads of the other Tribes*, that it might appear that *they* were not rejected of God, notwithſtanding *Jacob's ſevere Commination*, Gen. 49. 3, 5. As

(*q*) This cannot be meant of the *letters* and *ſyllables* of *that name*, as if the Patriarchs had never heard of *that Name*. For God called himſelf *Jehovah* long before, and by *that Name* confirmed his Promiſes, as appears *Gen.* 2. 4, 7, 8, 9. & 15. 7. & 28. 12. *Gen.* 22. 14. *Ch.* 26. 24. *Ch.* 27. 20.

(*r*) *Jehovah* ſignifies God's *eternal Being* in himſelf, his giving *being* to other things, and the performance of his Promiſes, and in regard *of this* he ſays, He was not known to their Fathers by *this Name*. They being ſuſtain'd *by Faith in God's Almighty Power* reſted upon the Promiſes not enjoying the thing promiſed. But now to their Children *the Promiſe* ſhould be performed, and ſo they

ſhould have *full knowledge* and *experience* of the *efficacy of that Name Jehovah*. But withall we muſt know that this is only ſpoken *comparatively*, as *the glorious miniſtration* of the *Law* is ſaid to have had *no glory*, in reſpect of the excellent glory of the *Goſpel*, 2 *Cor.* 3. 10. So the *Fathers* are ſaid not to have known God by his Name *Jehovah*, in compariſon of what their Poſterity knew. (*s*) Becauſe *circumciſion* was with the *Jews* a Badge of God's people, Therefore thoſe that were not *circumciſed* were counted *profane*, and their *uncircumciſion* was counted a grievous *blemiſh*. Hence it was, that in a *Figurative Speech* they counted *thoſe things* that had any *natural* or *moral* blemiſh *uncircumciſed*, as a *Heart*, or *Mind*, or *Tongue* uncircumciſed. *Hinc homines* viles & *ad aliquam rem* inepti incircumciſi *ea parte vocantur.*

alſo to ſhew that though *Reuben* and *Simeon* were elder then *Levi*, yet God had freely choſen out of the Tribe of *Levi*, *Moſes* to be the *firſt Captain* of his people, and his Brother *Aaron* the *firſt High Prieſt*, to whom his Poſterity ſhould ſucceed in that Office. And theſe are *that very Moſes* and *Aaron* whom the Lord commanded to bring forth the Children of *Iſrael* out of *Egypt*, who were increaſed now to many thouſands, ſo that they might be called the *Hoſts of the Lord*, Exod. 12. 37, 41.

Ch. 5. whole Chapter.
Ch. 6. from *verſ.* 1. to 28.

SECT. LXIII.

(*t*) The reaſon why *Moſes*'s age is here ſet down ſeems to be, to ſhew how long God in his wiſe Providence had ſuffered the *Egyptians* to oppreſs the *Iſraelites* with ſuch cruel bondage, even before the birth of *Moſes*, till he came to be 80 years of age. And the *reverence* and *reſpect* due to the *venerable age He* and *Aaron* were of, rendred them the more fit to undertake ſuch a ſervice.

Moſes being now 80, (*t*) and *Aaron* 83 years of Age, they are commanded by the Lord to go again to *Pharaoh*, to require him to diſmiſs the people. *Moſes* would have excuſed himſelf again, becauſe *he was not Eloquent*; but the Lord tells him, *Behold I have made thee a God* (*u*) *to Pharaoh*; that is, *one* to whom the *Word of God* ſhall come, and *by whom* it ſhall be made known to *Aaron*, and *by him* to *Pharaoh*, For *Aaron* ſhall be thy *Interpreter* and *Spokeſ-man*. But I know that *Pharaoh* will not hearken unto you, but will *harden* his heart againſt all that you ſhall ſay. However be not diſcouraged thereat, for I will multiply *my Signs* and *Wonders* in the Land of *Egypt*, and will bring forth *my Hoſts*; that is, *my people the Children of Iſrael*, by inflicting great *Plagues* and *Judgments* on the *Egyptians*, and *they* ſhall know that *I am the Lord*, by the *Judgments* that I will execute upon them, and *by which* I will at laſt deliver my people. *Moſes* and *Aaron* did as the Lord commanded them, and went again unto *Pharaoh*, requiring him *in the Name of the Lord* to let the Children of *Iſrael* go out of his Land. *Pharaoh* asks them, *How he ſhall know that they were ſent of God? What Miracle* could they work to induce him to believe it? *Moſes* hereupon gave *Aaron his Rod*, and bad him caſt it upon the *ground*, and ſaid, It ſhould become a *Serpent*, and *Aaron* did ſo before *Pharaoh* and his *Servants*, and accordingly it became a *Serpent*. (*x*) Then *Pharaoh* called for his *Magicians* and *Sorcerers* (wherewith the Land of *Egypt* abounded, and whereof the chief at that time were *Jannes* and *Jambres*, 2 *Tim.* 3. 8.) and *they* did *the like* in *outward ſhew* and *appearance*, but not *in reality*, the Devil (by whoſe Power they did work) caſting a *miſt* before the *peoples eyes*, whereby they thought they ſaw *that* which indeed *was not*. I ſay *theſe Magicians* caſt down *their Rods*, and they ſeemed to be turned alſo into *Serpents* (*y*) or *Dragons*. Some *aerial Repreſentations* poſſibly of them being there made by the art of the Devil; or poſſibly the Devil might bring thither ſome *true Serpents* unperceiveably from other places, and might remove the *Rods* from the peoples eyes. But the *Dragon* or *Serpent* into which *Aarons Rod* was turned ſwallowed (*z*) up *theirs*; God hereby ſhewing that the *Power* whereby *Moſes* and *Aaron* had wrought *their Miracle* was infinitely above *that* of *Satan*, whereby the *Magicians* had endeavoured to *equal* the Work which *Moſes* had done. Yet notwithſtanding this Miracle, *Pharaoh*'s heart was ſtill hardened, ſo that he would not let the people go, as God had foretold.

Exod. 6. verſ. 28, 29, 30.
Exod. 7. from 1. to 14.

(*u*) *Quia adverſus* Pharaonem *divinam quandam poteſtatem exercuit dum ab eo* timetur, *dum* oratur, *dum* punit, *dum* medetur, *dum* verbo *animalia quaſi* creat *&* deſtruit, *cœlum deniq; ac terram commovet, ut explicat Hilarius*, lib. 7. *de* Trin.

(*x*) It ſeems the change wrought before *Pharaoh* was not into an *ordinary Serpent* called *Nehaſh*, but into ſome greater Creature here called a *Dragon*. *Tavin.*

(*y*) *Dici poteſt veros dracones, ſive Serpentes aliunde adductos ope Dæmonis virgarum loco fuiſſe ſubſtitutos, ita fallendo oculos ut nemo præſtigias iſtas animadverteret.*

(*z*) *Notandum præſtigias* Magorum *non obfuiſſe* Moſi *ſed magis profuiſſe. Semper enim aliquid adfuit quo divina ſigna præcellerent. Nam Serpens* Moyſis *devoravit eorum Serpentes. Aquam illi in ſanguinem mutare potuerunt, non rurſum ſanguinem in aquam; ranas afferre non tollere; Nempe ut per eas plagæ augeri poſſint non minui. Poſt devorationem Virga Aaronis in ſtatum priſtinum reverſa eſt.*

SECT.

SECT. LXIV.

Pharaoh continuing ſtill obſtinate, God ſends *Moſes* and *Aaron* again to him, and by their *Miniſtry* inflicts *ten Plagues* ſucceſſively upon the *Eyptians*, from which the *Iſraelites* (as 'tis probable) were wholly exempted. See *Exod.* 8. 22. *&* 9. 26. *&* 10. 23. All which are reckoned *Pſal.* 78. *&* 105. which Plagues were all ſent *within one month* in this Order.

First Plague, *Their waters turned into* Bloud *for ſeven days together.*

1. God Commands *Moſes* and *Aaron* to go and meet *Pharaoh* the next Morning, who would then come to *walk* by the ſide of the *River Nilus*, and to tell him, That ſeeing he had refuſed to obey the Voice of the Lord, he would bring a *grievous Plague* upon Him and his People. They had *ſhed the bloud of the* Iſraelites *Children*, and *drowned* them in that River; Therefore God had commanded him to give order to *Aaron* with his *Rod* to ſmite the *waters of the River*; and *he* accordingly ſtretched forth his Hand over the *Rivers*, *Streams* and *Ponds*, (probably over *ſome of them* in the Name of the reſt) and ſtriking *thoſe Waters*, they were immediately turned into bloud; Yea by the *influence of God's Almighty Power* upon *that percuſſion* all their other *Streams* and *Rivers*, *Ponds* and *Pools*, yea *Ciſterns* of water (whether of *Wood* or *Stone*) were turned into *bloud* for *ſeven days* together. By which *Plague* the *Fiſh* that were in the River *died*, whereby the *Egyptians* were deprived of *that* which was their chief Food, (*a*) as may be gathered from *Numb.* 11. 5. *We remember the Fiſh that we did eat in* Egypt *freely*, and *Iſa.* 19. 8. God threatens this as a great Judgment to Egypt, *The Fiſhers ſhall mourn, and all that caſt Angles into the Brooks ſhall lament, and they that ſpread Nets upon the Waters ſhall languiſh.* So that this was a *ſore Plague* on the *Egyptians* who fed much on *Fiſh*, and traded much with them, and maintained themſelves by them. And one *great evil* followed this alſo; for hereupon the River ſtank *ſo horribly*, that they could not drink of the *waters* of it (which uſed to be their *ordinary Beverage*, ſee *Jer.* 2. 18.) but were fain to *dig Pits* near the River, that they might have *ſome water* to drink. But *all this* did not work upon *Pharaoh*'s *obdurate heart*. For his *Magicians* and *Sorcerers* getting *ſome water* either from the *Sea*, or out of the *new-digged-Wells*, or from the *houſes of the Iſraelites* dwelling here and there *intermixed with them*, did by their *Enchantments*, and the *Devil*'s *help*, get ſome *bloud* whereby they *tinctured the waters*, or elſe *unperceiveably* removed the *water*, and ſubſtituted *bloud* in the place thereof. Which when *Pharaoh* ſaw *done by them*, he went away to his own houſe, and heeded not, nor laid to heart the foregoing Plague inflicted on him by *Moſes*.

(*a*) The *Egyptians* abſtained from the *fleſh* of many Beaſts of *Superſtition*, eſpecially ſuch as the *Hebrews* uſed in Sacrifice.

Exod. Ch. 7. from 14. to the end.

Second Plague, *Frogs.*

2. God Commands *Moſes* and *Aaron* to go to *Pharaoh* again, and to require him to let his People go; and to tell Him, That if he refuſed to do it, *He* would ſmite all his Borders with *Frogs*. *They* accordingly reſolutely purſue their Commiſſion, and evidence their *Courage* and *Fidelity* in God's Cauſe, notwithſtanding the ill ſucceſs they had had before. But *Pharaoh* would not give ear to them. Hereupon *Aaron* ſtretched forth his *Rod* (*b*) over the *Rivers*, (*c*) over the *Streams*, and over the *Ponds*, and the *Frogs* came up in great abundance upon the Land, (namely, not only thoſe that were in the Rivers before, but an innumerable number of new ones were produced,) and they *crawled* into *Pharaoh*'s *houſe*, and into his *Bed-Chamber*; (*d*) yea upon his *Bed*, and into the Houſes of his *Courtiers*, and the reſt of his people; yea into their *Ovens* and *Kneading-Troughs*, ſo that they were grievouſly annoyed with them. *Pharaoh* calls for his *Magicians* to ſee if they could *imitate this Miracle*, and they, *by ſtretching forth their Rods* over the *River*, did *by the Power of the Devil* (*e*)

(*b*) The *Rod* is called ſometimes the *Rod of Moſes*, ſometimes of *Aaron*, ſometimes of *God*, to ſhew that it was the Inſtrument *they all* uſed in working theſe prodigious things.

(*c*) *Non ſingulos adiit fluvios, ſed virga eminus ei intenta deſignavit, extendit eam verſus Nilum & intentione verſus omnes aquas* Ægypti.

(*d*) How eaſily can God caſt contempt upon *Princes*, and how favourable is he to *men*, who, *by his ordinary Providence*, makes ſuch Creatures *loth* to come where man hath to do, which are ſo *lothſome* to him.

(*e*) The Devil it ſeems much delights in their *monſtrous ſhape*. For we find in the Scripture *three unclean Spirits* like *Frogs* coming out of the mouth of the *Dragon*.

bring

bring forth *ſome true Frogs* by *unperceptible Conveyance* to the *place* where the *Conteſt* was, (which poſſibly at this preſent was not covered with Frogs by *Moſes*'s Working) though it is like they were but *very few* in compariſon of thoſe *Moſes* and *Aaron* had produced. And when they had *brought* them, they could not *remove* them again. *Pharaoh* and *his people* being thus grievouſly diſtreſſed with *this Plague*, he began to *ſtoop a little*, and to *acknowledge God* whom before he would not *know*, and therefore deſires *Moſes* and *Aaron* to intreat the Lord to *remove theſe Frogs*, and *he would let the people go* that they may *Sacrifice* unto the Lord their God. *Moſes* knowing that he was conſtituted *as a God* to *Pharaoh* [Ch. 7. verſ. 1.] to *bring Judgments upon him*, and *remove them* at God's appointment, and having in him *the Faith of Miracles*, and being *directed by the Spirit of God*, He told *Pharaoh*, He would *do him the honour* (f) to let him *appoint the time* when he ſhould pray to the Lord for him, and by his power deliver him from *this Plague*. And (ſays he) if *my prayer take no effect*, then do thou *glory over me*, and ſay, I am no better than *one of thy Magicians*; but if I do deliver thee, then *own* and *obey the great God of Heaven*, whoſe *Servant I am*. *Pharaoh* deſires the Frogs may be removed by the next Morning. *Moſes* Replies, *Be it according to thy word, that thou mayſt know, that there is none like unto the Lord our God*. *Moſes* then cried unto the Lord to remove *this Plague* from *Pharaoh*, and the Lord heard him, and immediately *the Frogs* died that were in the *Houſes*, *Villages*, and *Fields*; only ſome remained in the *River*; and they gathered the *dead Frogs* together and caſt them upon *heaps*, ſo that the Land *ſtank* by reaſon of them. But when *this Plague* was removed, and *Pharaoh* ſaw there was *ſome reſpite*, he *hardened his heart*, and hearkened not to *Moſes* and *Aaron* as the Lord had foretold.

(f) *Honorem tibi ſume ut des mihi tempus in quo orem pro te.*

Exod. Ch. 8. from *verſ.* 1. to 16.

Third Plague, *Lice.*

3. *Pharaoh* having thus *mocked God* (*promiſing* and *not performing*) the Lord to manifeſt his *Indignation* againſt him, Commands *Moſes* now to *ſtrike him with a new Judgment*, without giving him any warning, as at other times he had done. *Aaron* therefore is commanded forthwith to ſtretch out his *Rod*, and to ſtrike the *duſt of the Land*, that it may become *Lice* through all the Land of *Egypt*. Which *Aaron* accordingly doing, abundance of *Lice* came on *Men* and *Beaſts*; the *duſt* in very part of the Land; that is, *a great deal of it* turning into *that Vermine*. (g) The *Magicians* alſo try their Skill again, and accordingly they ſmote the *duſt of the ground* with their *Rods*, as *Aaron* had done, and endeavoured to do *the like*, but all *in vain*. (h) For here God confounded their *Enchantments* in a thing *moſt vile*, wherein yet he *honoured himſelf*. For *he* ſo reſtrained the *Devil*, and diſabled *theſe Magicians*, *his Servants*, that they could neither *make Lice*, nor make *a ſhew* of them. So that they were forced to acknowledge to *Pharaoh*, *That this was the Finger of God*, (i) and that *this Miracle was wrought* by the Power of *the Almighty*, and not by *Art* or *Sorcery*, which they ſhould have acknowledged of *all the reſt of the Miracles* wrought by *Moſes* and *Aaron*, but *their Maſter the Devil* would not permit them to do it. However, though the *Lice* continued both upon *Man* (k) and *Beaſt*; yet *Pharaoh*'s heart was ſtill *hardened*, ſo that he would not hearken unto *Moſes*, as the Lord had before told him.

(g) V. 17. *All the duſt of the Land became Lice.* An hyperbolical Speech.

(h) *Non potuerunt Deo eos impediente ut ſe oſtenderet maximum in minimis.*

(i) *Fuit hæc non productio naturalis, ſed divina Creatio qualis hominis ex pulvere.*

Exod. Ch. 8. from 16. to 20.

(k) Such *little Creatures* armed with Power from God, can puniſh the *greateſt Tyrant*, as *Herod*, Acts 12. 23.

Fourth Plague, *Flies*, *Waſps* and *Hornets*.

4. It being uſual with *Pharaoh* to walk in the Morning *by the River-ſide*, *Moſes* is ſent again to meet him *there*, and to require him *in the Lords Name to let the people go*, and to acquaint Him, That if he refuſed to do it, God would ſend upon *him*, and *his people*, ſwarms of *Flies*, *Waſps* and *Hornets*, and ſuch *noyſome Inſects* which ſhould *fill their Houſes*, and *vex* and *ſting them*, and they ſhould ſwarm *in all the Land where the* Egyptians *dwelt*, but ſhould not come into *Goſhen* where the *Iſraelites dwelt*, and then they ſhould know, *to their Coſt*, that *the Lord* Jehovah *was the only Ruler in the whole Earth*, and that he would *put a difference* between his *own People*, and

and *the Egyptians*, and would deliver *them* from that Judgment which ſhould be the portion of the *Egyptians*. And he tells him, *This thing* ſhould come to paſs the *next morning*. *Pharaoh* not regarding *this threatning*, the very next morning there came a *grievous ſwarm* of divers ſorts of *Flies*, (l) [ſee *Pſal.*78.45. *Pſal.*105.31.] into the *houſe of Pharaoh*, and *his Servants*, and into all the Land of *Egypt*. So that the people of *Egypt* were wonderfully *annoyed* with them, and (as it ſeems) ſeveral of them *deſtroyed* by them. *Pharaoh* being now terrified with *this Plague*, He yields thus far, That the *Iſraelites* ſhould have liberty to Sacrifice to the Lord their God, provided *they went not out of Egypt* to do it. (m) This *Moſes* would not accept of, but requires they may have liberty to go *three days Journey* into the Wilderneſs to offer this Sacrifice. For (ſays he) if we ſhould in *Egypt* offer unto our God *Oxen*, *Cows*, *Calves* and *Bullocks*, which the *Egyptians* exhibit *Divine Honour* unto, it would ſeem an *abominable thing* unto them, and they would be ready to *ſtone* us. *Pharaoh* tells them, They ſhall then go into the *Wilderneſs*, provided they would not go *very far*, and would *pray for him* that this Plague may be removed. *Moſes* promiſes that they *would pray for him*, but intreats him to be *true* and *faithful to his word* and *promiſe*, and not to deal any more *deceitfully* with them. *Moſes* goes out accordingly, and *intreats* the Lord to remove *this Plague* from *Pharaoh*, and *his People*, and the Lord was pleaſed preſently to do it. So that the next day this dreadful hoſt of *Flies*, *Waſps* and *Hornets*, was quite gone. But though the Plague was removed, yet *Pharaoh*'s *obſtinacy* was not; for he would not *yet* let the People go.

(l) We read not of any uſe made of *Moſes*'s *Rod* to bring this Plague, and 'tis like it was *not uſed*, that it might appear the *power* of thoſe Plagues was not in the *Rod*, but in the *Hand of God*.

(m) So that it ſeems they were not ſuffered, *during their bondage* in *Egypt*, *openly to offer Sacrifice to the Lord*. What they did *this way* was done in a *private manner*.

Exod. Ch. 8. from 20. to the end.

Fifth Plague, *Murrain on Beaſts*.

5. Upon the firſt day of the ſeventh Month (which was ſhortly after made the firſt month of the Year) God Commands *Moſes* to go to *Pharaoh* again, and to tell him, That if he would not let his People go, but did obſtinately keep them ſtill, he would ſmite *all ſorts of his Cattel with a grievous Murrain*, viz. *Horſes*, *Aſſes*, *Camels*, *Oxen* and *Sheep*, and this Judgment (he tells him) ſhall be inflicted the very next day. And ſo accordingly it was, by which the *generality* (n) of the *Cattel* of the *Egyptians died*, but of the Cattel of the Children of *Iſrael*, died *not one*. And *Pharaoh* ſent into *Goſhen* to ſee whether the Cattel of the Children of *Iſrael* had *eſcaped*, and he found it was ſo. Yet notwithſtanding his *heart was hardened*, and ſwelled with *pride* and *malice* againſt the Children of *Iſrael*, ſo that he would not let them go

(n) V. 6. *All his Cattel died*] *all* is here to be taken *communiter*, not *univerſaliter*, *viz.* for the greater or moſt conſiderable number. For ſome Cattel were aſſuredly killed by the *Hail*, as we find *Exod.* 9. 25. And in the tenth Plague, the *Firſt-born* of *Beaſts* were deſtroyed by the *Angel*.

Exod. Ch. 9. from *verſ.* 1. to 8.

Sixth Plague, *Blains and Boils*.

6. About the third day of this Month God intending to bring a *Sixth Plague* upon *Pharaoh* and the *Egyptians*, He Commands *Moſes* and *Aaron* to go to him, and to take *handfuls of aſhes out of the Furnace*, and to ſprinkle the aſhes *towards Heaven*, to intimate to *Pharaoh* that the Plague came from the *God of Heaven*, and that *he* and *his people* had oppreſſed the *Iſraelites* with *Furnace-work*, in forcing them to *burn Brick* for them, ſo they now ſhould be puniſhed with *burning Sores*, (o) cauſed by *aſhes* taken out of the *Furnace*. And *Moſes* and *Aaron* did as God commanded, and they ſprinkled handfuls of *aſhes* towards Heaven, which miraculouſly, by the mighty Power of God, became a *Cloud of ſmall duſt* over-ſpreading the whole Land of *Egypt*, and ſo fell down both upon *Man* and *Beaſt*. And *this duſt*, *where it fell*, cauſed *Blains* and *Boils*, and, as it ſeems, of *an extraordinary nature*, for they are thus deſcribed *Deut.* 28. 27. *The Boils of* Egypt *which cannot be cured*. And the *Magicians* themſelves (who it ſeems continued to *harden* and *embolden Pharaoh* not to be moved with the things done by *Moſes*, telling him (as 'tis probable) that they were done by *Magick*) and were ſtill at hand to *reſiſt Moſes* and *Aaron* as far as they could, were now ſmitten with theſe *Boils* and *Blains* breaking out upon them. So that they were forced *to go away*, and ceaſe *fighting againſt God*. But yet *Pharaoh*'s *heart* was ſo hardned, that he would not let the people go for all this.

(o) *ulceribus calore & ſanie turgidis.*

Exod. Ch. 9. from 8. to *verſ.* 13.

7. Some

Seventh Plague, *Hail.*

7. Some few days after, God sends *Moses* again to *Pharaoh*, to require him to let his people go, that they may serve him; and to let him know, that though *his Hand* had been already *heavy* upon him, yet there were far *sorer Plagues* still behind, which he had determined to bring upon *him* and *his people*, if he continued *obstinate*, and which should *sting him to the very heart*. And *these* he would presently pour forth *thick and threefold* upon *him*, that he might know there is *no God* like to the *great Jehovah* in all the World. *Moses* is further commanded to speak thus to Him from the Lord, I have stretched out my Hand and destroyed *a great part of thy Cattel* by *Murrain* and *Pestilence*, and I should have destroyed *thee* and *thy people* thereby also, (p) (as you well deserved) but that I have *raised thee up* for this very purpose, that the World might see *my Justice* in punishing of thee, and *my Power* in my Conquest over thee. And dost *thou yet so impudently exalt thy self against Me and my People?* Behold about this time to morrow I *will cause it to rain a very grievous Hail* upon Thee, such as hath not been in *Egypt* since it became a Land inhabited by *Misraim* Son of *Cham*, who gave *Name* to that People and Country. And *Moses* the more to set forth the *terrour* of this *Plague* that was coming upon them, advises the *Egyptians* to send for, and get home *their Cattel* and *Servants*, and all that they had in the Field; For *all* that was found *there*, would be destroyed by the *Hail*. *Some* of *Pharaoh*'s Servants *believed this threatening* of the Lord, and got their *Servants* and *Cattel* into houses, and so had them *preserved*; but *Others* regarded it not. On the morrow *Moses* stretched forth his *Rod* towards Heaven, and the Lord sent *Thunder*, and *Hail* mixed with *Fire*, that ran upon the ground, which destroyed not only a *great part* of their *Corn*, *viz.* the *Barley* (q) that was *eared*, and the *Flax* that was *boll'd*, and in the *Stalk*, and their *Herbs*, but brake a great part of their *Trees*, and killed both *Man* and *Beast* that were in the Storm, *vers.* 25. (so saith the *Psalmist*, *Psal.* 78. 47, 48.) *He destroyed their Vines with Hail, and their Sycamore-Trees with Hail-stones. He gave up their Cattel also to the Hail, and their Flocks to the Thunderbolts.* And this *dreadful Hail* fell on all the Land of *Egypt*, only in the Land of *Goshen* there was *none*. *Pharaoh* terrified with this *dreadful Judgment*, sent for *Moses* and *Aaron*, and told them, He did now plainly *see*, and accordingly did *acknowledge*, That *he* (r) *had sinned against God*, and confess'd, That *God was Righteous*, and *he* and *his people wicked*. He desires them therefore to *pray* unto the Lord to remove *this Judgment*, and that there might be no more such *dreadful Thunder* and *Hail*, and he would *let them go*, they should stay no longer. *Moses* promises as soon as he should be out of the City, he would *stretch forth his hands* in prayer to the Lord. He knew, by *Inspiration from God*, that then the *Thunder* and *Hail* should immediately *cease*; and *Pharaoh* might hereby be instructed, that *the Earth* is the *Lord*'s, and the *whole Creation* is at his disposal. But as *for thee*, and *thy Servants*, (says he) I know before-hand that ye will be never a whit the better for the removal of this Judgment. And the *event* proved it to be so. For when, upon *Moses*'s prayer, the *Thunder* and *Hail seased* the heart of *Pharaoh*, and his Servants were *hardened* as before, and they would not let the people go.

Exod. Ch. 9. from 13. to the end.

(p) *Sic ergo vertendum, v.* 16. *Modo enim cum extendi manum meam, percussissem non tantum pecus, sed te etiam & populum tuum; veruntamen feci ut restares, &c.* J. T.

(q) *V.* 32. But the *wheat* and the *Rie* were not smitten, for they were not *grown up*; that is, so much as the *Barley*. It seems in *Egypt* they sowed their *Barley* at the same time with their *wheat* (which we do not) and there the *Barley* would be by far the *forwardest*. Hordeo læso *incolume mansit* triticum, *quippe cum hordei culmus aliquantum arefactus adeoq; induratus non* cederet *grandini, sed* obniteretur *itaq; frangebatur.* Triticum *autem* tenerum *adhuc & in herba velut* abditum (*licet non sub terra*) *lenta flexiliq; sua mollitia procellæ impetum devitavit.* Drusius.

(r) The *wicked* do sometimes *confess their sins* to God's Glory, but will not *truly repent* and *reform*, that they may be received to Mercy.

Eighth Plague, *Locusts.*

8. About the seventh day of this Month God sent *Moses* to *Pharaoh* again, telling him, *He had hardened* (s) *his heart, and the hearts of his Servants*, that he might glorifie his *Power* and *Justice* in bringing more *signal Judgments* on him. However, though *Pharaoh* be *obstinate*, yet thou *Moses* (says God) shalt for a *remembrance* of my *Power* and *Justice* declare to *thy Children*, and Childrens *Children* the *Wonders* I have done in *Egypt* upon *Pharaoh* and *his people*, that so you, *in your several Generations*, may *know* and be *assured* that *I am the Lord.* Then *Moses* and *Aaron* went to *Pharaoh* again, and *expostulating* with him, asked him, *How long he would refuse to humble himself*

(s) See *Sect.* 58.

before

before the Lord, and keep his people from going to serve him? They tell him, If he continued still *obstinate*, on the *morrow* the Lord would send *Grashoppers* and *Locusts* into all his Quarters, and they should be sent in such *vast numbers*, that they should in a manner *cover the face of the Earth from man's sight*, and should devour the residue of the *Grass*, *Herbs*, and what was *green* on the *Trees*, and the *Wheat*, and *Corn* which had escaped the *Hail*, and they should *fill his house*, and the houses of his *Servants*, and of *all the Egyptians* in such a *manner*, that neither *he nor his Ancestors*, nor *any that lived in Egypt* before him did ever *see* such *vast numbers* of *Locusts*, nor *any* that did *did so much mischief as these* should do. And *Moses* and *Aaron* when they had delivered their *Message*, came away and left him. Then *Pharaoh*'s *Courtiers* and *Servants* said to him, *How long shall this man* Moses *be a Snare to us?* that is, an *Instrument*, and *means* to bring *Ruine* and *Destruction* upon us? We beseech thee *let these people go*; Seest thou not that the *Land* is already almost ruined by the *Plagues* and *Judgments* that have been brought upon us? Then *Pharaoh* sent for *Moses* and *Aaron* again to him, and told them, He was content they should *go*, and *serve the Lord their God.* But then *recalling* himself, He asks, *Who among them*, and *how many of them*, did they desire should go? *Moses* tells him, They would go up *All*; with their *Old*, and with their *Young*, with their *Wives*, *Sons* and *Daughters*, with their *Flocks*, and with their *Herds*; For they must make use of *some of them* for *Sacrifice*, and of *part of these Sacrifices* they must keep a *Riligious Feast* unto the Lord. *Pharaoh* being angry at this *motion*, that they should desire *their Children* should go also (whom he intended to keep as *Hostages* for their coming back) he said in a passion, *I wish you might find no more favour from God than you are like to find from me, in this your Suit, to let your Children go also.* Look to it, if you will presume to go *in this manner*, at your *own peril* be it. I shall never consent that you should *All* go. But as for *you* that are *men grown*, I care not if I permit *you* to go. For that was *all* (as I understood) (t) that *at first* you desired. *Moses* and *Aaron* not accepting of this, *Pharaoh* caused them to be *driven* out of his presence. Then *Moses* stretched forth his *Rod* over the Land of *Egypt*, and the Lord sent an *East-wind* which blew very fiercely all day upon *that Land*, and the *next morning* it brought a vast Army of *Caterpillars*, and *Locusts* very *grievous*, *such* as had never been *seen* there before, nor are like ever to be again; and they were *so many* that they in a manner *covered the face of the Earth* where there was any *Herbage*, and by flying *so many* together *like a Cloud*, they in a manner darkned the Air, and *they* devoured *all the Corn*, and *Grass*, and *Herbs* that *the Hail* had left. See *Psal.* 78. 46. and *Psal.* 105. 34. Then *Pharaoh* called for *Moses* and *Aaron in hast*, and said to them, *I have sinned against the Lord your God, and against you*, in *using you* as I have done. However *pardon the wrong that I have done you*, and *once more* intreat the Lord to be favourable to me, and remove *this deadly Plague* from me, which consumes and destroys *all*, and is like to bring a *grievous* and *general Famine* upon us. And *Moses* went out, and *intreated the Lord* for *Pharaoh*, and the Lord sent a strong *West-wind* that carried the *Grashoppers* and *Locusts* away, and cast them into *the Red-Sea*, where they all perished. But though this *dreadful Judgment* was removed, yet *Pharaoh*'s *hardness was not*, for he would not *yet* let the people go.

Ch. 10. from *vers.* 1. to 21.

(t) *Pharaoh* either *mistook* or *perverted* the words of *Moses* and *Aaron*. For they demanded they might *all go*, but they desiring *at first* that *they might go to Sacrifice to the Lord*, it seems *Pharaoh* thought that *only the men* meant to go, and not the *Women* and *Children* also.

The Month *Abib*, otherwise called *Nisan*, (answering to *part* of our *March*, and *part* of our *April*,) which before had been the *seventh Month* (as we shewed before) was from *this time* forward made the *first Month* (u) of the year; and upon the *tenth day of this Month*, or a *little before*, was instituted *the Feast of the Passover*, In Commemoration of God's *passing over them*, and not involving them in the *Common Plague* that smote the Houses of the *Egyptians*. Touching which *Passover* several *Laws* and *Directions* are given to *Moses*. 1. Concerning the *Sacrifice it self*, or the *matter* of the *Feast*, viz. *a Lamb*, or *Kid* of the *first year*, a *Male* without *blemish*. 2. This must be set apart on the *tenth day* (x) of *this Month*. Thus it was ordered *at this*

(u) In remembrance of their *miraculous Deliverance* out of *Egypt*, they were appointed to *begin the Year* with *this Month*. Yet *this account* was afterwards kept only in Ecclesiastical Affairs. For the *Jubilees*, and *such other civil affairs*, it began as it had done before, *Lev.* 25. 8, 9, 10.

(x) No mention made of separating the *Paschal Lamb* from the *Flock*, *four days* before the *Feast*, in other places where the *Passover* is commanded.

time,

time, that it might be in *readineſs*, and not to ſeek when they were encumbered with buſineſs about their going away. 3. If *one Houſhold* was *too little* for a Lamb, they were to joyn the *next Houſhold* to them, and they were to make their account *proportionably to the Lamb*, and to *the perſons* that were to eat of it, taking care that there might not be *too few*, nor *too many* for it. (*y*) 4. They were to keep the *Lamb* to the 14*th* day of the ſame Month. 5. Every *Maſter* of a Family of all the Congregation of *Iſrael* (whom it eſpecially concerned) was appointed to kill it on the 14*th day* between the *two Evenings*; (*z*) that is, between our *three a Clock* in the *Afternoon* and *Sun-ſet*. (*a*) 6. They were to *ſtrike*, and *ſprinkle* with a *bunch of Hyſſop*, *dipped in the bloud* (*b*) *thereof*, the *two ſide-poſts*, and *upper door-poſts of the door* of the Houſe where they did eat it. (*c*) 7. None of them were to go out of the Houſe where they did eat it till the morning. 8. They were not to break a bone of it. 9. They were not to eat it *raw* or *ſodden*, but *roaſted* with fire. And they were to *roſt it whole*, *Head*, and *Leggs* with the *appurtenance*; that is, the *inwards* being firſt *taken out*, and *waſhed*. 10. They were to eat it with *unleavened* (*d*) *Bread* and *bitter Herbs*. 11. They were to eat it with *their Loins girded*, their *Shooes on their feet*, and *their Staff in their hand*, like *men in haſt*, and *ready* to be gone, and *march out of Egypt*. (*e*) 12. They were to let *nothing of it* remain unto the morning; but if *any thing were left* after they had eaten, it was to be *burnt* with fire. *Theſe things* being obſerved by them, *Moſes* tells them, The Lord intended to *paſs by* all the Houſes of the *Iſraelites* where *the Paſchal-Lamb* was *thus eaten*, and *the doors thus ſprinkled*, but He would ſmite by *his holy Angel* all the *Firſt-born* of the Land of *Egypt*, both of *Men* and *Beaſts* that remained. And *he would then execute Judgment on all the Gods of Egypt*; that is, either *ſome ſuch notable Judgment* or Stroke ſhould befal *their Idols* as did the *Philiſtins Dagon* (*f*) before the *Ark*, 1 *Sam.* 5. 3. or elſe perhaps he intended hereby to *ſignifie*, That he would make it *appear* that their *Idol-Gods* were *vain*, and *unable* to preſerve themſelves againſt *his Hand*, who was the *true* and *only God*. 13. *This Paſſover* was to be obſerved by them afterwards in *ſucceeding Generations*, for a *Memorial* of this great Deliverance, and they were to obſerve it *for ever*; that is, *all the time* that *that Ceremonial Service ſhould laſt*; namely, till *Chriſt* (who is the *true Paſſover*) ſhall be *ſacrificed*, who *fulfilling all the Figures*, ſhall aboliſh the *uſe of them*, and bring in a *new Age* and *State* into the Church. 14. A *Feaſt* of *Unleavened Bread* muſt be obſerved the *ſeven days* immediately following. The *firſt* of theſe ſeven days was the 15*th day of this Month*, and began *at the Evening* immediately after the *eating of the Paſſover*, which they were to eat at the *latter end of the* 14*th day*, as is ſaid before, and *every perſon*, whether *ſtranger* or *born in the Land*, that did eat *leaven* during *that time*, was to be *cut off* from Communion with the *Church*, and in caſe of *contumacy* and *contempt*, was liable to *Capital Puniments from God*, or *the Magiſtrate*. See *Gen.* 17. 14. *Exod.* 31. 14. The *firſt* and *laſt* days of this *Feaſt* were to be *holy Convocations*, and to be obſerved in the manner of *Sabbaths*, and *no ſervile-work* to be done in them. Yet *with this difference*, that on theſe days *meat* might be *dreſſed*, but *not* on the *Sabbaths*. And on *theſe days* the *people* were to *meet* for the Publick Worſhip of God. Laſtly, They were to acquaint *their Children* from Generation to Generation with the *meaning* of this Paſſover, and upon *what occaſion* it was Inſtituted. *Moſes* having received *theſe Directions* from God, Communicates them *to the people*, commanding them to *draw out their Lambs* according to their *Families*, and to ſet them apart on *this* 10*th day*, to be in *readineſs* againſt the 14*th*, as was preſcribed. And further, He *injoyns them*, that when they were to *march out of Egypt* (for which they ſhould now prepare themſelves) they ſhould *borrow* of the *Egyptians Jewels*, and Veſſels of *Silver* and of *Gold*, (*g*) and *precious Veſtments*, and poſſibly rich Furniture, and ſuch *kind of things*, and that God would *diſpoſe the hearts of the Egyptians* to lend them *any thing*, rather then that they ſhould ſtay. The people of *Iſrael* when they heard *theſe things*, bowed the *head*, and *worſhipped*, in token of their *ready ſubmiſſion* and *reverent acceptance* of theſe Commands from God, and their willingneſs to obey them.

Ch. 12. from *verſ.* 1. to 29.

(*y*) Which number *Joſephus* reckons to be *ten men*, beſides *women* and *children*.

(*z*) About that time *our bleſſed Saviour*, the true *Paſchal Lamb*, was put to death, *Mat.* 27. 46.

(*a*) The *natural day* from *Sun* to *Sun*, the *Jews* divided into *four parts*. The *firſt* from *Sun-riſing* to nine in the fore-noon, called the *third hour*. The *ſecond* from nine to twelve, called the *ſixth hour*. The *third* from twelve to *three in the afternoon*, called the *ninth hour*. The fourth from *three* in the *afternoon* to *Sun-ſetting*, called the *twelfth hour*.

(*b*) To direct the Faith of the *Iſraelites* to the bloud of their great Redeemer.

(*c*) This ſeems peculiar to the Paſſover in *Egypt*.

(*d*) *Leaven* having two Properties to *ſowr*, and *puff up*, might well ſignifie *malice*, and *pride* which muſt be laid aſide.

(*e*) Theſe Ceremonies were peculiar to that Paſſover in *Egypt*.

(*f*) *Dicunt Hebræi nocte illa idola lignea ſubito putrefacta, & metallica reſoluta, & lapidea comminuta.* *Artapanus apud* Euſeb. lib. 9. Præpar. *dicit manu terra concidiſſe pleraq; Templa Ægyptiaca.*

(*g*) *Nempe eo prætextu quaſi ad Sacrificia & ſolemnitatem Domini uſui eſſent futura.* Jaſ.

9. God

9. God now Commands *Moſes*, by ſtretching forth his hand towards the Heavens, to bring a *ninth Plague* on *Pharaoh* and his people. Which was *three days of Palpable Darkneſs*; *thick Clouds*, *groſs Miſts*, and *moiſt Vapours*, as 'tis probable ſo *thickening*, and *condenſating the Aer*, that it might be *felt*, and in likelihood by *their moiſtneſs* extinguiſhing *all Fires*, and *artificial Lights*, as *Candles* uſe to be put out by a *damp*. Neither, it ſeems, had they *any light* from *Sun*, *Moon* or *Stars* from *above*, but *the darkneſs* was ſo *thick* they could not *ſee* one another for *three days* together, and with the *terrour thereof* they durſt not ſo much as *move* from the places where they were. And being under the *arreſt* of this *hideous Darkneſs*, they *ſat ſtill*, not *ſeeing* whether to *go*, or what *to do*. And as ſome gather from *Pſal.* 78. 49. they had at that time *many frightful Apparitions of Devils*, *and evil Spirits* among them. (*h*) But the *Iſraelites* had all this while *light* in their Dwellings as at other times, and might have *in theſe three days time* gone *away* with *all* that they had, but God would not ſuffer them to go away as *Fugitives*, but to *march out* in a way of *honourable* and *triumphant Victory* over their Enemies. When the *three days darkneſs was over*, on the 14*th day* of this month *Pharaoh* ſent for *Moſes* in *great haſt*, and offered that they ſhould *all* go, *Men*, *Women* and *Children*, only *their Flocks* and *Herds* ſhould be left there as a *Pledge* and *Pawn* of their *Return*. But *Moſes* Replied, *Thou muſt not only give way that we our ſelves may go*, *but muſt permit us to take our* Cattel *alſo*, *that we may have wherewith to ſacrifice to our God. For we know not* what *ſort*, or what *number of Cattel* we ſhall be ordered to *ſacrifice* to the Lord, till we come *thither*; therefore *our Cattel* muſt go with us, there ſhall not *an Hoof* be left behind. But *Pharaoh*'s heart was ſo hardened, that he would not *conſent* to this; But falling into a great *Rage* and *Paſſion* with *Moſes*, he bids him *get him out of his ſight*, and never *ſee his face* more. If he did, he ſhould *die* for it. *Moſes* tells him, *He had ſpoken right in that*, for he ſhould *ſee his face* no more. But *God* having revealed *to him* what he intended to do to *Pharaoh*, and *his people*. He acquaints him *boldly* with a *Tenth Plague* (and a *very dreadful one*) that the Lord would bring upon them. He tells him, *That very night*, about *midnight* God would by his (*i*) *holy Angel* (ſee *Exod.* 12. 23.) ſlay the *Firſt-born* in all the Land of *Egypt*, from the *Firſt-born* of *Pharaoh* that ſitteth upon the *Throne*, to the *Firſt-born* of the *Maid-Servant* that is *grinding* (*k*) *at the Mill*, and the *Firſt-born* of their *remaining Cattel*. And there ſhall be ſuch an *hideous Out-Cry* in all the Land of *Egypt*, as *never* was before, nor ſhall *ever* be again. But in the Habitations of the Children of *Iſrael all ſhall be ſo ſtill*, and *quiet*, that the *very Dogs*, who are uſually rouz'd *by the leaſt noiſe*, ſhall not ſo much as once *bark*, or *move their tongues*, or make *any diſturbance* either to *Man* or *Beaſt*. And when *all this* ſhall *come to paſs*, then (ſays he) you ſhall know how *great a difference* the Lord doth put between the *Iſraelites* and the *Egyptians*. And then ſhall *theſe thy Servants and Courtiers* be ſent by thee *unto me*, and ſhall *bow themſelves unto me*, ſaying, *Go forth thou*, *and all the people that follow thee*, *over whom thou haſt the Government*, and *after that* I will *go forth*, with *all the people of Iſrael* with me, and with *all that we have*. *Moſes* having *thus ſpoken*, went out from *Pharaoh* in a *great anger*, (*i*) his *zeal* for the Glory of God *heightening his indignation* againſt the *obſtinacy* of *Pharaoh*.

Ninth Plague, *Three days Darkneſs.*

(*h*) Horrifica tum ſpectra Dæmonum viderunt; quod idcirco memoratur, Pſal. 78. 49. *loco* plagæ tenebrarum quæ ibi nec nominantur. Hinc Pharaonem plurimum commovet hæc plaga qui ad priora obduruit.

Ch. 10. from *verſ.* 21. to the end.
Ch. 11. from *verſ.* 4. to the 9.

(*i*) Moſt uſually the *wicked* are deſtroyed by *good Angels*, and the *godly* are chaſtiz'd by the *bad*. as we ſee in the caſe of *Job*.

(*k*) *Or behind the Mill*] Thoſe that thus worked at theſe *Hand-Mills* were ſaid to be *behind them*, becauſe they uſed to *thruſt the Mill before them* as they wrought. The *meaneſt Servants* were uſed to be *put to this work*, wherefore *Mills* were often in *Priſons* where *Captives* were wont to be *ſet to work at them*, *thruſting* and *turning them about* with the main ſtrength of their Bodies, and ſo *driving them before them*. *Priſoners* and

(*l*) See *Numb.* 12. 3. *Eph.* 4. 26.

Tenth Plague, *The deſtruction of the Firſt-born.*

10. The *Iſraelites* when they *firſt* came down down into *Egypt*, being but *few*, *part* of the Province of *Goſhen* was ſufficient for them, but afterwards they *multiplied ſo much*, that *they ſpread* all over *that Country*, and beſides had *many mixed Habitations* in other parts of *Egypt*. (*m*) The *evening* therefore of this 14*th day of this Month* being come, *Moſes* called for the *Elders* of *Iſrael* to draw out *their Lambs*, according to their Families, and *to kill the Paſsover*, and to *ſprinkle* with a *bunch of Hyſſop* the *Door-poſts* of their Houſes with the *blood of the Lamb*, and that *none* of them ſhould ſtir out of the doors where they did meet to eat the Paſsover till the *morning*. The Children of *Iſrael doing* as the Lord *had commanded them by Moſes*; at *Midnight* the *Angel* of the Lord ſmote all the *Firſt-born* (*n*) in the Land of *Egypt*, from the *Firſt-born* of *Pharaoh* that *ſat on the Throne* to the *Firſt-born* of the *Captive* that was in the *Dungeon*, and *all the Firſt-born* of their remaining Cattel.

Pharaoh, upon this, and his *Servants*, and the *Egyptians* roſe up in the night, and there was a *great* and *hideous Cry* thorow out all the Land; for there was not an houſe in *Egypt* (which had a *Firſt-born* in it) where there was not *one dead*; and in houſes where there were *no Children*, probably the *eldeſt* and *chief* of the Family was *ſlain*. *Pharaoh* hereupon preſently ſent his Servants that were about him to *Moſes* and *Aaron*, and commanded them to ſpeak to them in *his Name*, That they ſhould preſently *go away*, and ſhould take *their Wives* and *Children*, *Herds* and *Flocks*, and *all that they had* along with them; and he deſires they would *bleſs him*, and *pray for him* at their departure, that *He* might not periſh by this *Plague*. (*o*) And the *Egyptians* were very urgent with the *Iſraelites*, and uſed *humble* and *earneſt Intreaties* to them to be gone (ſee *Exod.* 11. 8.) ſaying *among themſelves*, that if they did not *haſten them away*, they were *all dead men*; that is, in *extream danger of death*, and like to periſh. The *Egyptians* being in this dreadful Conſternation, *the Iſraelites* (as *Moſes* had commanded them) borrowed of them *Jewels*, (*p*) and *Veſſels of Silver*, and *Veſſels of Gold*, and *fine Raiment*, (*q*) and *rich Furniture*, and *ſuch like precious things* for their uſe in keeping the *Feſtival*. And God *thus diſpoſed their hearts* thorow the *great* and *pannick* fear they were in; For it ſeems they thought that if the *Iſraelites* were not ſent away preſently, the *next Plague* would deſtroy *them all*. And beſides, that the Lord gave the *Iſraelites favour* in their eyes, ſo that they very readily *lent* them, and *furniſhed* them with any thing they deſired of them. And *poſſibly* they thought the *Iſraelites* intended only a *three days journey* into the Wilderneſs, there to *ſacrifice unto the Lord*, and then would *return*, and ſo they ſhould have their *rich things* again. And that which in likelihood inclined *their hearts* the more to *favour* the *Iſraelites*, was the *high opinion* that both *Pharaoh*'s *Courtiers*, and the people of *Egypt* had generally of *Moſes*. For *him* they much *honoured* and *feared*, in regard of his *Wiſdom* and *Conduct*: and the *manifold Miracles* that had been wrought by his Miniſtry, both in *bringing* Judgments, and *removing* them. So that whaſoever he ſhould *ask* or *require* of the *Egyptians* for *himſelf*, or the *people of Iſrael*, was not like to be denied him. And thus was fulfilled that which God promiſed to *Abraham*, *Gen.* 15. 13, 14. *Thy Seed ſhall be a ſtranger in a Land that is not theirs* 400 *years*, *and that Nation whom they ſhall ſerve will I judge*, *and afterwards they ſhall come out with great ſubſtance*. And *the ſame* was alſo promiſed *Exod.* 3. 22. and *all* now exactly *performed*. For now *the Iſraelites* carried away a great deal of the *riches* of the *Egyptians*, and that not only *by Gods permiſſion*, but *expreſs Command*, (*Ch.* 11. 2. 3.) who is the *Supream Lord of all*, and *all that is in the World* is *his*, and *He may do what he will with his own*, Mat. 20. 15. And *juſt* it was with the Lord thus to recompence the *Iſraelites* for the *hard Service*, *Injuries*, and *Oppreſſions* they had ſuffered in *Egypt*, and as it were *to pay them their wages* which the *Egyptians*, had moſt unjuſtly detained from them.

Exod. 12. from 29. to *verſ.* 37.

(*m*) *Habitant Egyptii Hebræis permixti.*

(*n*) *Ita nullus Pater alii poſſit eſſe ſolatio, cum clades omnibus communis eſſet.*

(*o*) He had deſired their prayers for him ſeveral times before, *Exod.* 8. 8. & 9. 28. & 10. 16, 17.

(*p*) *Solebant* Idololatræ *in colendis idolis ſe* gemmis & in auribus *decorare. Credebant autem* Egyptii *hoc petentes* Iſraelitas *ſuis Diis ſacrificaturos* (*prout antea fecerant*) *idcoq; nec abituros è terra. Nam* Moſes *hactenus* tridui tantum itineris *mentionem fecerat.*

(*q*) V. 35. *Et Veſtem*] i. e. pretioſiores veſtes, tapetes & *ſimilia.* Janſ.

CHAP.

CHAP. IV.

The Fourth Age *of the World*, *from* the coming of the *Iſraelites* out of *Egypt*, *to the* laying the Foundation of *Solomon*'s Temple *in the* Fourth Year of his Reign, *containing a ſpace of* 480 *Years*, *and ending in the* 2988th Year *of the* World.

SECT. I.

THe *Egyptians* being now in great *diſtraction*, and fill'd with *ſorrow* for the death of their *Firſt-born*, preſſed the *Iſraelites* to depart. The *very next day* therefore after the *Paſsover* (*a*) (the term of 430 Years from the *firſt Promiſe* made to *Abraham*, and *his removing from Ur* of the *Chaldees* being juſt now compleated) (*b*) the *Iſraelites* carring away with them their *unleavened Dough* (which was not well *ſeaſoned*, nor *made up*, by reaſon of their haſt, even *lumps of Dough* bound up in Cloaths upon their Shoulders,) together with the *Spoils of the Egyptians*, began their *Journey*, and marched away with *an high hand* in the ſight of all the *Egyptians* (*Numb.* 33. 3.) from all Quarters to *Rameſes* their general *Rendezvous*; and there they *all met*, who either dwelt *mix'd* among the *Egyptians*, (ſee *Exod.* 3. 22.) and were ſcattered up and down in *Egypt*, or elſe dwelt in *Goſhen* near *Rameſes*, where they were at firſt placed by *Joſeph*, (*Gen.* 47. 11.) they being in all *ſix hundred thouſand men* of the *Iſraelitiſh Race*, beſides *Women* and *Children*; and to them a *mixed multitude* voluntarily joyned themſelves, *viz. Servants* and *Strangers*, who were willing to go away with them; and doubtleſs *the rather*, becauſe *Egypt* muſt needs be *now* in a *ſad condition*, by reaſon of the *many Plagues* God had lately inflicted on them; And (which ſpeaks the wonderful Providence of God over *this people*) in that *vaſt multitude* there was not *one ſick* or *feeble perſon among them*, as we read *Pſal.* 105. *verſ.* 37.

Exod. 12. from *verſ.* 34. to 43.

(*a*) See *Numb.* 33. 3.

(*b*) See *Gal.* 3. 17.

SECT. II.

FRom *Rameſes*, this *vaſt multitude* with their *Flocks* and *Herds*, and *much Cattel*, remove to *Succoth* (which ſignifies *Booths*) becauſe here they made themſelves *Booths* of the Boughs of Trees; in *remembrance of which*, the *Feaſt of Tabernacles* was afterwards appointed, as we may ſee *Lev.* 23. 42, 43. Here *Moſes* receives *ſome further Commands* and *Directions* concerning the *Paſsover*. (1.) No *Stranger* or *Forreigner* was to eat thereof, unleſs he were firſt *Circumciſed*, and ſo incorporated into the *Jewiſh Church*. (2ly,) *Servants* that were *Strangers* after they were *well inſtructed* and *circumciſed*, might eat thereof; and that no *Forreigner* or *Hireling* might on *other terms* eat thereof. (3ly,) Every *Lamb* was to be eaten *by one Company* in the *ſame houſe*, and none of it to be carried out, to be eaten *abroad*. (4ly,) *No bone of it* was to be broken. (*c*) (5ly,) All the Congreation of *Iſrael* were to *prepare* themſelves, and to eat the *Paſsover* as the Lord had Commanded, and he that *neglected it* was to be cut off, *Numb.* 9. 13. (6ly,) The *circumciſed Stranger* ſhall enjoy the *ſame right* and *benefit* with the

(*c*) A Figure of *Chriſt*, whoſe *bones were not broken*; as the two Thieves bones were, *Joh.* 19. 33. to ſhew, that *no man had power* to take away his life, but that he voluntarily laid it down, *John* 10. 18.

the *native Jews*, *one Law shall be to them both*; God also Commands, That *all their First-born males* of *Man* and *Beast* shall be consecrated unto him, in *a thankful Memorial* that *he saved their First-born*, when he destroyed the *First-born of the Egyptians*, and therefore *such* might not be given as a *Vow* or *Free-will-Offering* being before the *Lords* by a *peculiar Right*, *Lev.* 27.26. Yet the *Firstling of an Ass* (and so of all other *unclean Beasts*, *Numb.* 18. 15.) they might *redeem with a Lamb*, * and the *First-born of Man* they might *redeem* with *five Shekels of Silver*, *Numb.* 18. 16. He Commands also, That *the day of their going out of Egypt* shall be had in perpetual Remembrance, and that the *Feast* of *Unleavened Bread* shall be yearly kept in the Land of *Canaan*, that so *that Deliverance* may never be forgotten, and that they shall acquaint *their Children* from Generation to Generation with the *Story*, and the *wonderful manner* thereof, and shall instruct them in the *meaning* and *signification* of this *Paschal-Solemnity*, which was Instituted upon that occasion; telling them, That this *Passover* (*d*) ought to be *such a kind of remembrance* unto them of Gods *extraordinary Mercy* in delivering *their Fathers* out of the Bondage of *Egypt*, as if they wore any *Signet* or *Token* upon their *Hands*, or any *Frontlet* or *Jewel* upon their *Foreheads* between their Eyes, (*e*) to put them in mind of some *important thing* which they ought by no means to forget. And so it will come to pass that they will delight to *think* and *speak* of the *Law*, and *Commandments of God*, to the Observance of *which* this *admirable Deliverance* will be a strong engagement.

* But if they would not *redeem* it, they were to *break its neck*, because it was not fit that that which of right belonged unto God, should be put to any other ordinary use.

(*d*) Which was *commemorative* of their Deliverance, and *Prefigurative* of the Death and Passion of Christ.

Exod. 12. from *vers.* 43. to the end.
Exod. 13. from *vers.* 1. to 17.

(*e*) Vide *Deut.* 6. 8. & 11. 18. Pharisæi, *qui hæc* carnaliter, *& crasso modo intelligebant, alligabant Brachiis, & Fronti suæ* Phylacteria, *quæ carpit Christus*, Math. 23. 5.

SECT. III.

FRom *Succoth* they march on *in good array*; that is, as 'tis probable in *five Bodies*, (*f*) or *Brigads* towards *Etham*, in the edge of the Wilderness, where was their *next Encamping*, the Lord conducting (*g*) them *by a Pillar of a Cloud* by day, which was also a *Pillar of Fire* to them by Night, and a *Sign* of his gracious Presence with them; *This Sign of his Presence* was like a *Pillar* ascending round, and straight from the Earth towards Heaven; *by Night* it had the appearance of *Fire*, *Numb.* 9. 15. In the *day time*, it seems, it *dispersed it self abroad* when *need* was, like a *Cloud*, and so shaddowed them from the *Sun*, (see *Psal.* 105. *vers.* 39.) when they were to *rest* or *stay* in any place it *removed back into the midst of the Camp*, and after the *Tabernacle* was made, it rested upon *that*, and when it was *taken up*, and *moved*, whether by *day* or *night*, they were to march, see *Numb.* 9. 18, 21. And *out of this Cloudy Pillar* the Lord *spake* to them, *Psal.* 99. 7. *Numb.* 12. 5, 10. *Deut.* 31. 15. The Lord therefore (as we said before) by *this Pillar* conducted the *Israelites* to *Etham*; from whence *through the Land of the Philistins* was the *neareſt* and *directest* way to *Canaan*. But the Lord was not pleased to lead them *that way*, fore-seeing the *Philistins* were like to deny them passage *thorow their Country*, so that they must *fight their way* thorow them (who were a *Warlike* People) if they intended to pass. And the Lord foresaw, that the meeting with so *formidable a difficulty* at the *first*, might possibly discourage the Children of *Israel*, and make them repent that they left *Egypt*, and might dispose them to return thither again. For this, and other reasons, the Lord was pleased to order the people to march back from *Etham* to the *Wilderness of the Red-Sea*. And they carried *Joseph's bones* with them, according to the Command given them, *Gen.* 50. And 'tis probable they carried the bones of the *other Patriarchs* (the Sons of *Jacob*) along with them also, according to what *Stephen* relates, *Acts* 7. 15, 16.

(*f*) *Vers.* 18. Quini *ascenderunt*, i. e. *in* quincurias *dispositi*, *Rivet.* Quinq; turmis ascenderunt. *Munsterus.* See also *Dutch Annotations in loc.*

(*g*) Here it's said, *v.* 21. that the Lord led them by this Pillar, *Ch.* 14. 19. 'tis said the Angel of the Lord went before them. This therefore was the Angel of the Covenant, *Mal.* 3. 1. the Eternal Son of God, 1 *Cor.* 10. 9.

Exod. 13. from *vers.* 17. to the end.

SECT.

SECT. IV.

FRom *Etham* the Lord Commands them to turn back again, and to Encamp before *Pihahiroth*, between *Migdol* and the *Sea* over against *Baal-Zephon*. This was a *narrow passage* between *two ledges of Mountains*, with the *Sea* before them. It seems it was now told *Pharaoh*, that the people of *Israel* were fled from *Etham*, and it was so represented to Him as if they had run away from thence being terrified, whereas they marched back *with an high Hand*, and with *displayed Banners*. *Pharaoh* hearing this, and that they were pitched at so inconvenient a place as *Pihahiroth*, *He* and his *Courtiers* said among themselves, *They are entangled in the Land, and the Wilderness hath shut them in*; Let us therefore pursue after them. *Pharaoh* accordingly with his *Horses* and *Chariots* (*h*) *of War* (to the Number of 600, all that could be got together on the suddain,) with his *Horse-men* and *Army* pursues after them, and found them Encamped in those *Streights* near the Sea. When *Pharaoh* with his Army drew nigh, the Children of *Israel* were dreadfully affrighted. *Fly* they could not, having the *Sea* before them, the *Egyptians* behind them, and *steep* and *unpassable Hills* on either side of them; Yet God so order'd it, that the *Egyptians* overtook them not, their Camps being parted by the *Pillar of Cloud*, which from going *before* the Camp of *Israel now removed* and went *behind* them, and it cast a *great darkness* on the *Egyptians*, but gave *light* to the *Israelites*; However the people being in great Consternation, they Cry unto the Lord for *help*, and cry out in a high discontent against *Moses*. *What*, say they, *were there no Graves in* Egypt, *that thou hast brought us forth to die in the Wilderness? Did we not desire thee to let us alone with our Bondage in* Egypt, *rather then expose us to such dangers as these? Moses* desir'd them to be *quiet*; *fear not* (says he) *but stand still, and see the Salvation of the Lord, which he will shew you this day. For the* Egyptians *whom ye have seen to day, ye shall see them no more for ever. The Lord will fight for you, you need only to be quiet, and hold your peace, and to keep your selves from doubting or murmuring, and humbly to trust in God, whose help is readiest when the danger of his people is greatest.* However *Moses* though he firmly relied on God, yet sent up many *strong Cries* and Ejaculations to the Lord, mixed with some perturbation of Mind, upon the peoples *Clamour* against him. The Lord hereupon calls to him, not to employ himself further in *praying* to him *at that time*, but to *march on directly* with the people to the *Red-Sea*, which *he doth accordingly*; and coming thither, the Lord bids him *Stretch forth his Rod over the Sea*, and upon *that action of his*, the *Sea* should divide it self *Moses* does as he was commanded, and a *strong East-wind* blew, and the *Sea* miraculously divided it self, standing *on heaps* on each side; Then the *Israelites*, by God's Command, *Moses leading the way*, passed thorow it *safe*, as upon *dry ground*, and the Waters were a *Wall* unto them on the right hand and on the left, (*i*) *Pharaoh* and his Host coming to the *Sea*, and seeing it thus *divided*, they thought they might pass thorow it as well *as the Israelites*, and accordingly entred *the passage* (*k*) to follow them; but they were much hindred in their march after them, by the *falling off of their Chariot wheels*. For the Lord in the *Morning-Watch* (*l*) looking out of the *Pillar of Fire and Cloud* upon the *Egyptians*, testified his Displeasure against them by *Lightnings*, and *Thunder*, and *Rain*, with which he much distressed and disorder'd them, as *David* more largely relates, *Psal.* 77. 18, 19. Insomuch that many of the *Egyptians* themselves were now sensible that God appear'd *against* them, and *for* the *Israelites*, and therefore desired to *retreat*, and not to pursue after them any further. The *Israelites* at last got all *safe* to the other side of the shore, *viz.* to the Desert of *Etham*, and then God commanded *Moses* to *stretch forth his Hand* again over the *Sea*, which being done, the *Waters* came together again, and so overwhelmed (*m*) the

(*h*) Of old they used *Chariots* with *Sithes* at their sides to *mow* down *men* in their way. They had *other Chariots* out of which they *fought* as men do now out of Ships. But where had *Pharaoh horses?* seeing 'tis said, *Ch.* 9. 6. *All the Cattel of* Egypt *died. Answ. All* here is taken for *many*. See the *Notes* on that place.

(*i*) The Apostle says, *Heb.* 11. 29. That *by Faith they passed thorow the Sea*, and 1 Cor. 10. 2. *That they were all baptized to* Moses *in the Cloud, and in the Sea.* See *Apostol. History*, *pag.* 169. the explication hereof.

(*k*) *Quos exci-dio destinat, occæcat Deus.*

(*l*) Anciently the *nights* in stead of *hours* were divided into *many watches*, 1 Sam. 11. 11. the number of which is not certainly known, and the *day* into *Morning*, *Mid-day*, and *Even*.

(*m*) This was a just Judgment of God upon the *Egyptians*, who had cast the poor *Infants* of the *Israelites* into the water, and had drowned them without remorse.

whole

whole Hoſt of the *Egyptians*, not one of them eſcaped. The *Iſraelites* ſaw ſome of their *Carcaſſes* floating upon the Sea, and caſt upon the ſhore. Thus God with an out-ſtretched Arm ſaved the *Iſraelites that day* out of the hands of the *Egyptians*, and the people feared the Lord, and believed in him, and believed the word which *Moſes* ſpake unto them in the Name of the Lord.

Gen. 14. whole Chapter.

SECT. V.

(n) See *Rev.* 15. 3.

THe *Iſraelites* being thus Miraculouſly delivered from the *Egyptians*, *Moſes* (*n*) compos'd a Song of *Praiſe* and *Thanksgiving* to God for this wonderful and tranſcendent Mercy, and *He* and *the Children of Iſrael* ſang it before the Lord. This Song is the *firſt* of that kind * we find any where in the Scripture. 'Tis partly *Hiſtorical* ſetting forth a triumphant Narration of Gods admirable Mercy in deſtroying *his* and *their Enemies*; partly *Prophetical*, containing *Propheſies* of future Bleſſings aſſured to *Iſrael*, ſet down not only in the *Future*, but often in the *Preter-tenſe*, for the greater Certainty.

* *Canticum, ἐπινίκιον.*

First, 'Tis *Hiſtorical*; It begins, *I will ſing unto the Lord for he hath triumphed gloriouſly; the Horſes of the* Egyptians, *and their Riders hath he thrown into the Sea. The Lord is my ſtrength, and my Song*; that is, we being *weak* in our ſelves He fought for us, and ſubdued our Enemies; 'Tis the *Lord*, therefore of whom we will ſing, and *whoſe Praiſe* we will ſet forth in our Song. 'Tis *by him* that we are ſaved and delivered out of the hands of our Enemies. He *is our God*, and *we being his people*. He hath by the Spirit of Propheſie fore-ſhewed us, that we ſhall build a *Tabernacle* for his Worſhip and Service. He is *our God*, and the *God of our Fathers*, therefore we will lift up his *high Praiſes*, and exalt him. He is a *mighty*, and *all-powerful*, *Warrior* indeed, *Jehovah* (*o*) is his *Name*. *Pharaoh*'s Chariots, and his Hoſt hath he caſt into the Sea, *his choſen Captains* alſo are drowned in the *Red-Sea*: The Depths have covered them, they ſank into the bottom as a *ſtone*. Thy *right Hand*, O Lord, is become Glorious in Power, Thy *right Hand* hath broken and deſtroyed the Enemy, and by thy *glorious* and *excellent* Power thou haſt overthrown the *Egyptians*, who in riſing up againſt *thy people*, did riſe up againſt *thee*. Thou didſt ſend forth *thy Wrath*, which conſumed them *utterly* and *ſpeedily*, even as *ſtubble* is conſumed by the fire. *With the blaſt of thy Noſtrils the Waters were gathered together*; that is, by a *mighty Wind* raiſed by thine Almighty Power, accompanied with a great Noiſe, (*p*) the *Sea was divided*, and the Waters were *heaped up* on either ſide, and ſtood like *congealed* or *compacted Walls* in the heart of the Sea. The Enemy ſaid, *I will purſue, overtake, and divide the Spoil; my luſt ſhall be ſatisfied upon them, I will draw my Sword, my Hand ſhall deſtroy them.* But thou, O Lord, didſt ſoon confound their vain Imaginations. For thou didſt blow with a mighty Wind, and immediately the *Waters* came together again, and the *Sea* covered them, they *ſank* as *lead* in the deep Waters. *Who is like unto thee, O Lord, among the Gods?* who among all the *falſe Gods* of the *Heathen*, or the *mightieſt men* on the Earth is in *any* degree worthy to be compared to Thee? who art *glorious in holineſs, fearful in praiſes*, (that is, to be *praiſed with a great meaſure of filial fear and awfulneſs*) *doing Wonders. Thou ſtretcheds't out thy Hand, and the Earth ſwallowed them*, that is, *thoſe of them* whoſe bodies were caſt up by the *Waves* upon the *ſhore*, were thrown into Pits by us, and there buried. *Thou in thy great Mercy haſt brought forth thy people*, whom thou haſt redeemed out of the Land of Egypt, and haſt thus far led them by thine Almighty Power and Strength towards the Land of *Canaan*, where thou haſt determined to ſet up thy *holy Temple*, thy *reſting Place*, [*Pſal.* 132. 14.] The *Place* which thou haſt *choſen* where thy *holy Worſhip* ſhall be ſet up and eſtabliſhed, and where thou haſt promiſed to *dwell*; that is, to afford thy ſpecial Preſence. See 1 *Kings* 9. *verſ.* 3.

(o) See *Annotations on Ch.* 3. 14, 15.

(p) To this the Prophet ſeems to have reference, *Hab.* 3. —— 10.

The

The *Second Part* of this Song is *Prophetical*, beginning at *v.* 14. *The people ſhall hear, and be afraid, ſorrow ſhall take hold on the Inhabitants of* Paleſtina; That is, the *report* of this dreadful overthrow of *Pharaoh* ſhall ſo *amaze* and *aſtoniſh* the Inhabitants of *Paleſtina*, the *Dukes of Edom*, and the *mighty men of Moab*, (*q*) and the *Inhabitants of Canaan*, that their very hearts ſhall *faint*, and melt with fear as *wax* does before the fire, inſomuch that they ſhall be as *ſtill* as a *ſtone*, and *Iſrael* ſhall paſs over *Jordan* into *Canaan* without oppoſition. *Thou wilt bring them in, and plant them in the Mountain of thine Inheritance*; that is, in *Canaan* a mountanous Country, *Deut.* 11. 11. and particularly thou wilt bring them to *Mount Moriah*, which thou haſt choſen as thine *Inheritance*, and where by thy own Hands and Power thou intendeſt to eſtabliſh *thy Sanctuary*, and where thou haſt promiſed to *dwell*, and to afford thy gracious Preſence. *The Lord will Reign for ever* and *ever* in ſpight of all his Enemies.

(q) See this Propheſie fulfilled *Numb.* 22. 3. *Joſh.* 2. 9. & 5. 1.

Miriam (*r*) the Siſter of *Aaron* (who had the *Spirit of Propheſie*, Numb. 12. 2. and was one of the *three Principal Guides* which God gave his people, *Mich.* 6. 4.) took a *Timbrel* in her hand, and *the Women* followed her, playing on their *Timbrels* alſo (according to the Cuſtom in publick Rejoycings, *Judg.* 11. 34.) and they expreſſed their *exultation* and *rapture of Mind* by *lively motions*, and *tripudiations* of their Bodies; and when the *Men* had ſang a Verſe of this Song, then *She* with *the Women* ſung it over again, at leaſt they repeated the firſt Verſe of it. *Sing to the Lord, for he hath triumphed gloriouſly, the Horſe and his Rider hath he thrown into the Sea.* And poſſibly they added, *For his Mercy endureth for ever*, as 'tis *Pſal.* 136. 2 *Chron.* 5. 13.

(r) She was the *Siſter* of *Moſes* alſo, but her reference to *Aaron* was beſt known, by reaſon of *Moſes*'s abſence. She is ſaid to be the wife of *Hur* by the *Hebrews.*

With this Song of *Moſes*, for Victory over the *Egyptian-Pharaoh*, the Holy Ghoſt compares the *Song of them*, that ſhall be *Victorious* over the *Spiritual Pharaoh*, *viz.* the *Beaſt* and *Antichriſt*, *Rev.* 15. from 1. to 5.

Exod. 15. from 1. to 22.

SECT. VI.

THe *Iſraelites* being now come on the other ſide of the *Red-Sea*, they marched *three whole days* thorow the Wilderneſs of *Shur*, (*s*) but found *no water* all the way. As for Food 'tis probable they were ſuſtained with that *unleavened Bread*, and other proviſions they had brought with them out of *Egypt*. At laſt they came to *Marah*, their *fifth Encamping*, where they found *water* indeed, but it was ſo *bitter* they could not drink it; hereupon they murmur againſt *Moſes*, asking him in a diſcontented mood, *What they ſhould drink?* *Moſes* upon this *Cries* unto the Lord, who ſhewed him a *Tree*, which when he had caſt into the *waters*, the *waters* were made *ſweet*. But the changing of the *nature* and *taſt* of the waters was to be attributed to the *Power* of God, and not to any vertue in *that Tree*. After God had thus *tried* them, and *proved* them, not only by *their want of water*, but by his *preſent favourable dealing with them*, in not *puniſhing* them for their *murmuring*, as he might juſtly have done; He then admoniſhes them by *Moſes* to *take heed* of this ſin *of murmuring againſt Him*, or *diſtruſting of Him*, and to carry themſelves more obediently towards Him for the future. And ſo he made this a *Statute* and an *Ordinance*, That *if they would do that, which was right in his ſight, and would obey his Commandments, and keep all his Statutes, he would bring none of thoſe Diſeaſes and Plagues upon them, which he had brought on the* Egyptians. *For He was their Healer*, (*t*) and could *heal* not only their *Bodies*, but their *Souls* alſo, by *forgiving their ſins*, and *ſanctifying their natures.*

(s) Called alſo the Wilderneſs of *Etham*, *Numb.* 33. 8. *one* might be the *general* name of the whole Wilderneſs, and *the other* of ſome *part* of it. It ſeems the *wilderneſs* on both ſides of the *Red-Sea* was called the Wilderneſs of *Etham.*

(t) *V.* 26. Medicus, *quia ex omnibus periculis, & malis tam animarum quam corporum (quæ morbis, & morti ſæpe comparantur) homines ſibi confiſos liberat*, Pſal. 103. v. 3. *Glaſius.*

Exod. 15. from 22. to 27.

SECT. VII.

FRom *Marah* they removed to *Elim* their *ſixth Station*, famous for *twelve Wells of water* and 70 *Palm-Trees*. And here it ſeems they ſtayed *many days*, becauſe the Place was ſo pleaſant, and convenient by reaſon of the *waters*, and the *ſhade*.

Exod. 15. *verſ.* 27.

SECT. VIII.

FRom *Elim* they turned back again to the *Red-Sea* (which was their *ſeventh Station*) as appears from *Numb.* 33. 10. the Lord ſo ordering it (as 'tis probable) that he might *try them again*, and might make them take a *ſecond View* of *that Sea*, that ſo their Deliverance thereat might make the deeper impreſſion on them.

SECT. IX.

THey came now on the *fifteenth day* of the *ſecond month* to the *eighth place* of their Encamping in the Wilderneſs of *Sin*, which lieth between *Elim* and *Sinai*, where, for want of *Food*, they murmured againſt *Moſes* and *Aaron*, and wiſhed in a deſperate diſcontent, *That they had died by the Hand of the Lord in* Egypt (where they *ſat by the Fleſh-pots*, (*u*) *and did eat bread to the full*,) rather than that they had been brought into *that Wilderneſs* to die there by *hunger*. The Lord took notice of theſe their murmurings, and was highly offended at them. Therefore he ſaid to *Moſes*, *I have heard the murmurings of the Children of* Iſrael; *I will yet prove them, whether they will walk in my Law or no; and therefore tell them, at the Evening I will give them* Quails, *and they ſhall eat Fleſh; and in the Morning I will rain Bread from Heaven for them*, and they ſhall ſee that glorious Work of mine which I will work for them. [See *Joh.* 11. 40. *Numb.* 14. 21, 22.] *Moſes* and *Aaron* acquaint the people herewith, and tell them, *They ſhall now ſee that it was the Lord that brought them out of the Land of* Egypt, and that *He* and *Aaron* were but *his Inſtruments*, and had not done it of their *own heads*, but did only what *He* commanded them; and therefore their murmurings againſt *them* were indeed againſt the *Lord Himſelf*. Then the Congregation of the Children of *Iſrael* being charged to *come near* before the Lord, and there being at *that time* (before the *Tabernacle* was built) no nother *viſible ſign* of his Preſence among them, but only the *Pillar of Cloud*, which was now in the *front* of their Army, leading them towards the *Wilderneſs*, they turned their faces towards *that*, and perceived that God did in a *more glorious manner* than ordinary manifeſt the *brightneſs* of his Preſence: For from *thence* the Lord tells *Moſes*, That *He had heard the murmurings of the people*, and might juſtly Chaſtize them for it; however he would give them *Quails* (*x*) in the Evening, and *Manna* in the Morning. And accordingly at Even the *Quails* came and covered their Camp, and in the Morning the *dew* lay round about their Camp, and when the *dew* was gone, there lay a *ſmall round thing*, as ſmall as the *Hoar-Froſt*, (*y*) on the ground. It was a ſubſtance ſo *ſolid*, that it would endure *grinding* in a Mill, or *pounding* in a Mortar, yet ſo *friable* and *brittle*, that it melted at the riſing of the *Sun*. It was *little* and *round* like *Coliander-ſeed*, but of a *whitiſh colour* like *bdellium*, * *Numb.* 11. 7, 8. It

(*u*) *V.* 2. Murmurabant] *piſcibus in Ægypto, volatilibuſq; aſſueti. At unde Carnium inopia? Multa enim illis erant pecora: niſi peperciſſe dicantur, vel quia minus fœcunda ab inopiam paſcuorum; vel quod in ſacrificia ſervarent. Sed veriſimile eſt alias eos Carnes deſiderraſſe; Quales in Ægypto habere poterant. unde Deus noſcens quid deſideraverunt, eo genere Carnium eos ſatiat.* Aug. quæſt. Exod. 62.

They had Cattel in the Deſart, but if they ſhould have eaten of them, they might ſoon have killed them all up. 'Tis probable they longed not for ſuch *kind of Fleſh* as they had at hand, but for *the Fleſh of Fowls*, ſuch as they uſed to eat in *Egypt*, and wanted now. *Willet.*

(*x*) Here God gave them *Quails* for that *one time* only; but at *Kibroth-Hattavah*, *Numb.* 11. 31. they had them for a *whole month* together.

(*y*) *unde patet fuiſſe* Manna *inſtar* grani grandinis *vel* ſacchari minuti.
* *Quod eſt genus* gummi pellucidi.

was

was *ready meat* to eat when gathered, and ſo eaten, the *taſt of it* was like *Wafers made with Honey*, (*z*) verſ. 31. but if they *baked* it in *Pans*, the *taſt* of it was like *freſh Oil.*

(*z*) It was a different thing from ἐρόμασι, or the *honey-dew* called *Manna* at this day by the *Apothecaries* which is not *Food* but *Phyſick*. The Book *Of wiſdom* ſaith, *Ch.* 16. 20, 21. That it was *able to content every mans pallat*, and agreed to *every taſt*; and tempered it ſelf to every mans *liking*. But if God had given this miraculous Bread ſuch an *extraordinary gift* to ſatisfie every *appetite*, and to *reliſh* according to every mans *deſire*, and to *taſt* like any meat they *longed for*, why did the *Iſraelites* murmur againſt *Moſes* that they had no *Fleſh?* and repine becauſe they had not the *Cucumbers*, and *Melons*, and *Leeks*, and *Onions*, and *Garlick* of *Egypt*, *Numb.* 11. 4, 5.

(*a*) Man *pro* Mah *dialecto* Ægyptiacâ, *vel* Man ipſum, *hoc eſt præparatum a* מנה *præparare, ſcil.* cibus præparatus *a Deo, vel quod cibus in ſeipſo* præparatus *fuit non indigens alia præparatione; fuit enim in ſeipſo bonus, & eſui aptus.* Vatablus.

But to return, In the Morning when the *Iſraelites* ſaw it lying on the ground, they ſaid one to another, *Man-hu*, (*a*) What is this? as if they ſhould have ſaid, this is a ſtrange Food *prepared* and *given us from above*, but we know not particularly *what it is*, or *what to name it*. *Moſes* tells them, It is the Bread that God had given them to eat; It is *Man*, that is, a *prepared portion*. Then *Moſes* gives them *ſome Commands* from God *concerning it.*

1. Every man might gather *according to his eating*; that is, proportionably as he had *more* or *fewer* in his Family. The quantity of an *Omer* (the tenth part of an *Epha*, which is thought to be about a *pottle* of our meaſure) is allowed to every ſingle perſon as *his proportion for a day*. And the Children of *Iſrael*, according as their Families were, gathered ſome *more*, ſome *leſs*. And when they had brought home what they had *gathered*, the *Head of the Family meaſured it out*, and gave every one *his Omer*, * as his *ſhare* and *proportion*, and no more. So that they that gathered *much* had but *their Omer* for their daily allowance, and the *reſt* 'tis like they gave to them that gathered *leſs*, that they might have *their Omer* alſo. (*b*) And though every one had *an Omer* allowed him; which ſhews how liberal an allowance God did make them for *their daily Food*, yet it cannot be imagined that *every one* did eat *their whole allowance* every day; but though they *did not*, yet they might not *reſerve* any of it till next day, but what they left they were either to *burn* or *caſt forth*, God intending hereby that they ſhould live in *daily dependance* on his Providence, (ſee *Mat.* 6. 11.) However ſome of them were ſo *Diſobedient*, that they reſerved ſome of it *till next morning*, and it bred *Worms* and *ſtank*; which Diſobedience of theirs much provoked *Moſes* to be angry with them.

* An *Omer* is the tenth part of an *Epha* or *Jewiſh buſhel* containing about *three of our pecks.*

2. They were to gather it in the *morning* betimes. For when the Sun waxed hot it melted.

(*b*) Hence it is that the Apoſtle by this Example of the *Iſraelites* helping one another, exhorts the Chriſtian *Corinthians* in like manner to ſupply the neceſſities of their Brethren, 2 *Cor.* 8. 13. 14, 15.

3. On the *ſixth day* they were to gather *twice* as much as on other days; namely, *two Omers* for one perſon; which order, when the people obſerved, the *Elders* and *Rulers* came and told *Moſes* thereof, doubting whether they *did well* therein, ſeeing an *Omer* and no *more* was their fixed allowance for *one day*. Hereupon *Moſes* tells them, That the *next day* was an holy *Sabbath* to the Lord, and on that day (*c*) no *Mannah* ſhould fall; and therefore on the *ſixth day* they had a *double allowance*, and on *that day* they were to *bake* or *ſeeth* of their *Mannah* what they thought fit to eat thereof *that day*, and to reſerve the remainder for the *Sabbath-day*, and *though reſerved* to *that day* it ſhould not *ſtink* or *breed Worms*, as one other days *if kept* it would do. Yet ſome of the people were ſo *unbelieving* and *diſobedient*, that they went out on the *Sabbath-day* to ſeek *Mannah*, but found *none*, for which God was angry with them, and charged them *not to go out* on the *Sabbath-day* any more to ſeek it, but to obſerve *that day* unto him, which the people accordingly did. On this kind of *bread* they lived afterwards by the ſpace of *forty years*, * even till they came to the borders of the Land of *Canaan*. And a *Pot*, containing the quantity of an *Omer*, was afterwards by Gods Command *fill'd therewith*, and *reſerved* by the *Ark of Teſtimony*, (*d*) (*viz.* which teſtified Gods Preſence among them) to be *kept* as a *Memorial* of Gods goodneſs in thus miraculouſly feeding of them.

Exod. 16. whole Chapter.

(*c*) From whence ſome infer the *antiquity* and *morality* of the *Sabbath*, this happening *before* the giving the *Law* on Mount *Sinai.*

* *comederant* Man 40 annis *tanquam cibum ordinarium, cui non erat vetitum carnes, vel cibos alios adjungere ſi quos, vel venatu, vel emptione a vicinis gentibus conſequebantur, ut apparet* Deut. 2, 6. *Janſon.*

(*d*) Or *Ark of the Teſtimony*, becauſe in it were the *Tables* of Gods Law, which *teſtified his will* to his people. See *Heb.* 9. 4. See *Apoſtolical Hiſtory*, *pag.* 380.

SECT. X.

THeir *ninth Remove* was to *Dophka*, their *Tenth* to *Aluſh*, *Numb.* 33. 12, 13, 14. and their *Eleventh* to *Rephidim*, a place in the Wilderneſs near *Mount Horeb*. Here they wanted *water* again, and this want drove a great many of them into an high diſcontent and murmuring, inſomuch as they ſaid, *Is the Lord among us or not?* verſ. 7. Thus *they tempted the Lord*, as the *Pſalmiſt* ſays, *Pſal.* 78. 41. and *limited the holy One of Iſrael*. Then they fell a *chiding* with *Moſes*, ſaying, *Give us water that we may drink; wherefore haſt thou brought us out of* Egypt *to kill us, and our Children, and our Cattel with thirſt? Moſes* asked them, *Why they chid with him? was it in his power to help them? why did they tempt the Lord by their diſtruſt and murmuring?* And from this *diſtruſtful murmuring* of the People, the place was afterwards called *Maſſa* and *Meriba*, ſignifying *Temptation* and *Chiding*. Then *Moſes* cried unto the Lord, ſaying, *What ſhall I do to this people? they are almoſt ready to* ſtone *me*. God Commands him to take ſome of the *Elders* of the people with him, and to take his *Rod* in his hand (with which he commanded *Aaron* to ſtrike the River *Nile*, *Ch.* 7. 20.) and to go to Mount *Horeb* (where he would appear to him in the *Cloudy Pillar*) and there to ſmite the *Rock* with his Rod, and it ſhould give forth water. *Moſes* and the *Elders* accordingly going to *Horeb*, He there in their ſight *ſtruck the Rock* and immediately the *waters* guſhed forth, * ſee *Pſal.* 78. 15, 16, 20. And the *Streams* iſſuing thence *trailed* after them thorow the *Wilderneſs* [ſee *Pſal.* 105. 41. *Deut.* 9. 21.] *The Cloudy Pillar* (it ſeems) conducting them in ſuch *by-ways*, in *ſuch Levels* and *Vallies* in that *Mountainous* Country, that the *water* might conveniently be derived after them.

* The Apoſtle ſays, 1 *Cor.* 10. 4. *The Rock followed them, and that Rock was Chriſt.*

Exod. 17. from 1. to 8.

SECT. XI.

THe *Amalekites* (deſcended from *Timnah*, Concubine to *Eliphaz*, *Eſau*'s eldeſt Son, *Gen* 36. 12. whoſe Country lay hereabout) having an inveterate malice againſt *Jacob* and his Poſterity, fell now upon the Rear of the *Iſraelites* (they being much ſpent and tired with their long march) and ſlew ſome of the *feebleſt* (*e*) and *hindermoſt* of them, *Deut.* 25. 17, 18, 19. *Moſes* hereupon ſends *Joſhua* with a *choſen Party* to fight with them in the Valley, and betakes himſelf to the top of Mount *Horeb*, where with the *Rod of God* in his hand, as a *Signal* to ſtrengthen the *faith* of the people in God's *Power* and *Help*, He *lifts up his hands* towards Heaven, earneſtly praying unto the Lord, and imploring his *Aid* and *Aſſiſtance* againſt their Enemies. And whilſt *Moſes*'s *hands* were help up *Iſrael* prevailed, but when they flag'd, and fell down, *Amalek* prevailed. He therefore being weary with *ſtanding ſo long*, as well as with *lifting up his hands*, they put a *ſtone* under him to ſit on, and *Aaron* and *Hur* (*f*) ſupported *his hands*, whereby they were *ſteady* to the going down of the *Sun*, and ſo they obtained a *great Victory* over the *Amalekites*. And God commanded *Moſes* to *write* (*g*) this for a Memorial in a Book; that is, in the *Chronicles* and *Annals* of time, that the wickedneſs of *Amalek*, in aſſaulting the people of God, may be *remembred*, and to Inculcate it in the ears of *Joſhua*, who was to ſucceed him, that *He* and *all his Succeſſors*, who ſhall be *Generals* to the *Iſraelites* at any time hereafter, may put this *his Command* in *Execution*, when He ſhall give them *occaſion* to do it. *For* (ſays God) *I have determined utterly to put out the remembrance of* Amalek *from under Heaven*; (*h*) that is, I have determined that *their Honour* and *Greatneſs* ſhall be ſo *broken* and *brought down*, that they ſhall not be *remembred* or made mention of as a *flouriſhing State* or *Kingdom* any more. And *Moſes*, in thankfulneſs to God for this *great Victory*, built an *Altar* in that place, and call'd it *Jehovah-Niſſi*, as a *Memorial* to Poſterity, that there *Jehovah* had, *as with a Banner*

(*e*) That is, of ſuch as were feeble thorow travel, not ſickneſs, ſee *Pſal.* 105. 37.

(*f*) See *James* 5. 17. *Quare precum comites adhibendi qui nos labantes fulciant.*

(*g*) See *Exod.* 34. 27.

(*h*) *Deut.* 25. 19. See this Command executed by *Saul*, 1 *Sam.* 15. 3, *&c.*

Banner diſplayed, gone forth, and fought againſt the Enemies of his people. And becauſe *Amalek*, had *lifted up his hand againſt the Throne of the Lord*, (*i*) in fighting againſt his *peculiar people* (whoſe *King* and *Soveraign* he had undertaken to be) therefore the Lord would have his people maintain a *truceleſs War* with *Amalek* from Generation to Generation.

Exod. 17. from *verſ.* 8. to the end.

(*i*) V. 16. *Quia manus* Amalec *fuit contra ſolium Domini. Sic* Jun. Tremel. *&* Piſcator, *reddunt hunc verſum.*

SECT. XII.

THis Story of *Jethro*, contain'd in the next Chapter, (*viz.* the 18*th*) ſeems not to lie in its proper place, but ought to come in between the 10*th* and 11*th verſes* of *Numb.* 10. For in *Exod.* 18. *verſ.* 12. 'Tis ſaid, *Jethro took Burnt-Offerings and Sacrifices for God*, whereas the *Law for Burnt-Offerings* and *Sacrifices* was not *yet* given. And *verſ.* 13. *&* 16. 'tis ſaid, *Moſes ſat to judge the people*, and *to make them know the Statutes of God, and his Laws*, whereas the *Statutes* and *Laws of God* were not *yet* given to *Moſes*. And further, *the chuſing of Judges and Elders* which was upon *Jethro*'s *Counſel*, was not till after their departing *from Sinai*, *Deut.* 1, 7, 8, 9, *&c.* whereas 'tis *here* ſet as *before their coming thither*. Therefore we ſhall reſerve *this Hiſtory* till we come to the 10*th* of *Numbers*.

See *Lightfoot*, *pag.* 95.

SECT. XIII.

FRom *Rephidim*, which was *over againſt Horeb*, in the *third month* after their coming forth out of *Egypt*, they removed to the *Deſart* over againſt *Sinai*, (*k*) (which was their *Twelfth Encamping*) where they continued for the ſpace of almoſt an *whole Year*. The *Cloudy Pillar* now reſting on the *top* of the Mountain, God out of it calls *Moſes* to *come up* to Him, and Commands him to ſet before the people what *great things* He had done for them, and how he had *born them on Eagles wings*, and *carried them as an Eagle doth her young ones on her back*, viz. *ſpeedily* and *ſafely* out of *Egypt*, and had now brought them unto *Himſelf*; that is, to this place of *his Preſence*, and convenient for them to ſerve him in. If therefore they would carefully *obſerve the Covenant* which he now intended to make with them, they ſhould be *his peculiar Treaſure* (his *Segullah*) (*l*) above all people. (For *all the Earth is His*, and he can chuſe *what Nation* he pleaſes to be his *peculiar People* to ſerve him,) and *they ſhould be to Him a Kingdom of Prieſts*; that is, among them he would *Reign*, and *ſet up his Kingdom* [1 *Sam.* 8. 7.] and they ſhould not be a *profane State*, ſuch as *other Kingdoms* were, but a *Kingdom of Prieſts* to Worſhip Him *according to his own Will*, and to offer *the Sacrifices* to Him which He ſhould appoint, and they ſhould be *ſeparated* from all other Nations unto *Him* and *his Service*. *Moſes* comes down and acquaints *the people* herewith, and they *readily*, and with *one accord*, anſwered, That *All that the Lord had ſpoken they would do*. *Moſes* returned *their Anſwer* unto the *Lord*, who tells him, *He would now ſpeak to him ſpeedily out of a thick Cloud upon the Mount*, and *the people ſhould hear Him ſpeak to him, that they might never after doubt or disbelieve that God had ſent him to them*. Then he Commands *Moſes* to go down, and to *ſanctifie* and *prepare* the people *two days* for their reverend receiving *his Law* on the *day after*, and that he ſhould give them *Orders* and *Directions* how they ſhould *behave* themſelves at *that time*. *Moſes* accordingly commands the people to *ſanctifie themſelves*, to *waſh their Cloaths*, and to *forbear the company of their Wives* [verſ. 15.] *till the time appointed*, ſignifying how careful they ſhould be to keep their Minds from being diſtracted with carnal affections, and to *cleanſe themſelves from all filthineſs both of Fleſh and Spirit*; eſpecially when they were to preſent themſelves *ſo ſolemnly* before the Lord. Then he ſets *bounds* and *limits* round about the bottom of *Mount Sinai*, ſhewing them how near they ſhould approach to the *Mount*, and no further, declaring that whatever *Man* or *Beaſt* paſſed *thoſe bounds*, and *touched the Mountain*, ſhould be *ſtoned* or ſhot to death. This was commanded, to *ſtrike their*

(*k*) It ſeems theſe were either *two Mountains* near together, or elſe *two tops* of the ſame Mountain, one called *Horeb*, the other *Sinai*.

(*l*) *Deut.* 7. 6, 7, 8. *Pſal.* 135. 4.

their hearts with the *greater Reverence* of God, and to bridle *their Curiosity* from searching into *Gods Secrets*, and to teach them to be content with the bounds that he had set them. On the *third day* in the *morning* after *Moses* had given them *this Charge* concerning sanctifying and preparing themselves (which as some think was the *(m) sixth day* of the month, and *fifty days* after *the Passover*, on which the *Feast of Pentecost* was afterwards kept,) by the *ministry of Angels*, the *Trumpet sounded* exceeding loud, and the *people trembling*, advanced under the *Conduct of Moses* towards *(n)* the *Mountain*, so far as their *limits* and *bounds* extended. Then the *Air* being fill'd with *dreadful Thunderings* and *Lightnings*, and the *Mountain quaking* and *trembling*, and *smoaking like a Furnace*, [*Psal.* 68. 8.] and the *Trumpet* sounding *lowder* and *lowder*, the *Lord (o) descended on the Mount*; that is, He there *manifested his Glory in a flame of Fire.* The *sight* was *so exceeding terrible*, that *Moses* said, *I exceedingly fear and tremble*, Heb. 12. 21. The Lord hereupon answered him by a *Voice* (and so *in a less terrible manner* than by *Thunder*) yet *so loud* that the people might hear him speaking to him, see *vers.* 9. By *that Voice* the Lord commanded *Moses* to come up to Him to the top of the *Mount*, And *Moses* did so. The Lord Commands him to *go again* to the people, and to Charge them that they did not *break* thorow the *bounds* set them to *see* and *gaze* (as *Moses* himself was ready once to do, *Exod.* 3. 3. till He was stayed of God) lest *many of them* should thereupon perish, [see *Sam.* 6. 19.] and to Charge *the Priests* more particularly, who used to come near to *minister before the Lord*, (that is, the *First-born*, the *young men* of the Children of *Israel* whom God had *hallowed to himself*, and who *before the separating of the Tribe of* Levi *for the Priesthood*, used to administer *that Office* in their *several Families*, *Numb.* 8. 16. *Exod.* 13. 2. *Lev.* 3. 12. and *Exod.* 24. 5.) that they especially take care to *sanctifie themselves*, and to be *decently* and *holily prepared* for this *great appearance* of God, and to keep themselves from being defiled with Sin by *touching the Mount*, presuming too far by reason of *their Priviledge*, lest the Lord *break forth in wrath* upon them. *Moses* humbly Answers, O Lord, *the people by reason of thy former Prohibition dare not come up to the Mount*; *For thou saidst*, *Set bounds to the Mount, and Hallow it*, that is, *let the people know that they are to account this Mountain holy, by reason of the manifestation of my glorious Presence here*, and *therefore they must not presume to come to up to it.* However, the Lord chargeth him instantly to *go down to them*, and to urge the same *again* upon them; after which He *himself* should come up *again*, and should bring *Aaron (p)* with him.

Exod. 19. whole Chapter.

(m) *Sic* Janse-nius. *Masius autem* quarto die *mensis.*

(n) V. 13. *Tunc ascendent in montem*, i. e. *adversus montem*, alioquin repugnaret, *v.* 12.

(o) V. 20. *Descendit* Dominus *seu* Angelus *Dominum repræsentans*; *descendit ex loco aëris celsiore in ipsum montis verticem.*

(p) Aaron *quoq; advocari debebat, ut sacerdotium ejus quoq; divinitus institutum constaret.* Jans.

SECT. XIV.

THe Lord now with an *audible Voice*, and with *great Majesty* and *Terrour*, Proclaimed and Promulgated his *Moral Law*, *(q)* or *Ten Commandments*, containing the *prime Dictates* of *Natural Reason*, the *chief Rules* of *Piety* towards God, *Equity* towards our Neighbour, and *Sobriety*, *Chastity*, and *Temperance* in the government our Selves. *(r)* And therefore 'tis said, *Nehem.* 9. 13. *Thou camest down upon Mount* Sinai, *and gavest them right Judgments, and true Laws, good Statutes, and Commandments.* And the Apostle, *Rom.* 7. 12. says, *The Law is holy, the Commandment holy, just*, and *good.* We shall therefore set down these Laws *particularly*, and give a short *Paraphrase* of them. **God spake all these words saying**; that is, *God Himself* declared his own *Mind* and *Will*, by a *loud Voice* distinctly *audible*, and *intelligible* miraculously *formed* by himself, *Deut.* 5. 24. *Behold* (say the people)

(q) Which nevertheless disannull'd not the *promise of Grace* made to *Abraham* 430 years before, *Gal.* 3. 17.

(r) This Law is expressly call'd a *Covenant* with that people, *He declared unto you his Covenant* (says the Text) *which he commanded you to perform, even Ten Commandments*, Deut. 4. 13. and accordingly was reposed in the *Ark*; hence it seems named the *Ark of the Covenant*, *Deut.* 10. 2. He wrote upon the *Tables* the *words of the Covenant*, the *Ten Commandments*, Exod. 34. 28. The *end* and *design* of these *Precepts* was to ground them in the *true notions* of *Piety* and *Religion*, and to dispose them to the practice of *universal Righteousness.* Our *Saviour* did not *derogate* from this *Law*, but declared his *intention* only to *expound* it, or to *ampliate* and *extend* it. There is no Commandment herein (howsoever according to its *immediate sense* seeming *peculiar* to that people) which according to *good analogy* or *parity of reason* doth not concern us also.

the

the Lord our God hath shewed us his Glory and his Greatness, and we have heard his Voice out of the midst of the Fire; we have seen this day that God doth talk with man, and yet he liveth.

I am the Lord (or I am *Jehovah* thy God) **which brought thee out of the Land of** Egypt, **out of the House of Bondage.**

I am *Jehovah*, who indeed *am* what *this my Name* importeth, the *only true*, and *real God*, *Eternal*, *Independent*, *Indefectible in Essence*; I am *that Jehovah* to whose *words* upon all accounts thou owest *Submission*, *Attention* and *Obedience.* I am *Thy God*, having chosen thee to be a *peculiar people* to my Self above all people that are upon the face of the Earth, and who, in pursuance of my *singular Favour* towards thee, and of *my Covenant* made with thee, *have brought thee out of the Land of* Egypt, *out of the House of Bondage.* I then being *Jehovah*, the *only true God*, and *thy God* by *Covenant* and *particular Engagement*, do now propound *my Will* unto thee, and upon all accounts of *Reason*, *Justice* and *Gratitude*, do require thy *regard* and *observance* of the *Precepts* I now intend to give thee.

I. Commandment.

Thou shalt have no other Gods before me.

THis *Precept* (as most of the rest) is *Negative* and *Prohibitive*, but supposeth and implyeth some thing *Affirmative*, and *Positive* as *the rest* may also be conceived to do. It implies this *Affirmative* Precept, *Thou shalt have me for thy God*, and shalt *Serve*, *Worship*, and *Love* Me *with all thy Heart*, *Soul*, *Mind and Might*, and shalt *trust in Me* as a *Being* endued with *Attributes* and *Perfections* superlatively excellent; and thou shalt not *own* nor *acknowledge* any other for *God* besides Me. Take heed therefore of *imitating them* who acknowledge not nor Worship *any God* at all, (and such are *Athiests*) or *acknowledge* and adore *many Gods* (and such are *Polytheists.*) Take heed also of framing in your Minds any *untrue Idea* of Me, *disagreeable* to my *most excellent Being* and *infinite Perfections.* Take heed also of inordinately *loving* or *relying* upon any *Creature*, and so making *that* your God.

II. Commandment.

Thou shalt not make unto thee any graven Image, &c.

THe *First Commandment* determined the *right* and *true Object* of our Worship. The *Second* directs, and limits the *manner* of expressing and exercising it, and *forbids the manner* practised by *Heathens*, of Worshipping their *false Gods* by *Images* and *Corporeal* Shapes and Representations. *(s) We ought not to think*, says the Apostle, *Acts* 17. 29. *that the Godhead is like unto Gold, or Silver, or Stone graven by art, or man's device.* Most reasonable therefore is *this Prohibition* of making *any resemblance* of what kind soever by *Picture*, *Sculpture* or *Fusion*, to represent *God*, or *for Religious use*, *(t)* and to bow down or Prostrate our selves before it. For

(s) To worship an *Idol* instead of *God* is Idolatry forbidden in the *First Commandment.* When the *true God* is worshipped *in*, or *by an Image*, 'tis Idolatry forbidden by the *Second. Inward Idolatry* is opposed to the *First* Commandment, and *Outward* to the *Second.*

(t) The *civil use* of Images is not forbidden, but Images made and used for *Divine worship.* Neither are those Images only forbidden which are the *Images* of *false Gods*, but of the *true* also. *Papists* by worshipping *Saints* and *Angels*, offend against the *first* Commandment. By making Images of the *Father*, *Son* and *Holy Ghost*, *and worshipping these Images*, or *worshipping God* by these Images, they offend against the *Second.*

As for the *Cherubim* made by *Solomon*, and the *brasen Serpent* by *Moses*, they were made by God's special Command, but not to be *worshipped.* The *Cherubim* seem intended as an *Emblem*, to represent the *natures* and *services* of the *holy Angels*, and not *any likeness of God*, they being full of *zeal*, and always upon the *wing* (as it were) and *ready* to obey God's Will. The *brasen Serpent* was made *not to be worshipped*, but as a *Type* of Christ; and now Christ is come, all *Types* are to vanish.

there

there being but *one true Object* of our Worſhip, the *Eternal, Inviſible God*, whoſe *glorious Excellencies* infinitely tranſcend our Comprehenſion, and conſequently *of whom* we cannot deviſe *any reſemblance* not infinitely *beneath* him, *unlike* to him and *unworthy* of him. It muſt needs be therefore a great *prophaneneſs* to pretend the *repreſenting* Him by *any Image*. *Moſes, Deut.* 4. 15. reports to the people of the *Jews* the *ground* of this Prohibition, *Take good heed to your ſelves* (ſays he) *for ye ſaw no manner of ſimilitude on the day that the Lord ſpake to you in* Horeb, *out of the midſt of the Fire, leſt you corrupt your ſelves, and make you a graven Image.* No *ſhape* repreſenting God did then appear at his uttering of theſe Laws to *prevent* their *framing* any reſemblance of Him, and *practiſing this ſort* of Idolatrous Worſhip. For God foreſaw that men would be very *prone* to be pleaſed with, and to *dote* upon *ſenſible Repreſentations*, and *averſe* from raiſing up *their minds* to Him, as *endued* with *pure, intellectual*, and *ſpiritual Perfections*. So that He expreſly forbids *making any Images*, or Similitudes in order to *worſhip* Him thereby. * And in *this Prohibition* we may conceive *this poſitive Precept* to be alſo *implied* and *intended, viz.* that in our *Devotions* and *Religious Services* which we perform to God, we ſhould *raiſe our minds* above *groſs ſenſe* and *phantaſie*, and ſhould labour for *high* and *worthy Conceptions* of God, and ſhould apprehend Him *incomparably* ſuperiour to *all things* which we do *ſee* and *know*; and we ſhould direct our minds to him *as to a Being* tranſcendently *perfect* in *Wiſdom, Holineſs, Goodneſs, Juſtice*, and *Power*, and ſhould (as *our Saviour* Commands) *Worſhip him in Spirit and truth, Joh.* 4. 24. and perform *ſuch Worſhip* to him as is *agreeable* to his *ſpiritual Nature*, and is commanded by *Himſelf*. And the Lord was pleaſed to add *this reaſon* to this Prohibition, **For I the Lord thy God am a jealous** (*u*) **God**; that is, a *God* very tender of my *Honour*, and of my *Right*, impatient of any *Competitor* or *Sharer* with Me in the *Duties* and *Services* which *properly* and *incommunicably* are due unto Me. *I am the Lord*; (ſaith God by the Prophet *Iſaiah*) *that is my Name, and my Glory I will not give to another, nor my Praiſe to graven Images*, Iſa. 42. 8. *This jealouſie* doth imply not only a *great diſlike*, but a *fierce diſpleaſure* againſt the *Infringers of this Law.*

* *Neq; tantum imagines faciebant* multorum Deorum Cultores, *ſed & magico ritu exiſtimabant* ſpiritum quendam ætherium in eas deduci imagines. *Tertullianus libro de ſpectaculis*, Dæmones *ait* operari in ſimulacris. *Minutius Fœlix*, iſti impuri ſpiritus ſub ſtatuis, & imaginibus conſecratis deliteſcunt.

Et huc pertinet ni fallor locus Zach. 10. 2. Grotius *in explicatione Decalogi.* (*u*) There is great danger in *Idolatrous Worſhip*, leſt the heart of the Creature be thereby drawn away from God. Therefore the *breach of this Commandment* is called *Scortatio, Perfidia, Violatio fœderis conjugalis.* God is angry for the breach of *any Commandment*, but he is *jealous* leſt his *Worſhip be corrupted*, and *his Glory* given to *Creatures.*

Viſiting the Iniquity of the Fathers upon the Children unto the third and fourth Generation of them that hate (*x*) me.

(*x*) *Populus, Dei* ſponſa *vocatur*, fœdus *conjugium*, Idololatria *ſcortatio. Quemadmodum amoris ſignum eſt* fidelitas conjugalis, *ſic fidei violatio odii teſtimonium eſt.* Riv. Deum odiſſe, *in ſacris literis* peculiariter, *imo* unicè *ait Maimonides, illi dicuntur* qui falſos deos colunt.

God hereby intimates, that he ſhall look upon thoſe that tranſgreſs *this Law*, and commit *this kind of Idolatry* here forbidden *as Enemies*, and *haters* (*x*) *of him*, becauſe their *actions* ſignifie a *diſpoſition of mind* in them repugnant to *his Mind* and *Will*. When a man loveth God *leſs* than his Idol, *that* may well be eſteemed *hatred* of God. 2ly, He declares, That He will not only puniſh theſe perſons *themſelves* who commit this Idolatry, (whereby He is ſo much *wronged* and *diſhonoured*) but to *deter* men the *more* from it, He declares, That it ſhall go *ill* with their *Poſterity* for their ſakes. Their Children to the *third* and *fourth Generation* ſhall be more *ſtrictly* and *ſeverely* dealt with, and upon *this ſcore* ſhall receive *leſs* of Favour and Mercy *from him* than *otherwiſe* they might have received. Not that God will arbitrarily inflict undeſerved Puniſhments upon the Children of *bad men* for the Faults of their Anceſtors. He diſclaims ſuch kind of dealing, *Ezek.* 18. 20. *Deut.* 24. 16. *Jer.* 31. 30. *The Son ſhall not bear the Iniquity of the Father; the Soul that ſinneth it ſhall die. Every one ſhall die for his own Iniquity. Every man that eateth ſowre Grapes his own teeth ſhall be ſet on edge, &c.* But notwithſtanding God may *juſtly*, for the Sin of the *Parents*, withhold his *free Favours* from their *Children*, which elſe, *according to the general courſe of his goodneſs*, they might have been capable of. As particularly He may withhold that meaſure of *Grace* from them that might have effectually *retained* them from *Sin*, and conſequently have prevented their *Guilt*, and ſo their *Puniſhment*. But if *ſuch Children* do fall into *perſonal ſins*, God

God may (without Impeachment of his *Juſtice* and *Goodneſs*) ſeverely *viſit them*, and ſharply *puniſh* them for them, and that not only *upon their own*, but *their Fathers* account alſo. And therefore the Lord is pleaſed to add *this Commination* the more to *deter* and *reſtrain* men from committing this ſin of *Idolatry*, it being like to bring damage to *their Children* and *Poſterity*, (*y*) of whom Parents (of all things) uſe to have the *tendereſt regard*, and are afraid to be the cauſes of their *Ruine* and *Calamity.*

(*y*) Examples of which proceeding do in the Divine Hiſtory often occur; As in *Solomon*, in *Roboboam*, in *Baaſha*, in *Ahab*, in *Jehu.*

Shewing mercy unto Thouſands of them love me and keep my Commandments.

And as God *deters* from violation of *this Precept*, by threatening a *long train of Puniſhments* to the *Tranſgreſſors* of it, ſo he *encourageth* to yield *Obedience* to it, by a Declaration of his intention, not only graciouſly to *Reward* the *obedient Perſons themſelves*, but *their Poſterity* alſo, unto a *thouſand Deſcents.* God will ſhew *mercy* and deal more favourably with the Children of good Parents, for a *long tract of time*, for their *Father's* ſake. And though God will puniſh the *offending Children* of *good Parents*, yet their *Miſdeeds* ſhall not interrupt his kindneſs towards the *reſt of their Poſterity*, or quite aboliſh the remembrance of their Fathers (*z*) goodneſs. And here we may take notice how the *expreſſions of God's Mercy* do exceed *thoſe* of his *Juſtice.* He will *viſit the Iniquities of diſobedient Fathers* unto the *third* or *fourth* Generation, but He will ſhew Mercy to a *thouſand Generations* of them that *love* and *obey* Him. And further we may obſerve, That *loving God*, and *keeping his Commandments* are conjoyned as *terms equivalent*: They are indeed *inſeparably* connected; *Love* being a certain cauſe of *Obedience*, and *Obedience* an *infallible ſign* of Love. See *Joh.* 14. 21.

(*z*) So we may ſee that God dealt with *Abraham* and the *Patriarchs* paſſing by (in memory of their faithful Obedience to him) the manifold Provocations of their Children.

III. Commandment.

Thou ſhalt not take the Name of the Lord thy God in vain, for the Lord will not hold him guiltleſs that takes his Name in vain.

HEre is firſt a *Precept.* 2. A *Reaſon* deterring from *Diſobedience* thereunto.

1. The *Precept*, **Thou ſhalt not take the Name of the Lord thy God in vain**, or as ſome render it, *Thou ſhalt not bring the Name of the Lord thy God* to a *vanity*, or to a *lye*, (*a*) or *thou ſhalt not ſwear in the Name of God to a falſehood.* Our *Saviour* Himſelf, *Math.* 5. 33. ſeems to point at *this Law*, when He ſays, *Ye have heard it was ſaid to the Ancients, Thou ſhalt not forſwear thy ſelf.* So that the *prime intent* of *this Law* ſeems to be to prohibit *Perjury*; that is, *invoking God*, or *atteſting God to a lye*, and *appealing* to him as a *Witneſs* and *Judge* that *what we aſſert* is *true*, when we know *it is not.* And it ſeems alſo to *injoyn* that in *promiſſory Oaths*, what we *promiſe* or *covenant* in the Name of God, we ſhould *ſincerely intend to perform*, and not *deal falſly* therein, as thoſe do who never intend to perform what they promiſe. *Swearing* * is in its own nature imediately *an act of Religion*, and importeth a *firm belief* and *perſwaſion* of God's *chief Attributes* and *Prerogatives*, *viz.* of his *Omnipreſence* and *Omniſcience* (extending to the knowledge of our moſt inward thoughts and ſecret purpoſes) of his *Juſtice* in maintaining *Truth* and *Right*, and avenging *Iniquity* and *Falſehood.* He therefore that *knowingly* and *willingly* is guilty of *Perjury*, ſeems to deſpiſe the *Juſtice* of God, and to *defie* his *Vengeance.* This ſeems to be the *firſt* and *direct* meaning of this Law. But it may be *extended further*, ſo as to prohibite *all light* and *vain ſwearing* in ordinary Communication, all *irreverent, unneceſſary* uſing and *introducing* the *great* and *dreadful Name of God*,

(*a*) So the word *Shaveh* frequently ſignifies, ſee *Lev.* 19. 12.

* Of *Swearing* ſee more in the firſt Chapter of the ſecond part of the *Supplement* to Knowledge and Practice.

which we ſhould not *without great awe of ſpirit*, and *high veneration* ever mention or ſpeak of. 'Tis an argument therefore of *horrible Impiety* and *Prophaneneſs*, without any *Reaſon* or *Temptation*, without any *Profit* or *Pleaſure ariſing thence*, to *abuſe* the *glorious Name of God*, and *lightly* to *toſs it* in our mouths, and ſo to provoke his dreadful Vengeance, *who will in no wiſe hold him guiltleſs that taketh his Name in vain.*

IV. Commandment.

Remember the Sabbath day to keep it holy, &c.

GOd uſhers in *this Precept*, above all the reſt, with a *Remember*, intimating how much it importeth man to *obſerve* it. (*b*) The *Jews* ſo highly valued *this Precept*, that it was a *ſaying* among them, *The Sabbath weigheth againſt all the Commandments.* (*c*) Becauſe if the *Sabbath* be *duly* and *carefully* obſerved, *all the reſt of the Commandments* will be made *known*, and frequently *inculcated* upon the people; and ſo the *right Obſervance* of *this one Precept* will tend to procure *all the reſt* to be obſerved. This Commandment, as ſome obſerve, is *Morale poſitivum*; that is, *ſomethings* commanded in it are *naturally moral*, and have *an innate rectitude* in them, ariſing from the *nature* of the things themſelves, and *ſome* are only *poſitively moral*, and have their obligation only from the *poſitive ſanction* of the *Lawgiver*.

(*b*) The *Sabbath* was a ſign of the *Covenant* that God made with that people, *Exod.* 31. 16, 17.

(*c*) In the Learned Dr. *Barrow's Expoſition of the Decalogue.*

As particularly,

To contemplate with a *grateful* and *joful* (*d*) *ſenſe* God's glorious Work of *Creation*, wherein his *Goodneſs*, *Wiſdom*, and *Power* are ſo illuſtriouſly diſplayed, wherein ſo great Accommodations and Benefits are generally diſpenſed to *all the Creatures*, and to Mankind more eſpecially.

To remember God's *Favours* and *gracious Providences* over *our ſelves*, our *Relations*, our *Country*; as the *Iſraelites* were bound more eſpecially to remember their great and remarkable Deliverance out of *Egypt*; To allot ſome competent time ſeriouſly to attend to the *great concernments* of our *Souls*, and not to ſpend our ſelves, and all our time in perpetual carking, and labouring about affairs that concern only our *Bodies*, and this preſent life; To ſet ſome time *apart* wherein *God our Creator* ſhould be *ſolemnly* and *publickly* worſhipped by thoſe that *own* Him *for their God*, and live in a *Vicinity* and *Neighbourhood* together.

To give ſome time of *reſt*, *relaxation*, and *refreſhment* to our *Servants*, and *thoſe* whom *Providence* hath diſpoſed into that *mean Condition* to *miniſter* to us, that their *lives* may not, *by inceſſant labour*, be *grievous* to them, but that they may with *ſome comfort* ſerve us, and that they may have *convenient leiſure* alſo to *ſerve God*, and mind the welfare of their Souls.

To ſhew ſome *mercy* and pitty even to the *poor Beaſts* that labour for us, allowing them *ſome eaſe* and reſt from their painful Drudgeries in our Service. *Theſe* are all of them *things very reaſonable*, and there ſeems to be an *obligation* to them dictated by *natural light*, and grounded in the *very nature* of the things themſelves. And *Reaſon* muſt needs approve of them as Duties of *Piety*, *Juſtice*, and *Humanity*.

But now as to the determination of *the proportion* or *quantity of time* that ſhould be allotted for theſe Duties, and that the *Seventh day*, or *one day* in *ſeven* ſhould be particularly aſſigned for *theſe purpoſes*, and that a *ceſſation* from labour both of *Man* and *Beaſt* ſhould be ſo ſtrictly injoyned, (except in caſes of *neceſſity* or *mercy*) this can be reſolved into no *other ground* than the *Will* and *pleaſure* of the *Lawgiver*, who ſaw what was moſt *needful* and *convenient* for man, and *fit* to be injoyn'd him. It would not therefore be for the *good* of the World, or the *benefit* of *Mankind* to be diſpenſed with, *as to the obſervation* of the *Sabbath*, or thoſe fore-mentioned Duties. We may alſo further take notice of the *reaſon* which the Lord is pleaſed to give, why

(*d*) *Et hæc cauſa eſt Cur ab Eccleſia Vetuſtiſſima introductus mos fuit, ne Sabbato jejunaretur, quod lætitiæ is eſſet dies.* Grotius in Explicatione Decalogi.

why He did eſpecially chooſe *this Day* * to *bleſs* and *ſanctifie* it, and appoint it to be ſet apart for his own Service; namely, becauſe He himſelf *reſted on that day*, and *was refreſhed*, as 'tis expreſſed *Exod.* 31. 17. which is ſpoken of God *after the manner of men*, that we might be more apprehenſive of *his Reſt*, for our imitation. And that *this very time* might inſtruct and excite us *gratefully* and *religiouſly* to meditate on the *great* and *glorious Structure* of the World. But from our Saviour's *Reſurrection* the *day* was changed to the *firſt day* of the Week, in *Commemoration* that he had finiſhed the great Work of our *Redemption* on *that day*. And ſo though not the *ſame day*, yet the *ſame proportion of time* is ſtill to be obſerved by us *Chriſtians.* (*e*)

* *ut perpetua ejus obſervationi imprimeretur omnium animis firma notitia mundum non ab æterno fuiſſe, quæ ad impietatem via eſt, ſed a Deo conditum.* Grotius in Explic. Decalog.

(*e*) See more of *this Subject* in *Knowledge* and *Practice*, page 117.

V. Commandment.

Honour thy Father and Mother, that thy days may be long in the Land which the Lord thy God giveth thee.

CHildren are injoyned *by this Precept* to honour their *Parents* in their *hearts*, and highly to *love their Perſons* as the *Inſtruments* under God of their *being*. And they are hereby *obliged* to yield to them *Reverence*, *Obedience*, *Thankfulneſs*, and *Requital* as they are able They are bound *highly* to *honour* and *eſteem* them, and to uſe due expreſſions of *Reſpect* and *Obſervance* towards them in *word* and *deed*. *Parents* are preſumed to be always full of *tender affection*, and *good will* towards their Children; full of *deſire* and *care* for their *good*, full of *pity* and *compaſſion* towards them. Which *diſpoſitions* do in *reaſon* and *equity* require *anſwerable Inclinations* in Children towards their Parents. Children receive from their Parents, under God, *their being* and *life*, their *maintenance* and *protection*, it being a long while ere they are able to *provide for*, or *defend* themſelves. The *goods* acquired by the Parents *induſtry* do uſually devolve upon their Children. And all *good* and *pious* Parents think themſelves obliged to take care of the *Souls*, and *ſpiritual Welfare* of their Children, and to inſtruct them *in the fear of God*, and to ſet them in the right way to Eternal Happineſs. And this they do moſt *frankly* and *freely*, without regard to any *profit* that may thereby accrue to themſelves. It is abundant ſatisfaction to them to ſee their Chirldren *do well*. Their *chief delight* and *contentment* in this world is uſually in their Childrens *well-doing*. Therefore *juſtice* and *ingenuity* do oblige Children to pay to their Parents *dutiful Reſpect* and *Obſervance*. And they will be no *looſers* in ſo doing. For to the obſervance of this Precept is added a very *encouraging Promiſe*, *viz.* of *length of days*. The *Apoſtle* injoyns Children *to be obedient to their Parents in all things that are lawful and pleaſing to the Lord*, Eph. 6. 1. And He preſſes the Obſervance of this Precept, 1. From the *equity of it*, becauſe the *Law of God* and *Nature* requires it. 2. Becauſe *this is the firſt Commandment* of the *ſecond Table*, which hath a *particular Promiſe* annexed to it, *viz. length of days*; which Promiſe is either *actually fulfilled* by God to *obedient Children*, or elſe *by changing of the Benefit*, He gives them a *much better life* in his own Kingdom for it. And there ſeems a *great congruity* in the *Reward promiſed* to the *Duty to be performed*, *viz.* that they who are *grateful* to *thoſe* from whom, under God, they received *their life*, ſhould by God's Diſpenſation enjoy *that life long*, and with much Comfort; and that *they* who neglect the *Authors of their life*, ſhould *ſoon* be deprived of it, or of the *Comforts* and *Contentments* that others enjoy. And we may by *analogy* and *parity* of reaſon reduce unto *this Commandment* the Obligation we have to honour *all thoſe* who perform to us *beneficial Offices*, *like* unto *thoſe* we receive from our Parents. Particularly *ſuch Perſons* from whom we have *Protection*, as *Governours* and *Magiſtrates*. *Such* who watch over us for the *good of our Souls*, as *Miniſters* and *Paſtors*, Such who afford us *Maintenance* and *Education*, as *Benefactors*, *School-Maſters*, *Tutors*, *&c.*

The ſubſequent *Precepts* contain the *prime Rules* of *juſtice* towards Man, and of *Temperance*, *Sobriety*, and *Chaſtity* in the government of our Selves.

VI. Commandment.

Thou shalt not Kill.

MAn's *life* being his moſt *precious enjoyment* in this World, no man may take it away but by *Commiſſion* or *Licence* from God. God indeed doth allow *Magiſtrates*, upon *reaſonable cauſe*, (for the preſervation of the *publick Peace*, *Safety* and *Welfare*,) in a regular Courſe of Juſtice, to diſpoſe of mens *lives*, who have forfeited them to the *Law*. For *the Magiſtrate beareth not the Sword in vain*, [Rom. 13. 4.] *but is the Miniſter of God, an Avenger to execute wrath upon him that doth evil*, 1 Pet. 2. 14. And he that *kills a man* in a way *not irregular*; namely, *as a Miniſter of Juſtice*, or *in a lawful War*, authorized by a *juſt Commiſſion*, or *in his own juſt and neceſſary defence*, cannot be ſaid to violate the *true intent* of this Precept. For *ſuch a perſon* cannot be juſtly ſaid to *kill*, but rather *God himſelf*, the Lord of *Life* and *Death*, doth *then kill*. *Vengeance* is *his*, and He in *this manner* by his *Miniſters* doth *repay* it. But in this Commandment is forbidden all *voluntary* and *irregular taking away* our Neighbour's *life*, without *juſt* and *neceſſary cauſe*, upon what *motive*, *principle* or *pretence* ſoever it be, either by *direct violence*, or *fraudulent contrivance*, either by *our ſelves*, or *by others*; and all *adviſing*, *encouraging*, or *any wiſe* becoming *inſtrumental* or *acceſſory* thereunto; This is the *Crime* here expreſly forbidden. But a *Poſitive* Duty is alſo here included, and accordingly ſhould be *underſtood*, *viz.* That we ſhould endeavour, as far as we are able, to preſerve *our own life*, in the *firſt place*, and then our *Neighbours*, by *relieving* him in *extream need*, and by *ſuccouring* him in *extream danger*, by *admoniſhing* him of any deſtructive miſchief He ſeems unawares running into. The *contrary*, is in *reaſonable eſteem*, and in *God's ſight*, a *killing* of him. And to *kill a man* hath this *great guilt* in it, that He that doth it, doth thereby violate, and deſtroy *God's Image* in his *Neighbour*. *He that ſheds man's blood, by man ſhall his blood be ſhed; for in the Image of God created he him*, Gen. 9. 6. And this further is to be obſerved, That *the taking away a man's life* doth infinitely ſurpaſs all the *evil* or *injury* which any man can ſuſtain from *another* in *his eſtate* or *fame*. For *theſe things* are capable of *ſome reparation*, but *the other* is altogether *irreparable*, and therefore includes in it the greateſt injury and iniquity. For hereby *all temporal good* is at once raviſhed from a man, and *the Soul* alſo of the perſon killed may poſſibly incur a great damage and hazard in reſpect to its *future State*, by being thus ſuddenly ſnatched away. So that the *Slayer* oftentimes not only robbeth his Brother of his *temporal life*, but of his *time of Repentance*, and opportunity of making his peace with God. Therefore to *hate* a man *to death* muſt needs be accounted the utmoſt pitch of *hatred*. Such is the *direct intent* and *importance* of this Law. But our *Saviour* in his Comment hereon, *Math.* 5. 21. hath *explained*, and *extended* it further, ſo as to *interdict all things* that any way *approach* or *tend* unto this *hateful evil*, as *raſh*, *cauſeleſs outragious anger*, *contumelious* and *deſpiteful Language*, ſecret *grudges* or *malice* in our hearts againſt our Neighbour. For *theſe*, as they do commonly produce the *act of murder*, ſo they argue *Inclinations thereunto*, which if *fear* and *ſelf-reſpect* did not reſtrain, would preſently *produce* it; and conſequently *in moral account* (which regards not ſo much the *act* as the *will*) are of the ſame *quality* therewith. The Apoſtle tells us, 1 *Joh.* 3. 15. *He that hates his brother is a murderer, and no murderer hath eternal life abiding in him.* So that all *malice*, *ſpight*, *envy*, *hatred*, *rancor*, *immoderate anger*, and *animoſity*, are here alſo forbidden.

VII. Commandment.

Thou ſhalt not commit Adultery.

THis Commandment injoyns *Chaſtity* of *Mind*, *Heart*, and *Body*, and the preſervation of it in our ſelves and others. Whoſoever ſhall attempt the *Affection* or *Chaſtity* of another mans wife highly ſinneth againſt God, commits a great treſpaſs againſt his Neighbour, and defiles himſelf with the fouleſt turpitude. He violates an *Inſtitution* to which God hath affixed eſpecial *marks* of reſpect and ſanctity. He wounds his Neighbour's *Honour*, and ruines Him *in that* wherein the great *content of his mind*, and *comfort of his life* is wound up. He offendeth againſt the *welfare of Families*, breeding horrible *Confuſions* and *Diſſentions* in them. *Adultery* therefore is a *lothſome Unrighteouſneſs*, moſt *odious to God*, and *a fire that conſumeth unto deſtruction*. Further, this Commandment forbids *all ſorts* of *unlawful*, and *irregular ſatisfactions* to *luſtful Appetite*, and *all kinds* of *Impurity* and *Laſciviouſneſs*, not *in act* only, but in *thought*, in *deſire*, (*f*) in *ſpeech*, or in *geſture*, and what ever tends to *foment the fleſhly Concupiſcence*, which we ought to endeavour, *by all good means*, to quench and ſuppreſs.

(*f*) Our Saviour extends this Commandment to forbid all *unlawful luſtings*, or *deſires*, or *inclinations* of the heart, *Mat.* 5.28. *I ſay unto you, that whoſoever looketh on a woman to luſt after her, hath committed Adultery with her in his heart.*

VIII. Commandment.

Thou ſhalt not Steal.

THis Commandment injoyns, that every man ſhould quietly enjoy *thoſe ſupports* and *conveniencies* of his life, which, in *any honeſt way*, he hath *right* unto, or is poſſeſſed of. And it prohibits all *Invaſion* or *Uſurpation* by any means what ever (either by *open Violence*, or by *clandeſtine Fraud*) of our Neighbour's *Goods*, or *Rights*. Many ſorts of *Unrighteouſneſs* are *reducible* to this Commandment, as *fraudulent Dealing*, *falſe Weights* and *Meaſures*, *over-reaching in Contracts*, *unfaithfulneſs in matters of Truſt*, *Exaction*, *Oppreſſion*, *Extortion*, and *not making Reſtitution of ill-gotten Goods* when there is ability. The *Poſitive Duties* to be underſtood are *Diligence* and *Induſtry* in our Callings, whereby (with God's bleſſing) we may ſupport our ſelves, and prevent the importunate Temptations of *Want* and *Need*, and may be able to *relieve others* that are in want, and may be *well content* with our own eſtates, truſting in God, and relying on his Providence, to take care of us.

IX. Commandment.

Thou ſhalt not bear falſe witneſs againſt thy Neighbour.

BEaring *falſe Teſtimony* againſt our Neigbour, eſpecially in *matters Capital*, and wherein *his life* is concern'd, is here prohibited; And not only that, but alſo *defaming* him, or unjuſtly *detracting* from him, and breeding in the minds of others an ill opinion of him. We are therefore here forbidden to *wrong* our Neighbour in his *Credit* and *good Name*, as well as *in his Eſtate*. We are forbidden to hurt him either in *word* or *deed*. *Charity* obligeth us to think the *beſt* of our Neighbour, to be *candid* in our Opinions, and Diſcourſes concerning Him, to forbear all *raſh* and *harſh Cenſures* of Him, and to abhor affixing *any faults* upon Him of which He is not guilty. To *walk Uprightly*, and *to work Righteouſneſs*, and *ſpeak the truth from our hearts*, are the *good man's Character*, Pſal. 15. *v.* 2.

X. Commandment.

Thou ſhalt not covet thy Neighbours Houſe, nor his Wife, nor his Man-Servant, nor his Maid-Servant, nor his Ox, nor his Aſſe, nor any thing that is thy Neighbours.

THis *Law* is very *Comprehenſive*, preſcribing *univerſal Juſtice* towards our Neighbour, and that not only *in outward deeds* and *dealing*, but in *inward thought* and *deſire*, prohibiting us *unlawfully* or *irregularly* to *deſire* any thing that is *his*, to *his detriment*. We are to be ſo far from depriving our Neighbour of *any good thing* belonging to him, that we are not ſo much as *irregularly* to *wiſh* or *deſire* it. We are not only to abſtain from *injurious Actions*, but to repreſs in our ſelves all *covetous* and *injurious Inclinations*. And the *Poſitive Duty* here implied is, That we ſhould have a *delight* and *complacency* in our Neigbour's *good*, not *envying* him any of his *Enjoyments*; being, *in our minds*, well *content* with the portion God is pleaſed to vouchſafe *to us*, and intirely *truſting in Him* that he will ſupply us with what is *needful* and fitting for us, without the *damage* of our Neighbour.

Thus we ſee that *God's Law* is, as St. *Paul* obſerves, *Spiritual*; not only reſtraining *exteriour Acts*, but regulating our *inmoſt Thoughts*, quelling *all inordinate Appetites* and *Affections* of Heart within us. And *all theſe Precepts* both of the *firſt* and *ſecond Table* are reduced to theſe *two Heads* of *loving God with all our Hearts, Souls, and Spirits*, and *loving our Neighbour as our ſelves*.

SECT. XV.

THus was *this Law* promulgated and proclaimed. At the *dreadful manner* where- of *the people* were ſo greatly terrified, that they *removed*, and ſtood afar off from the *Mount*. Then the *Heads* of the *Tribes* and *Elders* came to *Moſes*, and ſaid, *Behold the Lord our God hath ſhewed us his Glory, and his Greatneſs, and we have heard his Voice out of the midſt of the Fire, and have ſeen this day that God doth talk with Man, and yet he remaineth alive.* This is matter of *great wonder* to us. But yet we are afraid that if we ſhould hear the *Voice* of the Lord our God *again*, ſpeaking to us in ſuch a dreadful manner, the *very terrour of it* would kill us. We are afraid we ſhould be conſumed by *that great* and *dreadful Fire* out of which we heard the Lord ſpeaking to us. *For what man is there that ever heard God ſpeaking out of the midſt of the Fire, as we have done, and yet lived.* Since therefore the Lord hath hitherto been ſo *gracious* and *propitious* to us, we humbly intreat him to regard our *Infirmity*, which makes uncapable of enduring his terrible Preſence. *Go thou* therefore *near unto him*, and *hear all that the Lord our God ſhall ſay*, and *ſpeak thou unto us all that the Lord our God ſhall ſpeak unto thee, and we will hear it, and do it. But let not the Lord ſpeak to us any more, immediately by Himſelf, leſt the terrour of his Preſence kill us.* *Moſes* encourages them, and tells them, They ſhould not be ſo much diſmayed and affrighted. For God had ſpoken to them *with ſo much terrour* to *prove them*; that is, to *try* whether this terrour would produce in them a *holy fear* and *reverence of his Majeſty* (which is the *true ſpring* of Obedience) that ſo they might be afraid to ſin againſt Him. Then the people ſtanding aloof off, *Moſes* drew near to the *thick Darkneſs* on the top of the *Mount* (where God manifeſted his glorious Preſence) and the Lord ſaid unto him, *I have heard the words of this people which they have ſpoken unto thee, viz.* That thou ſhould be a *Mediator* between *Me* and *them* (and therein a *Type of the promiſed Meſſias*) and *they have done well in what they deſired.* And *O that there were ſuch an heart* (*b*) *in them that they would fear me always, and keep my Commandments, that it might go well with them, and with their Children, from Generation to Generation.* Then commanding that *the people* ſhould return *into their Tents*, He tells *Moſes*, He will ſpeak *unto him* all *the reſt of his Commandments*,

(*g*) This is ſtill the *work of the Law*, to *ſcare* men, and *drive them* to ſeek for a *Mediator* between *God* and *them*. And by this *Interpoſition of Moſes* was figured the *neceſſity of the great Mediator* between God and Man, *Gal.* 3.19. Who was alſo promiſed on this occaſion, *Deut.* 18. 15, 16.

(*h*) Humanitùs *optanda* non *ſperanda* deſignat.

mandments, Statutes, aud *Judgments*, and *he ſhall impart them* unto *the people.* So that God ſpake *no more* than *theſe Ten Commandments, immediately by Himſelf*, unto the Children of *Iſrael*, and in an audible Voice, [*Deut.* 5. 22.] *the reſt* He ſpake unto them by *Moſes*.

Exod. 20. from *verſ.* 18. to 22.
Deut. 5. from *verſ.* 22. to 32.

SECT. XVI.

GOd further Commands *Moſes* to tell the Children of *Iſrael*, *That they had heard Him ſpeak to them out of Heaven*; that is, from *on high, in the Air, but they ſaw no Image nor Similitude of Him.* Therefore they ſhould *take heed* of corrupting themſelves in *making any Similitude* (*i*) or *Figure* of Him, or *any Image*, or *Idol* of *Gold* or *Silver* to *repreſent Him*, or to be worſhipped *with Him*, 2ly, For *ſuch Altars* as they ſhould be appointed to make *as they were upon the way* (whereon to Sacrifice their *Burnt-Offerings*, (*k*) and *Peace-Offerings*, (*l*) their *Oxen* and *Sheep*) or upon *any extraordinary occaſion* (before they ſhould come to the place which He ſhould chuſe to ſettle his Worſhip there) they muſt make them either of *Earth*, (*m*) or of *rough unpoliſhed Stone*, (for if they lifted a *tool* upon them to *poliſh* them, they *polluted* (*n*) *them*, by *tranſgreſſing* the Commandment of God,) and ſo inſtead of making them *holy*, they *profaned* them. And the reaſon of this Injunction ſeeming to be, *that the meanneſs of the matter* might *ſhew* that God did not intend *thoſe Altars* ſhould be *places* of his *conſtant Worſhip*, but only for the *preſent time*; And that *the people* ſhould not have *any ſuperſtitious conceit* in time to come of the *places* where *theſe Altars* had been raiſed, which might divert their hearts from the *only Altar* upon which he delighted to be ordinarily ſerved, [*Deut.* 12. 5.] which was a *Figure* of the *Croſs* of Chriſt. And that they might not think ſtrange at the *meanneſs* of *theſe Altars*, He promiſes that in *all* places *indifferently* where he ſhall appoint them to *build an Altar*, and where He ſhall cauſe *his Name to be remembred, and called upon*, He will accept of *their Sacrifices* and *Service*, and *hear* them, and *bleſs* them, even in *one place* as well as *in another.* Laſtly, He Commands that *theſe Altars* ſhould not be *ſo* made that the *Prieſts* muſt go up by *wide* and *far diſtant Stairs* (*o*) and *Steps*, or by *Ladders* unto them, (*p*) leſt *their nakedneſs* ſhould be diſcovered thereby, which might impair the *Honour* of thoſe *Sacred Rites*, and would *ſymbolize*, and *agree too much* with the *lewd* and *ſhameful behaviour* which the *Idolatrous Heatheniſh Prieſts* uſed in their Sacrifices.

Exod. 20. from 22. to the end.

(*i*) See *Deut.* 4. 15.

(*k*) *Gen.* 8. 20.
(*l*) *Lev.* 3. 1.

(*m*) Such as *Samuel* and *Elias* made. Afterwards the *Altar* of the *Tabernacle* was made of of *Shittimwood* to be overlaid with Braſs, *Exod.* 27. 1. and for the *Temple* of Braſs, 2 *Chron.* 4. 1.

(*n*) *Curioſity* in God's Service againſt *his Command*, is not an *Ornament*, but a *Defilement*, verſ. 25. *Non ex politis lapidibus cujus nulla ratio dari poteſt a natura rei deſumpta ſed tantum ex ordinatione Dei, contra quam ſi quis eat etiam in leviſſimis, & per ſe indifferentibus, fit profana.* Rivet.

(*o*) *V.* 26. Aſcenſus *non erit* interciſus *per gradus longe diſtantes, ut cogeris magnos facere paſſus, ne nudentur verenda tua, uſus enim fœmoralium nondum introductus erat.* Lyra.

(*p*) This Inſtitution was in part changed and revoked afterwards. For *Solomon's* Altar was 10 *Cubits* high, 2 *Chron.* 4. 1. and the Prieſts went up by ſome *ſteps* and *ſtairs* to it, and accordingly were ordered to wear *linnen Breeches*, Exod. 28, 42, 43. And the Altar which *Moſes* made for the Tabernacle was *three Cubits* high, *Exod.* 27. 1. But this was for the perpetual uſe of the Tabernacle, and not for a time only, and ſuddenly to be diſſolved again as theſe occaſional Altars were.

SECT. XVII.

NOw the Lord gives unto *Moſes* the *Judicial* or *Political Laws*, the *civil Conſtitutions, Ordinances* and *Statutes* (contained in the three next Chapters) according to *which* the *Magiſtrates* and *Judges* were to Govern the people. The *chief Heads* of which are as follow:

1. Con-

Exod. Ch. 21.

1. Concerning *buying Men-Servants*. A man might not buy an *Israelite*, but either first when he willingly sold himself through extreme Poverty [see *Deut.* 15. 12. *Levit.* 25. 39.] or when he was sold against his Will by the Magistrate for *Theft*, which he was not able to make satisfaction for. Or 3ly, For *Debt*, which he was not able to pay; In *such a Case they* and *their Children* might be sold as *Servants* for satisfaction of the Debt, see 2 *Kings* 4. 1. *Math.* 18. 25. Now if it should so happen that an *Israelite* became a *Servant* upon any of *these accounts*, here is a *Law* given concerning the *time* of his Service; namely, that he should serve *him that had bought him* only *six years*, and that in the seventh he should be *set free* for *nothing*, except the *Year of Jubilee* fell within the compass of these years, and in *that Case*, he should be set free *at that time*, Lev. 25. 40. 41. Now the *reason* why the Lord would not have the *Israelites* serve any *longer*, is expressed *Levit.* 25. 55. namely, *because they were his Servants*, and so the Lord would teach the *Jews* to put a *difference* between *his people*, and *others* that were not his people. Furthermore the Lord Orders, That if the *Servant* came into Servitude *unmarried*, he shall *so go out*: if he were *married*, his *Wife* (if she were an *Israelite*) shall go out *free* with him. (q) But if *his Master* have given him a *Wife* in the time of his Service, *viz. an Heathen Bond-woman*, and she have born him *Sons* and *Daughters*, in this case the *man* was to be set *free* alone, and *his Wife* and *Children* were to continue *Servants* to his Master. For the Children born of the *Bondwoman* are *Bondmen*, and *Bondwomen* also; as the example of *Ishmael* whom *Abraham* begat of *Hagar* sheweth, *Gen.* 21. 9, 10. Yet no man by *this Law* was forced to *leave his Wife*; for by continuing in his *former Service* he might still enjoy her. But the Lord Orders, That when himself was *set free*, he should not think, under that pretence, to deprive his *Master* of *her* that was his *lawful Servant*, but should rather endure the continuing of his own Bondage, than part from his Wife. And *this liberty* given to a Servant *set free* to go away, and *leave his Wife behind him*, was not *an approbation of his forsaking of her*, but at *most* only *a part* and *branch* of that *scope* wherein *this people* were *left to themselves* for the *hardness of their hearts*, as our *Saviour* speaks in another Case, *Math.* 19. 8. And it was also a great fault in an *Israelite* if he married a Wife of another *Nation* and *Religion*; For such Marriages were never pleasing to God. But if the *Servant* shall declare that he loves *his Master*, *his Wife*, and *his Children*, and therefore he will not *go free*; Then his *Master* shall bring him to the *Judges*, (r) and prove it fairly and openly, that it was his Servants *free* and *voluntary act* to continue with him; And then he shall bring him to the door of his House, and *bore his Ear* thorough with an *Awl*, to shew thereby, That he was made *fast* to that *House*, and tied to serve and obey the *Master* of it all his life, unless the *Year of Jubilee* fell in the mean time, and then *all Hebrew Servants* were absolutely set free, together with their *Children*, [*Lev.* 25. 40, 41.] *Exod.* 21. from 2. to 7.

(q) See *Deut.* 15. 12. for only *Hathens* might be kept in Bondage, *Lev.* 25. 44, 45. but with an *Hebrew-woman* they could not do thus, as appears, v. 7.

(r) *V.* 6. before the *Gods*, [see *Psal.* 82. 1, 6.] that is, before the *Magistrates*.

2. Concerning buying *Women-Servants*. If an *Israelite*, through extream Poverty, should sell *his Daughter under age*, with intention that she should marry *him* that buys her; if He that buys Her shall afterwards dismiss Her without marrying of Her, it shall be upon better terms then he may dismiss an ordinary Servant. If she *please* not her *Master*, so that he doth not *betroth* (s) her to himself, then shall he suffer *another*, (*viz. one of her friends*) to *redeem* her, but he shall not have power to *sell* her to a *Stranger*, seeing he hath dealt deceitfully with her, failing her *in that* which she expected at his hands. And if he shall *betroth* her to *his Son*, he shall deal with her after the manner of *Daughters*; that is, he shall give her a *Dowry convenient*, and all other Priviledges of a *free-woman*. But if (having betrothed her to himself) he do not in *dislike* cast her off, but yet takes to himself *another Wife* besides Her, however he shall not deny Her *Food* and *Raiment*, and *Conjugal Conversation*. (t) If he perform none of these three things unto Her, *viz.* Neither to *betroth her to himself*, nor to *his Son*, nor suffer her to be *redeemed*, she shall go out *free* without paying any thing at all, from *vers.* 7. to 12.

(s) *Si exosa fuit in oculis heri sui, ita ut non ducat eam.* The true reading is, *so that he doth not betroth her to himself.* Dr. Willet.

(t) *Debitum conjugale*, 1 Cor. 7. 3.

(u) *Quæ putant homines casu fieri providentia Dei fiunt.* Where a man intendeth not to kill, and yet killeth, God may be said to deliver him into his hand.

3. He that smiteth a man *willingly*, and *maliciously* so that he dies, shall be surely put to death: but if he did not lie in wait for him, nor had any intention to kill him, but God by his secret Providence *delivered* (u) *him into his hand*, so that he shew him *unwittingly* and *unwillingly*; then the Lord appointed a place whether he

he should flee, *viz.* while they were in the *Desert*, to the *Altar of Burnt-Offering*, which was in the outward Court of the *Tabernacle*, but when they came into *Canaan* to the *Altar*, and *Cities of Refuge*. But if a man came *presumptuously* upon his Neighbour, to slay him *with guile*, he shall be taken from the *Altar* (if he flee thither) and put to death. See 1 *Kings* 2. 25, *v.* 12, 13, 14.

4. He that smiteth his Father or Mother, and so likewise he that curseth, or maliciously revileth his Father or Mother, shall be surely put to death, (x) *Vers.* 15, 17.

(x) See *Prov.* 30. 17.

5. He that stealeth a man, (y) and selleth him; or if he be found in his hands, he shall be surely put to death, *vers.* 16.

(y) See *Deut.* 24. 7.

6. If two men strive together, and one smite the other with a *Stone*, or with his *Fist*, yet *so* as he presently dies not, but only keeps his Bed, if he rise again and walk abroad with his Staff; then he that smote him shall not be put to death, but he shall pay for the *loss of his time*, and shall satisfie him for the damage he sustained by being disabled to go about his business, and employment so long, and shall take care that he be perfectly *healed* and *cured*, and shall pay for it, *vers.* 18, 19.

7. If an *Israelite* shall so strike his *Man-Servant* or *Maid-Servant*, (namely, such as were *Strangers* (z) of another Nation, and bought with his money) that either of them die immediately *under his hand*, he shall be left to the wisdom of the Judges to be punished as they shall see cause. But if the Servant *so stricken* continue a *day* or *two* alive, it is to be presumed (a) his Masters *intention* was not to kill him, seeing he was purchased with *his money*, and no man would willingly be the occasion of his own loss. And if he die afterwards, the *loss of the Servant* shall be deemed sufficient punishment; His Master shall not be further punished, seeing he had power to Chastise him (being bought with his money) and make him obey him by force, *vers.* 20, 21.

(z) For *Hebrew*-Servants there is another Law given, *Lev.* 25. 39.

(a) *Si virgâ castigavit præsumitur non eo animo percussisse ut occideret, ut si telo aut gladio percussisset habitus erit* homicida. *Rivet.*

8. If a *Woman with child* come in to help her *Husband*, or *Friend*, when another is fighting with Him, or to *part them*, and do casually receive some *hurt*, and by that means *miscarries*, yet so as neither the *Woman*, nor the *Child*, *dies*, or is *maimed*; in this case the *party* that was the cause of the Womans *miscarrying* shall pay or suffer what the Womans Husband shall lay upon him, provided it be judged fit by the *Judges*, in whose power it shall be to determine, whether his demand be reasonable or no. But if any great mischief have happened either to the *Mother* or *Child* thereby, then *Life* shall go for *Life*, *Eye* for *Eye*, *Tooth* for *Tooth*, *Hand* for *Hand*, *Foot* for *Foot*, *Burning* for *Burning*, *Wound* for *Wound*, *Stripe* for *Stripe* So that *this Law* directs Magistrates, in the ordering of publick Punishments, to proceed according to the *Law of Retaliation*, * and to punish those who had *voluntarily* done any *hurt* to their Neighbours, according to the *hurt* they had *done*, and that *Punishments* should be proportioned to the *Faults*, though not always in *the same special kind* of Suffering; but it gives no permission to *particular persons* to take a *private Revenge* themselves. So our *Saviour*, *Math.* 5. 39. having repeated *this Law*, adds, *but I say to you, Resist not evil*; Whereby he enjoyns his Disciples rather to *bear patiently any wrong* done unto them, then to be *Judges* and *Avengers* in their own Cause. Yet very probable it is, that it was in the *Judges* Power, in some Cases, to allow a *Change* or *Commutation* of the Penalty, and instead thereof, to award a *pecuniary Mulct*, or Fine of Money, *vers.* 22, 23, 24, 25.

* Lex Talionis *permissa est duro populo, sed charitas fidelium* mitigatrix *est hujus legis.* Lippoman.

9. If a man smite out the *Eye*, nay if he smite out only the *Tooth* of his *Man-Servant* or *Maid-Servant*, he shall let them go *free* (b) for that *damage* done them. The like is to be understood of *maiming* or *laming* any other *parts* of the Body, *vers.* 26, 27.

(b) *Injuria peccatum beneficio est dissolvendum.*

10. If an *Ox* (c) gore a Man or Woman, that they *die*, then the *Ox* shall be *stoned*, and his Flesh shall not be *eaten*, but the *Owner* shall be *quit*. But if the *Ox* were wont to push with his horn in time past, and *that* hath been testified to his *Owner*, and he hath not kept him in, and so he hath killed a *Man* or *Woman*, the *Ox* shall be *stoned*, and the *Owner* put to death. Or if the *Judges* having examined all Circumstances, do find cause to save his life, and to *fine* him, then he shall give for the *ransome* of his life *whatever* is laid upon him. And this punishment shall be laid upon *him*; not only if his *Ox* have gored a Man or Woman of *grown years*, but also if a *Boy* or *Girl* be killed by him. But if the *Ox* gore a *Man-Servant* or

(c) And by proportion any *other Beast* that killeth, by pushing with his Horns, or biting, &c.

Maid-Servant that are *Aliens*, the *Owner* of the *Ox* shall give unto the Man's or Maids *Master thirty Shekels* of Silver (the price at which our *Saviour* was valued, who became a *Servant* for our sakes, *Math.* 26. 15. and so shall be quit, *vers.* 28, 29, 30, 31, 32.

(*d*) For in the *Fields*, or *private Grounds*, Pits were to be kept open for the Cattel to drink at.

11. If a man shall dig or open a *Pit*, *viz.* in the *common* or *publick way*, (*d*) and shall not cover it again, so that an *Ox* or an *Ass* (*e*) fall therein, and *die*, then the *Digger of the Pit* shall make it good unto the *Owner* of the *Ox* or *Ass*, *viz.* shall pay him *so much* as the *Judge* shall estimate the *Beast* at, and the *dead Beast* shall be *his* who opened the Pit, *vers.* 33, 34.

(*e*) There is the same reason of *other Cattel*, as of *Sheep* or *Goats*.

12. If a man's *Ox* (which was not known before to be *hurtful*) hurt *anothers*, so that he *die*, then they shall sell the *live Ox*, and divide the money he was sold for between them, and the *dead Ox* shall in like manner be divided also. The reason of *this Law* seems to be, because it could not be certainly known which of the Oxen first assaulted the other, the *one* of them not being known to push more than the *other*; and therefore it is just that both the *live* and *dead Ox* should be equally divided. But if it be known that *one* of the Oxen hath used to push in time past, and his *Owner* hath not *kept him in*, he shall surely pay *Ox* for *Ox*, and the *dead Ox* shall be *his*, whose *Ox* did kill the other, *vers.* 35, 36.

Exod. Ch. 22.

13. If a man shall steal an *Ox* or *Sheep*, and *kill* it, or *sell* it, he shall restore *five Oxen* for an *Ox*, and *four* * *Sheep* for a *Sheep*. But if the *Ox* or *Sheep* be found in his hand *alive*, he shall only restore *double*; (*f*) that is, pay *two* for *one*. Because of the *great profit*, *use*, and *service* the Owners might have of *this sort* of Cattel (particularly for *Sacrifices* to God) the *damage* was to be recompensed *five* and *four fold*; and therefore *this kind of theft* was restrained with the greater penalty, *Ch.* 22. *vers.* 1. & 4.

* *Sam.* 12. 6.

(*f*) *Double Restitution* was the ordinary penalty for *Theft*, except in the case here mentioned of *Cattel stolen* and *killed*, or *sold*. Whereas 'tis said, *Prov.* 6. 31. *He shall restore seven-fold*, that is, he shall *abundantly satisfie*, as the phrase is elsewhere used, not for a *set quantity*, but for the *abundant* or *manifold doing of a thing*. See *Ps.* 79. 12.

14. If a *Thief* be found *breaking up*, or *digging through* an House *in the Night*, and he be *smitten that he die*, he that killed him shall not be *put to death* for it. But if the *Sun be risen*, and so there be *sufficient light* to know the party by, and to take him, and so to bring him to Judgment, then to *kill him* was to be esteemed *murder* (except in a man's own just and necessary defence) and in such case *the Thief being taken* shall surely *pay*, and make *full restitution*, if he be able. If he have *nothing to pay*, he shall be *sold for a Servant* by the Magistrate, that by his *price*, *satisfaction* may be made to the person he hath wronged, *vers.* 2, 3.

15. If a man shall *put in his Beast*, and shall feed in another man's *Field* or *Vineyard*; of the *best of his own Field*, and of the *best of his own Vineyard*, He shall make Restitution, *vers.* 5.

16. If *Fire* break out and catch in *Thorns*, so that *stacks of Corn*, or *standing Corn*, or the *Trees*, and *Fruits* of the Field be consumed thereby, *He that kindled the Fire* shall surely make Restitution, *vers.* 6.

17. If a man shall deliver to his Neighbour *Money* or *Stuff* to keep, and it be *stolen* out of his House; if the *Thief be found*, he shall pay *double*. But *if he be not*, then the *Master* of the House shall be brought unto the *Judges* to clear himself if he can, either *by Witnesses*, or his *own Oath*, that the *Goods* left with him were indeed *stolen from him*, and that he himself *made them not away*, *vers.* 7, 8.

18. Here a *general Law* is inserted concerning the Power of the *Magistrate*, in *deciding Controversies* of this nature. And it decrees, that for *all manner of Trespass*, whether it be for *Ox*, *Ass*, *Sheep*, *Raiment*, or *any thing lost* (which *another* challengeth to be *his*) the *Cause of both Parties* shall come before the *Judges*, and *whom* the *Judges* shall *condemn*, he shall pay *double* to his Neighbour, *vers.* 9.

19. If a man deliver to his Neighbour an *Ass* or *Ox*, or *any Beast* to *keep* for him at a *price*, and it *die*, or *be hurt*, or *driven away* by a suddain Incursion of Enemies, (*g*) so that the Keeper cannot retreive it, neither knows *what is become of it*; in such a Case *an Oath* (whereby God is called upon as a *Witness*) shall be *between the Parties*; and if the *Keeper* do *swear* that he hath not *put his Hands* to his Neighbour's *Goods*, neither knows *what is become of them*; then the *Owner* must rest satisfied with *that Oath*, and *he* to whom the Cattel were *intrusted* shall not *make them good*. But if they be *stolen* from him, thorow his own negligence, he shall *make them good* to the *Owner*. And if *any* of them be *torn in pieces*, he may bring *some part of them* to witness *it was so*, and then he shall not *make them good*, *v.* 10, 11, 12, 13.

(*g*) *Casus fortuitus non imputatur depositorio.*

20. If

20. If a man *borrow ought* of his Neighbour, and it be *hurt* or *die*, (the *Owner* thereof being not with it) he shall surely *make it good*. And the reason of *this Law* seems to be, to make them the more circumspectly careful of things borrowed. But if the *Owner* thereof be *with it* (as sometimes the *Beast* and *its Owner* might be *hired* together, and the *Owner* being *by* might see that the Mischief which happened could not be prevented,) *he shall not make it good*. If it were hired, it came *for its hire*; that is, if it were not *borrowed gratis*, but *hired*, he that *hired it* shall be *free*, paying the *conditioned hire*, vers. 14, 15.

21. If a man entice a *Maid*, who is not *betrothed*, and *lie with her*, he shall surely *endow her*; that is, he shall give her such a *Dower*, or *sum of Money*, as is *used* to be given with Maids of *her condition*, and so shall *marry her*. But if *her Father* utterly refuse to give her unto him in marriage, He shall pay her *so much* as may serve to *marry her to another* of a suitable Condition to Her, *vers.* 16, 17.

Further the Lord gives them *these subsequent Laws*.

22. *Thou shalt not suffer a Witch*, or *Sorceress*, (*h*) *to live*. The *same* is decreed concerning *men* that had *familiar Spirits*, *Lev.* 20. 27. *viz.* That they should be *stoned*, *vers.* 18.

(*h*) The Devil's Craft most prevails with *womens weakness* in that kind, though he prevails with *some men* also, *Deut.* 18. 10.

23. *Whosoever lieth with a Beast shall be surely put to death*; [And *the Beast* also was to be put to death, *Lev.* 20. 15.] vers. 19.

24. He that Sacrificeth to *any God*, save *to the Lord*, *the God of* Israel, *the only true God*, shall be *destroyed* as a person execrable and accursed, *vers.* 20.

25. You shall neither *vex* a *Stranger*, nor *oppress him*, for you your selves were *Strangers* in the Land of *Egypt*, *Lev.* 19. 33. *vers.* 21.

26. You shall not afflict *any Widow*, or *Fatherless Child*. If thou afflict them in any wise, and they *Cry unto Me* (saith the Lord) I will surely *hear their Cry*, and my Wrath shall wax hot, and I will *kill you* with the Sword, and your *Wives* shall be *Widdows*, and your Children *Fatherless*, vers. 22, 23, 24.

27. If thou lend money to *any of my people* (*i*) that is *poor* by thee, thou shalt not be to him as an *Usurer*, nor an *exacting Creditor*, neither shalt thou lay upon him *Usury*; (*k*) that is, a *biting*, *consuming Usury*. To such as *these* our *Saviour* Commands us to *lend freely*, not expecting so much as the *Principal*, if they be *not able to pay*, much less the *Use*. See *Luke* 6. 34, 35. *vers.* 25.

(*i*) Unto Strangers they might lend upon Usury, *Deut.* 23. 10.

28. If thou take such of thy Neighbours *Garments* and *Coverlids to pledge*, which he useth to *lie in* by Night, and which he *needeth to cover him*, thou shalt restore them to him before the *Sun* goeth down. For if he *Crieth unto Me* (saith the Lord) *I am gracious*, I will *hear him*. So that *this Prohibition* seems to forbid, *in effect*, the taking *any such thing* to pawn. (*l*) For it were in vain to take such a thing *for a Pawn*, in the *Morning*, which, *without paying the money*, must be restored *ere night*, *vers.* 26, 27.

(*k*) The word is *Neshseck*, which signifies a biting Usury.

(*l*) See *Deut.* 24. 12.

29. *Thou shalt not revile the Gods*; * that is, those that sit in the place of *Judgment*, nor curse the *Ruler* of thy people, *vers.* 28.

* Psal. 28. 16. *I have said ye are Gods, but ye shall die like man.* See *Acts* 23. 5.

30. Thou shalt not delay to offer the *first of thy ripe Fruits*, and of thy *Liquors*, (that is, thy *Oil* and *Wine*) unto the Lord. For it is fit that *He* that *gives All* should be acknowledged as *Lord of all*, by having *this Tribute* paid unto Him, and that He should be presented *first* to procure his *blessing* upon the rest. And the *first-born of thy Sons* thou shalt give to me (saith the Lord) or *redeem him* with *five Shekels* of Silver, which shall be given to the *Priests* my Servants, *Numb.* 18. 16. The like shalt thou do with the *first-born* of thy *Bullocks*, and *thy Sheep*. *Seven days* shall *they* be *with their damm*; on the *eighth day* (*m*) thou mayst *present* them unto Me. Thus *the Law* prescribed, yet doubtless when they saw cause they might keep them something longer. So that they did not delay to bring them out of an unwillingness to give them to the Lord, *vers.* 29, 30.

(*m*) *Lev.* 22. 27.

31. *Ye shall be a holy people unto Me*, (saith the Lord) ye shall not eat *any Flesh* that is *torn of Beasts in the Field*, but ye shall cast it to *Dogs*. This was injoyned them, to *teach* them not only to *abhor* to eat the flesh of Beasts *thus killed*, but to abhor all *Rapine* and *Cruelty*, as sins most *odious* in the sight of God, *vers.* 31.

32. Thou shalt not *raise*, nor *readily receive*, nor *maliciously spread a false Report* against thy Neighbour, nor *joyn* nor *combine* with the Wicked to be *an unrighteous Witness*, and so to *carry on* their wicked *design*, and enterprize. *Thou shalt not follow*

Exod. Ch. 23.

(n) *Rabbim* signifies the *mighty* as well as the *many*.

the multitude to do evil, neither shalt thou *so speak in a Cause* as to *decline after the mighty* (n) to *wrest Judgment*. Neither shalt thou countenance *a poor man* in his Cause, *any further* than the *merit* and *desert* of it requires. For *Right* is to be regarded in Judgment, and not either *Poverty* or *Riches*. Thou shalt not *wrest* nor *overthrow* the *Right* of the *Poor* in his Suit. Thou shalt not strive against the *Evidence of Truth*, to condemn the *Poor* in a *just Cause*, or *acquit him* when his Cause is *bad* and *unjust*. *Keep thy self far from a false matter*; that is, if thou be a *Judge* be marvellous shy either to admit of a *false Testimony* from others, or to give *false Judgment* thy self; especially against the *life* of a man. The *Innocent* and the *Righteous* see thou slay not; For God is a *just God*, and will not justifie such *wicked Judges*. And thou shalt take no *Gift* or *Bribe*. For *Gifts blind the eyes of the wise* (that is, of *those* that *seemed to be so*,) making them *judge otherwise* than they *should do*, (being *byassed* by the love of *lucre*) and make those that should be *righteous* in Judgment to pass a *perverse Sentence*. Neither shalt thou in *Judgment*, or *otherwise*, oppress a *Stranger*. For ye know *the heart* of a Stranger, and how it useth to be *affected*, having been *your selves* Strangers in the Land of *Egypt*, Chap. 23. 1, 2, 3, 6, 7, 8, 9.

(o) *Ut hac ratione* odientis *animum tibi concilies. This Law* shews us how we should *do good* to our Enemies. It was no Precept of the Law, but the *Pharisees corrupt glosse*, That *they should love their Friends and hate their Enemies.*

33. If thou meet with thy Enemies (o) *Ox* or *his Ass* going *astray*, thou shalt surely bring it back to him, and so *any other thing* of his that is lost] *Deut.* 22. 3.] If thou shalt see the *Ass* of him that *hateth thee* lying under his *burden*, or any other of his *Cattel endangered*, *wouldst thou forbear to help him?* (p) *Surely thou shalt help with him*; that is, *set to thine helping hand* with thine Enemy, to relieve his *Ass*, and raise him up again, that so thou mayst thereby *oblige* him, and *dispose* him to be reconciled to thee, *vers.* 4, 5.

(p) *Num destines sublevare, vel juvare eum?* Minime. *Vatab.*

34. *Six years* thou shalt sow thy *Land*, and gather in the Fruits thereof, but the *seventh year* (q) thou shalt let it *rest*, and *lie still*, and neither *plow* it, nor *sow* it, that the *poor of thy people* may *eat with thee*; namely, *that* which shall grow in the *seventh year* of it self, without any humane labour, by the especial blessing of God. (See *Lev.* 25. 6, 7.) and the *remainder* the Beasts of the Field shall eat. And so thou shalt deal also with thy *Vineyard* and *Oliveyard*. So that the *fruit* of *Trees*, and what-ever the *Earth* brought forth of its self, this seventh year (*viz.* of the *grains* scattered in the former Harvest) was to be indifferently common to all, *vers.* 10, 11.

(q) The fruits of the sixth year were by God's promise so *abundant*, that they served almost for three years for the 6*th*, 7*th*, and good part of the 8*th*. See Notes on *Lev.* 25. 20.

35. Yet in this *seventh*, or *Sabbatical Year*, they were not to think themselves exempted from the peculiar sanctifying of the *Seventh-day-Sabbath*, but were bound *religiously* to keep it, in *this* as well as in *other years*. And the Lord adds this *reason* for it, That thine *Ox* and *thine Ass* may *rest*, and that the *slave* born in thy House, and thy *purchased Stranger*, or *hired Servant* may rest also, and be *refreshed* as well as thy self, *vers.* 12.

36. The Lord further says, *In all things that I have said unto you be Circumspect*, and make no mention of the *Names of other Gods*, with any *approbation* of them, nor let *their Names* be heard out of your Mouths, so as to *swear by them*, or to *any to such purpose*, vers. 13.

(r) See *Exod.* 13. 3. 34. 18. *Deut.* 16. 13, 14, 16.

37. Three solemn *Anniversary Feasts* shalt thou keep unto Me, saith the Lord, *viz.* The *Feast of the Passover*, (r) of *Pentecost*, or *Weeks*, (s) and the Feast of *Tabernacles* or *Booths*, or *in-gathering of all thy Fruits*, not only of *Corn* (which was before inned) but of *Wine* and *Oil*, *&c.* At which *three Feasts* all thy *Males* (t) (that are able) from 20 years old to 60, shall *appear before Me* in the *place* (u) which I shall choose. And *none* shall appear before Me *empty*; that is, without some *Gift* or *Offering*, vers. 14, 15, 16, 17.

(s) *Exod.* 34. 22. *Lev.* 23. 34.

(t) Though the *Males* only were obliged to attend at *these Feasts*, yet the *women* might, if they pleased, go up with them also. And doubtless *some* of them did. See 1 *Sam.* 12. 19.

38. *Ye shall not offer the blood of my Sacrifice*, viz. *of the Paschal Lamb* with *leaven*; that is, having any *leavened bread in your houses*, nor *eating any such bread with it*; neither shall ye leave the *fat*, (x) or *any part of the Lamb* until the Morning. See *Exod.* 34. 25. *vers.* 18.

(u) *Luke* 2. 41. The place where they *met* was first the *Tabernacle*, then the *Temple*.

(x) Adeps *recens statim adolendus erat, quia facile corrumpitur; & ne* Sacerdotes *comederent quod* Dei *erat. De* Agno Paschali *nihil* præter adipem *Deo offerebatur, quippe* is totus *excepto adipe ab offerentibus erat comedendus. Vide* 2 Chron. 35. 12, 14.

39. The

39. The *First-fruits* of thy Land thou shalt bring into the *House of the Lord thy God*, *viz.* first to the *Tabernacle*, then *to the Temple*. See *Deut.* 26. from 1. to 12. *vers.* 19.

40. *Thou shalt not seeth a Kid in its Mothers milk*; (y) that is, thou shalt not be so *cruel* as to *seeth a Kid* in the milk of its *Dam*, and so make *that* which was given to it for *its nourishment* to be a *means* to *waste* and *consume* it. Or thou shalt not imitate the *Ishmaelites*, who, through over-much *delicacy*, use to *seeth a Kid* in the *Dams* Milk. (z)

(y) *Videtur crudelitatem sapere si lac matris quod datum ei est pro* nutrimento, *adhibeatur ad* consumptionem. Lyranus.

Exod. 21. whole Chapter.

Exod. 22. whole Chapter.

Exod. 23. from 1. to *vers.* 20.

(z) *Non* coques hædum *dum adhuc pendet ab ubere matris suæ, & illius lacte egit, nempe* primo septiduo *a partu. Sunt qui sentiunt hujusmodi præceptorum non esse nimis anxie indagandam rationem. Multa quippe a Deo sapienter esse instituta quorum causæ vel sapientissimos mortalium latent. Nam quid humanæ mentis acies ad immortalis & æternæ mentis consilium.* Muis.

In lacte matris suæ] *dum scil. adhuc eget lacte matris suæ, ut ejus caro corroboretur, & cibo idoneus reddatur, nempe* primo septiduo *a partu. Vide* c. 22. 39. Pisc.

SECT. XVIII.

GOd now promises that he will send the Lord Christ, the *Angel of the Covenant*, (a) the Lord of Angels, (b) in the *Cloudy Pillar*, to guide and lead them to the promised Land, but charges them to obey *his Voice*, and to take heed of *provoking* him, for He will not pardon (c) their Transgressions, if they persist in them without Repentance. And they should be very *careful* of offending Him; For (says God) *my Name is in Him*, (d) that is, He is of the *same Nature* and *Essence*, of the *same Authority* and *Power* with my Self, being my *Eternal Son*, and *with that Nature* He hath *my Name Jehovah*, Jer. 33. 6. And further to encourage them to Obedience, He tells them, That if they would *obey his Voice*, He would be *an Enemy* to *their Enemies*, and an *Adversary* to their *Adversaries*, and would afflict *those* that did afflict *them*. And this *glorious Angel* should *go before them*, and by an *outstretched Arm* destroy *those Nations* of the *Amorites*, *Hittites*, and *Perizzites*, *Canaanites*, *Hivites* and *Jebusites*, and should bring them into the possession of *their* Land. But when they came to enjoy that *good Land*, they must be especially *careful* not to bow down to their *Idols*, nor *Worship* them, nor to imitate the *Idolatry* of that *Heathenish* people, (e) but contrariwise, *with detestation*, to overthrow and break down their Images, *Lev.* 7. And if they were careful to *worship the Lord their God*, *and Him only*, then He would bless their *bread* and *their water*, and their *food* to them, so that it should *nourish them*, and would give them *health*, and *keep evil Diseases from them*, and would make them *very fruitful*, and preserve *their Women*, and *Cattel*, from *miscarrying*, and *abortive Births*, and would *prolong their life*, so that they should *fill up the number of their days*, which by the course of Nature they might live. And He would strike their *Enemies* with such *terrour* and *fear*, that they should *turn their backs upon them*, and *fly* when they came to Encounter them. And he would send *Hornets* (f) before them to expel the *Canaanites* out of the Land, *viz.* *Great Venemous Flies* * that should *sting* them to death. So that those of their Enemies that should endeavour to hide themselves from them, and think thereby to escape, should be destroyed by *these Hornets*, see *Deut.* 7. 20. But He tells them, He would not drive out *these Heathenish Nations* all in *one year*, lest the *Land* should grow to a *Wilderness*, if it should be *all* at once *dispeopled*, and the *wild Beasts* in the solitary places would increase, which would be a *great annoyance* to them.

(a) *Mal.* 3. 1.
(b) *Heb.* 1. 3.
(c) 1 *Chron.* 10. 9. The *Israelites* in the Wilderness tempted him, and so were justly destroyed by him.
(d) *Joh.* 10. 38. My Father is in me and I in Him.
(e) *Lev.* 18. 3. 25.

(f) *De his agitur*, Deut. 7. 20. *ubi Vespas tos in angulos pellit ibiq; latentes fodicat, quod de terrore animi dici non potest. Non dubito veros fuisse* Crabrones *& hanc plagam similem ei* Ægyptiacæ, *Exod.* 8. 21. *Implicitum hoc quamvis* scriptum *non meminit quo loco, aut tempore factum. Numerantur hic tantum* tres gentes, *quia hæ solum videntur hoc incommodum sensisse.* Rivet. Masius. * See *Josh.* 24. 12.

But

But he would drive out the *Heathen* Nations by *degrees* till *Iſrael* were increaſed, and become enow to fill the Land. And that they might know how *large* a Poſſeſſion he deſigned for them, he tells them the *bounds* of it ſhould be theſe. The *Eaſt bound* ſhould be the *Red-Sea*; not that *that Sea* ſhould bound *all the Eaſt ſide of it*, but becauſe the *Eaſt ſide* of the *Land of Canaan* ſhould reach to *ſome part* of the *Red-Sea*. The *Weſt bound* ſhould be the *Sea of the Philiſtins*, or the *great Ocean*, the *Mediterranean-Sea*. The *South border* ſhould be the *Deſert* towards *Egypt*, which was the Wilderneſs of *Shur* or *Paran*. The *North bound* ſhould be the *River Euphrates*, (g) which extendeth towards the *North*. Laſtly, He chargeth them to make no *Covenant* with theſe *Heatheniſh* Nations, nor to *yield* to Worſhip their *Idols*, nor to permit them to dwell in the Land, leſt, if they lived among them, they might infect them with their Idolatry, which would be a *great Snare* to them, and a cauſe of their fall and ruine.

(g) But of *this larger extent of land*, the *Iſraelites, by reaſon of their ſins*, were not poſſeſſed, except *for a ſhort time* under *David* and *Solomon*. See 2 *Sam.* 8. 10. 1 *Kings* 4. 21. 1 *Chron.* 9. 26.

Exod. 23. from *verſ.* 20. to the end.

SECT. XIX.

GOd having *Himſelf* given to the Children of *Iſrael* his *Moral Law*, (which is expreſly call'd a *Covenant*, *Deut.* 4. 13.) and *Moſes* having received theſe *other Commandments* and *Ordinances* from the Lord, and having *written them in a Book*, He propoſed them unto the *People*, and they readily *conſented* to them, ſaying, *All the words that the Lord hath ſaid we will do*. Hereupon the next Morning he roſe early, and built an *Altar* (ſee *Exod.* 20. 24, 25.) at the foot of the Mount, to *repreſent God*, and He ſet up *twelve Pillars*, according to the *twelve* (*b*) *Tribes*, to *repreſent the People*. Then he appointed *twelve young* (*i*) *men* of the *Firſt-born* (whom the Lord had conſecrated to Himſelf as *Miniſters of holy things* before the *Levites*, who came in the place of the *Firſt-born*, [*Numb.* 3. 41.] were ſet apart for the *Prieſtly Function*,) to offer *Burnt-Offerings* and *Peace-Offerings* of *Oxen*, *Calves* and *Goats* [*Heb.* 9. 19.] unto the Lord; which they did accordingly. Then he took *half the bloud* of theſe Sacrifices and put it into Baſons, and *the other half* he ſprinkled on the *Altar*, and ſo alſo on the *Book* (which it ſeems was laid on the Altar) making uſe of a *Sprinkler* (*k*) made of *Scarlet wooll*, and a *bunch of Hyſſop*, *Heb.* 9. 19. (the legal ſprinklings being uſually ſo performed, *Levit.* 14. 6, 7. though *Moſes* here mentions not all theſe particulars,) and there was *Water* alſo (as it ſeems) intermingled with the *bloud*, becauſe otherwiſe the *bloud* growing *cold* would have been *thick*, and ſo *unfit* to be ſprinkled. By all which was *ſignified* and *ſealed* God's *Favour* and *Grace* to the *People* if they would be *obedient*. Then reading again to them *the Book of the Covenant* (that is, *the Book* containing *thoſe Laws* before mentioned, which they had covenanted to obſerve,) and they promiſing a *ſecond time* Obedience thereunto, He took *the other half of the bloud* and ſprinkled it *on the People*; that is, either on the *twelve Pillars repreſenting the twelve Tribes*, or on the *Elders* as repreſenting the *reſt*, or *on all the people* promiſcuouſly that *in circuitu* ſtood about him, ſaying, *Behold the bloud of the Covenant which the Lord hath made with you concerning all theſe words, and things contained in this Book*; As if he ſhould have ſaid, *This bloud* is a *ſign* of the Covenant between *God* and *You*, and a *Seal* to confirm it, and a *Ceremony* whereby it is eſtabliſhed. The *ſprinkling of this bloud* upon you may alſo ſignifie that the *tranſgreſſion of the Covenant* cannot be *purged* but by the bloud of the *Meſſiah*.

(*b*) *V.* 4. Duodecem] adnumerato Levi. *Neq; enim ante* Numb. 1. 10. *in Tribus diſtincta binas erat* Joſephi *proſapia*. Anonym.

(*i*) *Young men* do not *always* ſignifie men *young in years*, but men fit for *Service* or *Miniſtry* to the *Elders*. Theſe were ſome of the *Firſt-born*, and were chief Aſſiſtants to the *Father of the Family* in offering Sacrifice, and when their Fathers were dead, ſucceeded in their Office.

(*k*) See more of this in the *Apoſtolical Hiſtory*, *page* 382. & 383. Becauſe it was an uſual thing in all their *legal Expiations* to uſe *Hyſſop* and *wooll* to ſprinkle with. The Apoſtle received this from the *uſual cuſtom* of the legal Rites, being himſelf trained and brought up under the *Law*. To this cuſtom of uſing *Hyſſop* the *Pſalmiſt* alludeth, *Pſal.* 51. 7. *Purge me with Hyſſop, and I ſhall be clean, &c.*

Exod. 24. from 3. to 9.

SECT.

SECT. XX.

THe Lord having commanded *Moſes*, after he had delivered *theſe Ordinances* to the people, to come up again into the *Mount*, and to bring *Aaron* with *Nadab* and *Abihu* (his two eldeſt Sons) and the 70 Elders (*l*) along with him, They accordingly came up into the *Mount*, that is, a *little way up*, and there, as they were commanded, *worſhipped at a diſtance*, and *afar off* from the top of the Mount. And they ſaw ſome illuſtrious Signs of God's glorious preſence, (*m*) and at the lower part of that *brightneſs* there was a *clear ſhining blew pavement*, as it were of *Saphir*, and like to the *Skie* when it is clear. And though theſe *Nobles* and *Elders* ſaw the Glory of God in theſe extraordinary ſigns of his Preſence, yet it pleaſed the Lord that they received no hurt thereby, but returning again unto the people, did there *feaſt* together with them on their *Peace-Offerings*, * rejoycing in the *goodneſs* of God to them, and the *honour* he had done them. But *Moſes* with his *Servant* and *deſigned Succeſſor* *Joſhua* (*n*) abide there ſtill, having advanced to to the *higher part* of the Mount, but yet not ſo high as the *Cloud*. *Moſes*, before he aſcended, gave order to the *Elders* to tarry there below, and to expect *his* and *Joſhua*'s *return*, and that *Aaron* and *Hur* in his abſence ſhould determine the *Affairs* of the people. *Moſes* waited *ſix days* (*o*) more on the top of the Mountain (which *the Cloud* now covered, and the ſigns of God's glorious Preſence appeared upon it) that *his mind* in that time might be prepared for *Converſe* with the great God; and on the *Seventh day* God called him up into the *Cloud*, and *the ſight of the Glory of the Lord on the top of the Mount was like devouring Fire in the eyes of the Children of Iſrael*. And there God ſpake with Him, and he continued there forty days (*p*) and forty nights without eating or drinking any thing, *Deut.* 9. 9. And ſo *his Condition* was a ſhadow of the *life* of the *glorified Saints* in Heaven. During which time he was employed in beholding the *Glory* of God's Preſence, and in receiving *Inſtructions* from him about all things that concerned his people, and in viewing the *Pattern* of the *Tabernacle*, and all things belonging thereunto, which was ſhewn him in the Mount. *Joſhua*, as it ſeems, ſtayed all this while upon the *Mount*, though below the Cloud,) waiting for *Moſes*, and ſuſtaining himſelf as 'tis probable with the *Manna* that fell from Heaven, and the water of the *Brook* mentioned *Deut.* 9. 21. that deſcended out of the Mount. For *there Moſes* found him when he came down from God, neither did he know what the *Iſraelites* had done in the Camp, as appears from *Exod.* 32. 17.

(*l*) They had when they were in *Egypt* certain *Elders* in every Tribe which were the *principal men* among them. And it ſeems God appointed that *theſe* 70 ſhould come up with *Aaron* and his Sons into the Mount. And theſe were choſen now as *witneſſes*, that they might by the ſight of Gods preſence be *confirmed* in the *Covenant* lately made with them, and might confirm the reſt therein. And afterwards at *Kibroth Hattavah* 70 were choſen for *helpers* to *Moſes* in his Government. And 'tis thought God appointed 70 rather than any other number, as a bringing them

Exod. 24. *verſ.* 1, 2. and from 9. to the end.

Memorial of the 70 *Souls* that went down into *Egypt*, and conſequently of God's great bleſſing in *within a few years* to ſo great a multitude.

(*m*) Not that the Lord ſhewed Himſelf in any humane ſhape, *Deut.* 4. 15. For never man ſaw God, nor can ſee him, 1 *Tim.* 6. 16 Forma *ipſius Dei nulla deſcribitur, ſed baſis in qua ſtabat*. Calvin.

* *Burnt-Offerings* were wholely conſumed, but of the *Peace-Offerings* part was reſerved, that they did afterwards feaſt upon.

(*n*) *Joſhua* was not before mentioned, *verſ.* 1. perhaps becauſe he was *Moſes*'s *Miniſter* and *conſtant attendant*, therefore it was not neceſſary he ſhould be expreſſed by name.

(*o*) *Ut animum* ſex diebus *ab* omni cogitatione & ſorde terrenâ ſerenaret, & *præpararet ad colloquium Dei*' Junſ.

(*p*) The like number of days *Elias* faſted, 1 *Kings* 19. 8. and our *Saviour* when he was to enter upon the Miniſtry of the Goſpel, *Matth.* 4. 2. God could have diſpatched *Moſes* ſooner, but *this ſtay* was to give the greater *Authority* to his *Law*. Some think that the ſix days that *Moſes* waited are to be reckon'd into the 40. *Sic* Uſſerius & alii.

SECT. XXI.

MOſes during this His long abode in the *Mount*, received from the Lord *thoſe Commands* and *Inſtructions* mentioned in 25, 26, 27, 27, 28, 29, 30, and 31 Chapters of *Exodus*. The Particulars whereof are theſe following:

First, Touching the framing of a *Tabernacle*, that is, a *moveable* and *portable Temple* (after the *model* and *pattern* that was ſhewed him in the Mount) for the ſolemn Worſhip

Worſhip and Service of God; in which He would dwell among them, and manifeſt his gracious Preſence, and there He would meet with them, and declare His Mind unto them, *verſ.* 22. In order to which,

1ſt. He Commands that the people ſhould make a *voluntary* and *free-will-Offering* unto Him of *Gold*, *Silver*, *Braſs*; and of *Blue*, *Purple*, *Scarlet*, *fine Linnen*, *Goats Hair*, *Rams Skins dyed red*, and *Badgers Skins*; alſo of *Shittim wood* (*q*) and Oil for the Lights, and *Spices* for the *anointing Oil*, and for *ſweet Incenſe*; alſo of *Onyx Stones* and other precious *Stones* to be ſet in the *Ephod* and *Breaſt-plate* of the High-Preiſt.

(*q*) *Iſa.* 41. 19. 'Tis called the *Shittah-Tree*. It being a *precious wood*, the *Iſraelites* might bring it with them out of *Egypt*, as appears from *Exod.* 35. 24. Some think they had it from *Abel-Shittim*, Numb. 33. 49. *Shittim wood* was very *durable*, very *portable and light of Carriage*, and very *precious*, uſed in moſt of the *utenſils* of the Tabernacle.

Ch. 25. from 1. to the 10.

2ly, He gives Directions concerning framing the *Ark* (*r*) or *Sacred Cheſt*, wherein only *the Teſtimony* (*s*) (that is, the *Ten Commandments* written upon Tables of Stone, which were a *Teſtimony* of the *Covenant* between *God* and *them*, and *teſtified* what *God* required of them) was to be kept. This was to be made of *Shittim wood*, *two Cubits* * and *half* in *length*, and a *Cubit* and *half* in *breadth* and in *height*. It was to be overlaid with plates of *pure Gold*, *within* and *without*, and they were to make a *golden Garland*, *crown* or *border* round about it. And *two gilt Rings* were to be made on each ſide of it, and *Staves* of *Shittim-wood gilt* to be put into the Rings, by which the *Levites*, and none elſe, were to carry it on their Shoulders, ſee *Numb.* 7. 9. And they were to make a *Lid* or *Covering* for it (called the *Mercy-Seat* or *Propitiatory*,) (*t*) of *pure beaten Gold*, and *two Cherubims* (*u*) *of Gold* at the ends of it, ſtretching forth their Wings, and with their Faces looking *one* towards the *other*. And there God promiſes to *meet with them*, (*x*) and *from between the Cherubims* on the *Mercy-Seat* to *Commune* with them, and give them *his Oracles* and *Commandments* in an audible Voice.

(r) The *Ark* was a ſign of Gods Preſence among them, as He was *their Lord* and *Law-giver*, ordaining and requiring *Obedience* to theſe his Commandments, and threatning *death* to the Tranſgreſſors. The *Ark* is the *firſt* and *chiefeſt* of all the Holy things, and for it principally was the *Tabernacle* made, *Exod.* 26. 33. & 40. 18, 21. and it *ſanctified* the Tent or Houſe wherein it reſted, as *Solomon* ſaid, *The Places are holy where into the Ark of the Lord hath come*, 2 Chron. 8. 11. *Imitati hoc* Gentiles *Deorum myſteria in capſulis portantes.* Et levis occultis conſcia ciſta Sacris. *Tibul.*

(*s*) *Exod.* 31. 18. & 38. 21. called the *Tables of the Covenant*, Deut. 9. 9. And ſo the *Ark* called the *Ark of the Covenant*, Numb. 10. 33. and the *Book of the Law* is called the *Teſtimony*, 2 *Kings* 11. 12. and ſo the *Goſpel* the *Teſtimony* of God, 1 *Cor.* 2. 1.

* A Cubit among the *Hebrews* is ſuppoſed to be a *Foot and half* of our meaſure. The Ark was therefore a Yard and nine inches long, and three quarters of a Yard high and broad, *Gen.* 6. 15.

(*t*) This *Mercy-Seat* was a Type of Chriſt, by whom we are covered from the Wrath of God and Curſe of the Law.

(*u*) *His* Angeli *deſignantur aſſiſtentes* Deo, *Mat.* 18. 10. Chriſto *munera gerentes*, Mat. 4. 11. Heb. 1. 6. *atq; in* Eccleſiæ *ſubſidium parati*, Heb. 1. 14. *confer* 1 Sam. 4.

(*x*) *There* eſpecially did God ſpeak to them, though not there *only*. See *Ch.* 29. 42. *Numb.* 12. 5.

Exod. 25. from 10. to 23.

3ly, He gives Directions concerning framing the *Table of Shew-Bread*, which was to be of *Shittim-wood* (and according to our meaſure) a *Yard long*, *half* a *Yard broad*, and *three quarters of a Yard high*. It was to be overlaid with *pure Gold*, and a *Border* or *Liſt* of an hands-breath to be made about it; and a *golden Garland*, *Crown* or *Fringe* to go about *that*, riſing from the edge of the Table, and bounding it on every ſide. And four *gilded Rings* on the four corners of the feet thereof, and *gilded Staves* of *Shittim-wood* to be put into thoſe Rings to carry it by, that ſo it might be born on the Prieſts Shoulders. Four kinds of *Veſſels* belonging to this Table were alſo to be made of *pure Gold*. 1. *Diſhes* to hold the *Cakes* or *Loaves of Shew-Bread*, which were to be twelve in number, according to the *twelve Loaves*, [ſee *Levit.* 24. 5.] that were to be ſet therein; and ſome of theſe Diſhes poſſibly were to hold Frankincenſe, which was to be put upon each *row* of the Shew-Bread, *Levit.* 24. 7. to intimate to them that they ought to ſend up Praiſes to God for *their daily Bread*. 2. *Spoons* to put the Frankincenſe into the Diſhes, and to take

take it out again when it was to be burnt upon the Altar of Incenſe. 3. *Covers* or *Plates* for the covering of the Loaves. 4. *Bowles* for the covering of the *Diſhes of Frankincenſe*, or which might ſerve for the burning of the Frankincenſe. *Shew-bread* was to be ſet upon *this Table* before the Lord always. 'Twas called *Shew-bread*, becauſe it was to be ſet upon the Table, and ſo *ſhewed* and *ſet in view*, and *preſented* before the Lord. There were every week *twelve* (*y*) *Cakes* (*z*) thereof to be made according to the number of the twelve Tribes of *Iſrael*. Theſe with *pure Incenſe* were to be ſet every *Sabbath day new* upon the Table in *two rows*, ſix on a row, and the *old bread* was then to be taken away and eaten by the *Prieſts*, *Levit.* 24. 5, 9. The Bread on this Table was tendred to God as a *Quit-rent*, or *acknowledgment* that they held *all their Food* from his *Providence* and *Bounty*.

(*y*) *Per hos panes duodecim Tribus pulchre ſignificabant ſe a Deo continuo ali, & gratitudinis ergo perpetuum quaſi Sacrificium illi offerre. Hæc Chriſti menſam indicat, Sanctorum communionem, item cœleſte Grandium, verbiq; variam οἰκονομίαν.* Anonym. in loc.

(*z*) Every *cake* was to contain *two homers* or *tenth deales* of an Epha (or Buſhel of fine Flour) enough to ſerve two men for one day, every one containing eight pounds, as *Ribera* thinks.

Exod. 25. from *verſ.* 23. to 31.

4ly, Concerning the framing of the *golden Candelſtick*, which was to be made with a *ſhaft*, and *ſix branches* coming out of the ſides of it, *three* on one ſide (one above another) and *three* on the other ſide, all of *beaten Gold*. And *ſeven Sookets* were to be made, *one* on the top of the Shaft, and the other on the ſix Branches, whereinto the *Oil* was to be put, to feed the Lamps, that they might give light round about it. *See Numb.* 8. 2. And the *Tongs* and *Snuffers* (that were appointed to raiſe up the *Wick* of the *Lamps*, and make them burn brighter) were all to be of Gold; and a talent of Gold was to be ſpent in the making of *this Candleſtick*, and the things appertaining to it, which amounts to 120 pound weight.

From 31. to the end.

5ly, The Children of *Iſrael* were charged to bring *pure* * *Oil-Olive beaten*, viz. *ſuch* as ran from the *Olives* when they were firſt beaten or ſtamped, which was *clearer* and *purer* than that which was cruſhed out with a Preſs. With *this* the *Prieſts* were to maintain the *Lamps*, and to cauſe them to burn *always*; that is, *every night*. (*a*) For they were to light them in the *Evening*, and in the *Morning* to put them out, and cleanſe them, and trim them to be lighted again at Night.

* By *this pure Oil* was ſignified the Gifts and Graces of the Spirit, whereby the Miniſters of God are fitted to be as lights among the people.

Exod. 27. 20, 21.

(*a*) 'Tis conceived that the Lamps burnt only in the Night, and were put out in the Morning, which ſome infer from 1 *Sam.* 3. 3. where 'tis ſaid, The Lord appeared to *Samuel* ere the Lamp of God went out in the *Temple*, to wit, before break of day.

6ly, Concerning the *Altar of Incenſe* (*b*) to be made of *Shittim-wood fourſquare*, a *Cubit* in *length*, and a *Cubit* in *breadth*, and *two Cubits* in height, with *Horns* or *little Pyramids* at the four corners thereof; and it was to be overlaid with *Gold*, therefore called *Numb.* 4. 11. the *golden Altar*; but *Ezek.* 41. 22. 'tis called the *wooden Altar*; and ſo it ſhadowed Chriſt in *both his Natures*, his *Deity* giving glory to his *Humanity*. And it was to have a *gilded Garland* round about the edges of it, and *two gilded Rings* on each ſide at each corner, and *Staves* of *Shittim-wood* to be put through thoſe Rings to carry it with, when the Tabernacle was to be removed, *Numb.* 4. 11. And it was to be placed in the *holy Place* before the *Veil* that was to ſeparate the *moſt Holy* from the *holy Place*, juſt before the *Mercy-Seat*. And *Aaron* was appointed, not in quality of *High Prieſt*, but only as a *Prieſt* (for to this Office the inferiour Prieſts were afterwards admitted, as appears *Luke* 1.) when he had *dreſſed* and *trimmed the Lamps* of the golden Candleſtick in the *Morning*, (*c*) and made them ready to be lighted again at *Night*, to *burn ſweet Incenſe* upon *this Altar*, and when he lighted the Lamps at *Night* to *burn*

(*b*) The *Incenſe* did ſignifie how the *prayers* of the Saints through Chriſt are *acceptable* to God. See *Rev.* 8. 3. *Pſal.* 141. 2. *Rev.* 5. 8.

(*c*) Manè *mundabantur*, veſperi *accendebantur.* Varab.

Incenſe again upon it; (d) poſſibly to intimate to them how God's people ſhould *daily* and *conſtantly* pray unto the Lord, and that the *prayers* of his faithful people are very acceptable unto him while Jeſus Chriſt doth *incenſe them* by his *Merits* and *Interceſſion*. And this Ordinance was to be perpetually obſerved by (e) them in their Generations while *that Diſpenſation* laſted. Further they were injoyned to offer no *ſtrange Incenſe* thereon, that is, made of *any other materials* than what is injoyned, *verſ.* 34, 35, *&c.* where the Ingredients are preſcribed to be *ſweet Spices* with pure *Frankincenſe* beaten ſmall, and mixed together, and to be applied by the Prieſt only to *this holy uſe* and no other. They were not to make any like to it to *ſmell* to, or for their own private uſe. Whoſoever ſhould *contemptuouſly* offend againſt this Ordinance are threatn'd to be cut off by Divine Vengeance. And *Aaron* once a year as *High Prieſt* (*viz.* on the *great day of Expiation*, on the *tenth day* of the ſeventh month, ſee *Levit.* 16. 18.) was appointed to put the *blood* of the *Sin-Offering* upon the *Horns of this Altar*, to make Expiation for ſuch Errours and Failings as might have been committed in the *adminiſtration* about it. And *this Rite* was to be religiouſly obſerved by them in their Generations, till *Chriſt* the *Subſtance* of theſe Ceremonial ſhadows ſhould appear.

(d) *Luke* 1. 9, 10. when *Zachary* burned Incenſe in the Temple, the whole multitude were without at prayer while the *Incenſe* was aſcending.

(e) The *Incenſe* ſeems to be burnt in *Chafing-diſhes* upon this Altar. *Numb.* 29. 7.

Exod. 30. from 1. to 11. and from *verſ.* 34. to the end.

7ly, He gives Directions concerning framing *the Tabernacle*. Now the *Tabernacle* taken in the *largeſt ſenſe* contained *two parts*, one that was *covered*, which was properly called *the Tabernacle*, and one that was *open*, *viz.* the *Court* belonging thereunto. Concerning the *firſt*, theſe Directions are given. It was to be 30 Cubits long, (accounting a Cubit a Yard) *ten Cubits* high, and *ten* broad. The walls of it were to be 20 boards of *Shittim-wood*, gilt all over, ſtanding upright, each a Cubit and half in breadth (ſo that the breadth of the boards joyned together made the length of the Tabernacle) the *height* thereof being the *length* of the boards, that is, *ten Cubits*, and the *breadth* thereof of the ſame proportion. Each board was to have two *Tenons* faſtned in ſilver *Sockets* or moveable *Footſtalls*, having hollow Mortaiſes for the *Tenons* of the boards to fall into. Theſe boards were alſo to have *gilded Bars* of the ſame wood running along their breadth in an even proportion through golden Rings to ſtrengthen their Conjunction. And theſe *boards* were to be as the *walls* of it. But the *Tabernacle* it ſelf was to conſiſt of *curious Curtains* of *fine twined Linnen*, *Blue*, *Purple*, and *Scarlet*, with *Cherubims* curiouſly embroidered in them (repreſenting the *Miniſtry of Angels* in the Church) and a *three-fold Covering* over it; one of *Goats hair* ſpun and woven into Stuff, (poſſibly like our *Chamlet*) another of *Ram Skins died red*, a *third* of *Badgers Skins*. This *covered Tabernacle* was to conſiſt of *two parts*; The one to be called the *Holy of Holies* at the upper end of it, taking up *ten Cubits*, or *one third part* of it. In this were to be placed the *Ark* with the *two Tables of the Law* in it, and *by the Ark* the Pot of *Manna* before the *Teſtimony*, *Exod.* 16. 33, 34. and *Aarons Rod*, *Numb.* 17. 10. and the *golden Cenſer*, *Levit.* 16. 12. * And the *Book of the Law* (f) in the outſide of the Ark, *Deut.* 31. 26. that is, *the whole Law*, *Writings* and *inſpired Books of Moſes*. Into this *Holy of Holies* none but the *High Prieſt* (and *He* but *once a year*) was to enter, *Levit.* 16. The *other part* of the Sanctuary was called the *Holy*, containing 20 Cubits. In *this* was to be placed the *Altar of Incenſe*, on the right ſide whereof was to ſtand the *golden Candleſtick*, and on the left *the Table of Shew-bread*. Into *this part* of the Sanctuary the *ordinary Prieſts* were to enter, and there to Miniſter. Theſe *two parts* were to be divided by a *Veil*, to be made of *Blue*, *Purple* and *Scarlet*, with *embroidered Cherubims*, and 'twas to be a *partition* between the *Holy* and *Holy of Holies*, and this was the *inner Veil*. There was alſo an *hanging* to be made for a *door* or *entrance* into the *Tabernacle*, or *holy Place* to be made of *Blue*, *Purple* and *Scarlet*, and hung on *Pillars* of *Shittim-wood* overlaid with Gold, which was to be the *outward Veil*.

* See *Apoſt. Hiſt.* on *Heb.* 9. 4.

(f) This ſeems to be *the Book* that was found in *Joſiah*'s time, and to be loſt in the days of wicked *Manaſſeh* and *Amon*. The matters of *that Book*, when read to *Joſiah*, and the *people*, ſeemed ſo ſtrange unto them, as if no Copy of it *at all*, or wondrous rare, had been extant among them.

Exod. 26. whole Chapter.

And

And ſo much of the *covered* Tabernacle; now for the *outward Court* belonging thereunto, It was to be in length an 100 *Cubits*, and in breadth 50, and to be incloſed with *Hangings of fine twined Linnen* hung upon *Pillars* of *Shittim-wood five Cubits high*, and *filleted with Silver*, and ſet in *Sockets* of Braſs and moveable Footſtalls. And *for the Gate of this Court Eaſtward* was to be an *Hanging* of 20 Cubits of *Blue*, *Purple* and *Scarlet*, and *fine twined Linnen* wrought with *Needle-work*, and to be hung on four Pillars.

8ly, Concerning the *Altar of Burnt-Offering*, which was to be made of *Shittim-wood* five Cubits long and five broad, and ſo to be four ſquare, and three Cubits high. It was to have *Horns* or *little Pyramids* on the *four Corners* thereof, to which they were to *bind their Sacrifices*, ſee *Pſal.* 118. 27. They were to make for it a *Grate of Net-work* all of *Braſs*, with four braſen Rings in the corners thereof, to take it out upon occaſion. It was to be *overlaid with Braſs*, to defend it againſt the heat of the *fire*, the *widneſs* and *length* being *ſuch* that the *fire* might be kept within the compaſs of the *Grate*, which was to be ſet *even* to the midſt of it. They were alſo to make ſeveral *Inſtruments* belonging to this *Altar*, as *Panns* to receive aſhes, *Shovels*, *Baſons*, *Fleſh-hooks*, *Fire-panns*, all of *Braſs*: * and *Staves* of *Shittim-wood*, overlaid with *braſs*, to be put into the Rings on the ſides of the Altar to *bear it* withall. And it was to be made *hollow* with boards, without either *bottom* or *cover*, according to the Pattern ſhewed to *Moſes* in the Mount.

* There was no Iron to be uſed about the Tabernacle.

Exod. 27. from 1. to 9.

9ly, Concerning the *daily Sacrifices* to be offered on *this Altar* conſtantly (beſides all other *occaſional* Sacrifices) which were to be *two Lambs* of the firſt year, *one* to be offered in the *Morning*, (g) the *other* in the *Evening*, (h) for a *Burnt-Offering* to the Lord, with an *Omer* or *Pottle* (i) of Flour mingled with the fourth part of an *Hin* (k) (or a Pint and half) of *pure Oil*, and a Pint and half of *Wine* (l) to be poured upon it, and all to be *conſumed by fire* upon the Altar. Upon their performance of theſe things, God promiſes to *meet with them there* at the door (m) of the Tabernacle, (before which the Altar ſtood) and to manifeſt his gracious Preſence, and reveal his will to them. And by ſuch manifeſtations of his Glory, He would declare that He had made choice of the *Tabernacle* and *Altar* for holy Services to Himſelf, and that He had ſet apart *Aaron* and *his Sons* to miniſter to Him in the Prieſts Office. And He would by ſuch evident Tokens of his Preſence dwell (n) among them, and would *be their God*, and manifeſt his eſpecial Favour to them, in *directing* and *protecting* them.

(g) A Pattern for our Devotion Morning and Evening.

(h) Or *between the two Evenings*, ſee *Ch.* 12. 6. that is, from the beginning of the declining of the Sun, *viz.* three in the Afternoon to Sun-ſetting. *Hoc juge Sacrificium ſingulis diebus nullo intermiſſo, ſive* Sacro, *ſive* profano *offerebatur*, ſcil. *agnus unus mane ante omnia Sacrificia, alter veſpere poſt alia Sacrificia.*

(i) See Notes on *Exod.* 16. 36.

(k) An *Hin* containing ſix Pints, ſo the *fourth part of an Hin* is a *Pint and half.*

(l) Which was to ſignifie that Chriſt by the Oblation of Himſelf for Us becomes not only Redemption, but alſo Food, Gladneſs, and chearing Comfort.

(m) *Duobus ergo locis Deus loquebatur, primo* ſuper Arcam *in Sto Storum, ſecundo ad* oſtium Tabernaculi. *utriq; loco propinquum erat altare, illi thymiamatis, huic holocauſti. In utroq; offerebatur juge Sacrificium mane & veſpere ad colendam illam dignationem præſentiæ divinæ.* Janſ.

(n) *Quia Tabernaculum erat quaſi tentorium Dei tanquam Principis in medio populi ſui habitantis.*

10ly, Concerning the *braſen Laver*, which was to be made with a *foot* or *baſe* of *Braſs*, (o) on which it was to ſtand, and *Aaron* and *his Sons* before they *miniſtred*, were to *waſh their Hands* and *Feet* (p) out of it. Probably it had *ſpouts* for the water to iſſue forth at, and at the bottom ſome Veſſel to receive the water, which the Prieſts made uſe of. For being lifted up upon its *Foot* or *Baſe* the Prieſts could not put their Feet into it, but probably they were to waſh in the water drawn from *ſhining Braſs*, or burniſh'd Metal before their Faces when they dreſs'd themſelves.

(o) This was made of the *womens braſen Looking-glaſſes*, *Exod.* 38. 8. 'Tis like the Women did ſet a piece of

(p) Hence ſome collect that the Prieſts miniſtred in the Tabernacle being bare-foot, or in ſlight Sandals.

it, and they were to be careful constantly to do it, being threatned (in case they omitted it) with destruction by the Hand of the Lord.

Exod. 30. from *verſ.* 17. to 22.

11ly, Touching the *ſetting apart* of *Aaron* and *his four Sons* for the *Prieſts Office*, and concerning the *particular Ornaments* and *Veſtments* they were to uſe in their Miniſtration, for their *Glory* and *Honour*, and to make them more *Venerable* among the People, and to be a *ſign* of their *Conſecration* and *Sanctification* unto God. And *theſe Garments* were to be made by *ſuch* as were *wiſe-hearted*, and whom God had filled with the Spirit of Wiſdom for ſuch a purpoſe.

And firſt, Concerning the *ſacred Attire* and *Ornaments* of the *High Prieſt* which are methodically ranked, *Levit.* 8. 7, 8, 9.

1. *Linnen Breeches*, or *Drawers* next his Fleſh.
2. A Coat of *fine Linnen* (embroidered) over them.
3. An embroidered Girdle to gird it withall.
4. Over this Coat and Girdle, a *Robe* all of blue, which was to have *Bells* and artificial *Pomegranates* intermingled in the *hem* of it, that the *ſound of all the Bells* being heard when he went into the *holy Place* to miniſter, the *people* might ſecond him with *heart* and *mind* in his Sacred Offices, and the Lord threatneth *death to him* if he ſhould enter *otherwiſe* into the moſt *holy Place* then thus apparalled, and ſo through his *diſobedience* and *neglect* of Gods Command ſhould be an occaſion of the peoples *Irreverence* and want of Devotion towards God.
5. Upon this *Robe* He was to wear the *Ephod*, which was to be made of *Gold*, of *Blue*, of *Purple*, of *Scarlet*, of *fine twined Linnen*, and to have on the *Shoulders* thereof *two Onix Stones* ſet in ouches of Gold, and graven with the *Names of the twelve Tribes of Iſrael*, to intimate to them that God ſeeing *their Names* upon the *Shoulders* of the High Prieſt, would remember the *Covenant* He had made with their *Fathers*, and accordingly would do them good.
6. To the *Ephod*, with Chains of Gold and golden Rings, was to be faſtned the *Breaſtplate of Judgment*, (*q*) wherein were to be ſet *four rows* of precious Stones (three in a row) in which were to be ingraven the Names of the Tribes of the Children of *Iſrael*, which *Aaron* was to bear upon his *Breaſt* when he went into the Sanctuary; and in *this Breaſt-plate* was to be the *Urim* and *Thummim*, ſignifying *Light* and *Perfection*, * by which ſome underſtand *thoſe rows of precious Stones* in the Breaſt-plate before mentioned; and ſo called not only in regard of their *brightneſs* and *perfection*, but with reſpect unto their *uſe*, which was that *by them* the *High Prieſt* might inquire of God for the people in *doubtful Caſes*, and might by the ſpecial Inſpiration of the Spirit of God be inabled to return them an anſwer from God. (*r*) For 'tis thought that he earneſtly looking upon *thoſe rows of precious Stones* (with reſpect to the *Divine Inſtitution*) and thereby inviting the *Spirit* to come upon him, his *underſtanding* was ſuddenly ſo *illuminated*, that he gave a ſatisfactory Anſwer *in all particulars* to the Queſtion propounded, and in *doubtful Caſes* gave a *right Judgment* (*s*) from the Lord when it ſo pleaſed him. For 1 *Sam.* 28. 6. *the Lord* would not *anſwer Saul* neither by *Dreams*, nor by *Urim*, nor by *Prophets*. Further, the *Anſwers* which the High Prieſts received from the Lord when he conſulted the *Urim* and *Thummim* were ſometimes made by an *audible Voice*, ſometimes *ſecret Inſpiration*; which Anſwers when He had acquainted

(*q*) So called becauſe the High Prieſt did put it on when he inquired of the Lord for the people in doubtful caſes, to give a *right judgment*, and he could not give Sentence in Judgment without *that* on his Breaſt: and the Judgment given thereby was called the *Judgment of urim*, Numb. 27. 21.

* *ut ſignificarent in* Doctore *duo requiri* Scientiam *&* vitæ puritatem. *Grot.* (*r*) Hence it is (they ſay) that in the 39. *Ch.* of *Exod.* where *Moſes* doth exactly relate how all things were made according to Gods appointment, there is no mention made of *urim* and *Thummin*, but only of the *twelve precious Stones* ſet in the Breaſt-plate, becauſe thoſe Stones were uſually called by the people the *urim* and *Thummim*. (*s*) Whereas *David* deſiring to conſult with the Lord called for the *Ephod*, 1 *Sam.* 23. 9. the reaſon was, becauſe the *Breaſt-plate* was faſtned to the *Ephod*. So that if he had *one*, he had *both*, *Exod.* 39. 21. 1 *Sam.* 23. 6. *Abimelech* the High Prieſt being dead, *Abiathar* his Son eſcaping that danger, as he fled took the *Ephod* out of the Tabernacle at *Nob*, and brought it with him to *David*, wherein Gods Providence appeared that the *right Ephod* ſhould be preſerved and kept with *David* the *true King*, that he might have means to Conſult with God in all his Difficulties. See *Willet in loc.*

the

the people with the *Stones* in the *Breaſt-plate* (as is conceived) gave forth an *extraordinary luſtre* and *brightneſs*, to aſſure the people that he ſpake to them the Mind of the Lord, like as the extraordinary *ſhining of* Moſes's *face*, when he came down from the *Mount*, was a *Demonſtration* to the people that *He* had been *with God*, and *what* he brought to them *came from God*. (*t*) This *Breaſt-plate of Judgment* * (whereby Anſwers of *right Judgment* were given to the *Iſraelites*) *Aaron* was to wear upon his heart continually, when he went to miniſter in the Tabernacle, and he was thereby (as it were) to preſent the Children of *Iſrael* before the Lord, to be graciouſly remembred by him.

(*t*) Some think that theſe very words *urim* and *Thummim* were written in ſome precious matter, not made by *humane art*, but by the Almighty Power of God, and ſo were given by God to *Moſes*, and by him put into the *Pectoral*, *Levit.* 8. 8. *And he put into the Breaſt-plate the urim and Thummim*; and therefore *this* is not mentioned among thoſe things that were made by the *Artificers*, becauſe *this* was, as the Tables of the Law, the Work of God and not of men. But this is but a *Conjecture*. Neither can we (the Scripture being ſilent) certainly determine *what they were*. When the *Jews* returned out of *Babylon they were loſt*, and therefore ſome buſineſſes hung in *ſuſpence*, ſee *Ezra* 2. 63. and could not be determined *till there ſtood up a Prieſt with urim and Thummim*. We do not find in any of the *Jewiſh Rabbins* that they themſelves did certainly know what they were. *Quid fuerint Scriptura procul dubio non ſine certo conſilio reticuit.* In that place *Levit.* 8. 8. no mention is made of the *twelve precious Stones*. *Cauſa utriuſq; quod eadem res fuit variis nominibus ſignificata.* Rivet. *Minime omiſiſſet Moſes* Urim *&* Thummim *in* Exod. 39. 10. *Si aliud quam* 12 Lapides *intellexiſſet, cum alia longe minora & abjectiora diligentiſſime recenſeat.* Brentius.

The *urim* and *Thummim* was loſt in the Captivity of *Babylon*, as alſo the *Ark*, *Tables of Stone*, *Aarons Rod*, and the *Pot of Manna*. After the Captivity they had no *Prieſt* with *urim* and *Thummim*, *Ezra* 2. 63. The *Prieſt* which met *Alexander* in his glorious Apparel might have *precious Stones* on his Breaſt, without the *urim* and *Thummim*.

* V. 30. *Judicium*] i. e. *pectorale judicij*, ut arca *dicitur* Teſtimonium, *i. e. arca* Teſtimonij. *Metonymice.*

7. *Aaron* was to wear on his Head a *Mitre of fine Linnen*.
8. In the forefront of the Mitre was to be placed a *plate of pure Gold* two fingers broad (which made it ſhew like a *Crown*, *Exod.* 29. 6. *Levit.* 8. 9.) wherein was to be graven *Holineſs to the Lord*, as a ſignification that *Aaron*, as a *Type of Chriſt*, did *bear the Iniquities of the People*, and did make *atonement* for them, and that as *for their other Sins*, ſo for the *Iniquities* committed in their moſt *holy Oblations* which they offered, and ſacrified to the Lord. And this *Mitre* with *this Plate* was always to be *on his head* when he miniſtred before the Lord, as a *ſign* that the people are accepted of God for the *Holineſs*, *Obedience*, and *Sufferings* of the *Meſſias*.

Exod. 28. from 1. to 40.

2. Concerning the *Attire* and *Veſtments* to be uſed by the *ordinary Prieſts*. 1. *Coats of fine Linnen* for their uppermoſt Garment (called *linnen Ephods*, 1 *Sam.* 22. 18.) with *Girdles* and *Bonnets* of the ſame, and ſecondly, *Linnen Drawers*. Theſe Garments *Aaron* and his *Sons* (being firſt anointed with holy Oil, * and conſecrated to their Office,) were to wear when they ſerved in the holy Place, and not to neglect them, leſt they thereupon be forced to bear the puniſhment of their Iniquity, and die for it.

* Of which ſee the Compoſition afterwards, *Exod.* 30. 23.

Exod. 28. from *verſ.* 40. to the end.

12ly, Touching the *Sacrifices* and *Ceremonies* to be uſed in the Conſecration of *Aaron* and *his Sons*. 1. They were to be *waſhed with water* out of the *braſen Laver* before the door of the Tabernacle, to ſignifie the Holineſs that God requires in *thoſe* that were to be *Types* of Chriſt. 2. *Aaron* and his *Sons* were to be clothed with their particular appointed Robes and Ornaments. 3. The anointing Oil was to be powred upon the Head of *Aaron* and his Sons. See *Exod.* 30. 30. and *Ch.* 40. 14, 15. And the *Prieſts Office* was to be continued in the Line of *Aaron* and his *Sons*, and of their *Succeſſors* by a perpetual Statute, as long as *this Diſpenſation* was to laſt, and till the *Meſſiah* ſhould come, who was to *fulfil* what *they* typified. 4. The bloud of the Ram of Conſecration (of which afterwards) was to be put upon the *tip of their right ear*, (*u*) and on the *thumb of their right hand*, and upon the *great toe of their right foot*, and they were to ſprinkle ſome of the *bloud* and the

(*u*) The *ear* was to be ſanctified for *holy hearing* (and againſt the hearing of corrupt Communication) the *hand* for Sacrificing, the *foot* for Walking, that their Converſation might be holy, and their Perſons ſanctified from head to foot.

anointing

anointing Oil (x) upon *them*, and *their Garments*, to signifie that *by the blond* of *Christ* they were *cleansed*, and by *the Oil of his Grace* they were *sanctified* for the Work of their Ministry.

(x) The *spots* occasioned in the Priests Garments by the sprinkling of bloud and oil, 'tis like were very *small*, and so *magis ad* honorem *quam* horrorem.

The *Sacrifices* to be used at this time were *these*: *Moses* having first provided a *Basket of unleavened Bread*, and *Cakes unleavened* tempered with *Oil*, and *Wafers unleavened* anointed with *Oil*, he was to take a *young Bullock*, which was to be a *Sin-Offering*, and *Aaron* and *his Sons* were to put *their hands* upon the *head* of it, signifying that *they* deserved to die *like that Sacrifice*; but did thereby *disburden* themselves of their Sins, and laid them upon the *head* of the Sacrifice, typifying *Christ*. See *Isa.* 53. 6. And *Moses* himself (who was a *Levite*) till *Aaron* and his *Sons* were fully consecrated for the Service of the Priesthood, was by *extraordinary Warrant from God* to perform the Work of the *Priest* in offering these Sacrifices. See *Psal.* 99. 6. And he was to take of the *bloud* of the Bullock and put it upon the *Horns of the Altar of Burnt-Offerings*, (which stood in the Court of the Tabernacle) to *purifie*, *consecrate*, and *sanctifie the Altar* it self, and make it *holy* to the Lord, and so to set it apart for holy Uses, that *whatsoever was offered thereon*, according to Gods Institution, might be *sanctified*, *made holy*, and accepted *as holy* by the Lord. See *Ch.* 30. 29. and *Matth.* 23. 19. And the *flesh* of the Bullock, and his *skin* and *dung* were to be burnt without the Camp, to shew how detiable the *sin* was that was laid (as it were) upon *this Bullock*, and that the *true Sacrifice* for our Sins should suffer *without the Gates of* Jerusalem, *Heb.* 13. 11, 12, 13. 2ly, The *Sacrifice for Sin* being thus first offered, he was to offer *one Ram* for a Burnt-Offering, (y) *as a savour of rest*; that is, that God being thereby appeased, might cease from his anger. Not as though the Lord was affected with *Smells*, but it is said to be an *acceptable Savour* to Him in regard of their *Obedience* and *willing mind*, and God is is said to be *delighted* with it, when they offered it with *Faith* and *true devotion*. 3ly, He was to take *another Ram* for a *Peace-Offering*. These were to be offered either to *obtain some Blessing*, or to *give thanks* for *some Blessing* already received. In *both these respects* this was offered at the Priests *Consecration*, both by way of *thankfulness* for the honour done them in calling them to this *Dignity* and *Office*; as also by way of *Supplication*, humbly to intreat the Lord that he would *prosper* them in the execution of it. Thus at the Consecration of *Aaron* and his *Sons*, *divers sorts* of Sacrifices were to be offered, because they were *ordained* to offer them all. In this *Eucharistical* Sacrifice that was now to be *offered*, *Moses* was only to have the *Breast*, *Exod.* 29. 26. but *the right Shoulder*, and the *fat*, and *one loaf of Bread*, and *one Cake of oiled Bread*, and one *Wafer* out of the Basket [*vers.* 3.] were to be *waved* (or *shaken* towards all the four Quarters of the World, to signifie that God is the Lord of the whole Earth) and then to be burnt by Him upon the *Altar of Burnt-Offering* for a *sweet savour* before the Lord. And upon this occasion an *Ordinance* is inserted, that in *Eucharistical Sacrifices* (namely, such as *these* whereby *Aaron* and his Sons were to be consecrated,) for the future the *Priests* were to have the *shaken Breast*, and the *right Shoulder* (z) that was *lifted up*, * (namely, to God as his *Right*,) and assigned by Him as a *Portion* to the *Priests*, *Levit.* 7. 31. whereby possibly they were taught that with all their *Heart*, and all their *Strength* they should give themselves to the Service of the Lord. *Another Ordinance* is also inserted, That the *holy Garments* of *Aaron* shall be his *Sons* after him, that He may be anointed and consecrated in them. Thus though the *High Priest* died, yet his *Son* was to appear before the Lord in the same Garments. And as the *Consecration* of *Aaron* and his Sons continued seven days *vers.* 35. (during which time they were to abide at the door of the Tabernacle day and night to keep the Watch of the Lord, *Levit.* 8. 33, 35.) and as on each day of the seven the *same Sacrifices* and *Ceremonies* were to be observed as had been on the *first day*. So *this Order* of Consecration was to be practised towards their Successors when they came into the Land of *Canaan*, and had a setled state there. Lastly, It is appointed that *that part* of the *Ram of Consecration* which should be *left*, after *part* had been *burnt*, and *Moses* had had *his portion*, should be *sodden* in the Court of the Sanctuary, and should be eaten there by *Aaron* and his Sons with the bread that was left in the Basket, *vers.* 2, 3. *Levit.* 8. 31. And no *Stranger*, *viz.* None but a *Priest* was to *eat of it*, whereas in other *Peace-Offerings* the *Offerer* did partake. And if any part of the *Bread* or *Flesh* remained

(y) By the *Burnt-Offering* some understand the ardent love of Christ, *quo totus in cruce conflagravit*; and as the Burnt-Offering ascended up in fire, so Christ ascended into heaven to make *Intercession* for us.

(z) *Hinc* humerus pectusq; *populo destinent* Sacerdotes. *Anonym.*

* The rest of the *Peace-Offering* besides what was the Priests belonged to the Offerer.

remained until the Morning, they were to *burn* it with fire. *This was required*, lest by reserving *any part* thereof, either they might grow into *contempt* of holy things, making no difference between *them* and *their ordinary Food*, (which they might reserve at their pleasure) or lest *that which remained* might be *abused to Superstition*. And whereas in *ordinary Peace-Offerings* they might eat of them the *next day*, but not upon the *third day*, see *Levit.* 7. 18. *no part* of this must be eaten the *second day*. This was to shew that this *Ram of Consecration* was a *more holy thing* than their ordinary *Peace-Offerings*.

Exod. 29. from 1. to 38.

13ly, Touching the holy *anointing Oil* and the *Ingredients* of which it was to be made, *viz.* of principal Spices, *Myrrh*, *Cynamon*, *sweet Calamus*, (a) and *Cassia*, and of *Oil-Olive*. And the things to be anointed therewith (to Consecrate them to Gods Service, and to separate them from common uses,) were the *Tabernacle*, the *Ark*, the *Table*, the *Candlestick*, with all their *Utensils*, the *Altar of Incense*, the *Laver*, the *Altar of Burnt-Offerings*; so that whatsoever was brought as an *Oblation*, if it touched any of the *hallowed* things of the Sanctuary, it should be holy to the Lord. *Aaron* also, and his *Sons* and Successors were to be anointed with this holy Oil; but upon no mans flesh else was it to be powred. It was not to be used for any civil use, as for *delight*, or the like, even by the Priests themselves, nor any of it to be powred upon *Strangers*, nor any to be made like unto it, for any such purposes, under penalty of being cut off.

(a) Those *sweet Odours* signified the *joyful Graces* of Gods Spirit, and the *anointing therewith*, the powring out of the *holy Spirit* upon *Christ*, his *Church*, and *Ministers*.

Exod. 30. from *vers.* 22. to 34.

14ly, Touching the *half Shekel*, that all the Children of *Israel* from 20 years old and upwards (when they were numbred) were to pay, for the *ransom of their Souls*, acknowledging thereby that they held their *lives of God*, and that he had *redeemed* them out of the *House of Bondage*. And this they were to do, that so the Lord might not be provoked for their *Ingratitude*, to send a *Plague* among them. This *Didrachma*, or *half Shekel* * [see *Matth.* 17. 24.] amounted to 15 *d.* of our money, and it was to be imployed for the Service of the Tabernacle, and the *Rich* were not to give *more*, nor the *Poor less*; And this *equality* seems to be enjoyned that the *Rich* might not despise the *Poor*, and to shew that *the life* of a poor man is as precious in the sight of God, as a rich mans, and both are equally bound to praise God for it. And this was also to be done, that it might be a *Memorial* before the Lord of their Obedience, and so might move the Lord to be propitious unto them.

* The Standard of all *Weights* and *Measures* being kept in the *Sanctuary*, hence it is call'd *the Shekel of the Sanctuary*. See *Exod.* 38. 26. The common Shekel is but 1 *s.* 3 *d.* but here the rate is more upon this extraordinary occasion. Some think this Contribution was *annual*; Others only *occasional*, as there was cause to call the people to it.

Exod. 30. from *vers.* 11. to 17.

15ly, These *Commands* and *Injunctions* being given to *Moses* by the Lord, 'tis like *Moses* begain to think with himself where he should find *Workmen* fit to undertake *such curious* and *difficult Works*, and that would make them exactly according to the Pattern given. Wherefore the Lord tells him, He had furnished Men with extraordinary gifts of his *Spirit* (b) (consisting in *Wisdom*, *Knowledge*, *ready conceiving*, and *skill* for the performance of all these things) and particularly *Bezaleel* and *Aholiab*, who should be the *principal Workmen*, and *Directors* of others, and He had put into the hearts of all those that were apt for these businesses a *greater apprehension* (c) to *conceive* and *contrive*, and a greater dexterity (then they had before) to work all these things that He had commanded.

(b) So that *quick apprehension* and *skill* in honest *Handicrafts* and *Manufactures* is to accounted as a *Gift* of God.

(c) *Sapienter excogitare*, & *excogitata operari*.

Exod. 31. from 1. to the 12.

16ly, Lastly, Though the *Work of the Tabernacle* was with all care and diligence to be followed, and speedily to be done, yet the Lord would not have any of it to be

be done upon the *Sabbath-day*, and therefore he renews his *Command* about the Observation of that Day, telling *Moses*, It was a *Sign between Him* and *them*, that *He* had taken them *for his peculiar people*, and they *Him* for their *God*; whom they had bound themselves withall faithfulness to serve; And by his enjoyning them diligently to *keep his Sabbath*, they might know that he intended it as a *means* to promote their *Sanctification*. Then He urges the Observation of the *Sabbath* upon them by divers reasons:

1. *Ab utili: It is*, says He, *holy unto you*; that is, Ordained for your *benefit* and *profit*, Mark 2. 27. *The Sabbath was made for man, and not man for the Sabbath.*

2. *A necessario.* If they did not keep it, He tells them, *They should surely be put to death.* [See *Numb.* 15. 35. *(d)* 'Tis observable, That *death* is *thrice* here threatned to those that defile the Sabbath by doing any *profane* or *unnecessary* work thereon.

3. From the *dedication of this Day unto God*; It is a *Sabbath of Rest* consecrated unto God.

4. *From the Command of God.* He Commands them to keep the *Seventh-day-Sabbath perpetually*; that is, as long as *that Dispensation should last*, the Observation thereof being *one Article of the Covenant* He had made with them.

5. *A facili.* The Lord appointeth but *one day* in seven for Holy Rest, and alloweth *Six* for labour in our worldly businesses.

6. From the *Example of God Himself*, who created the World in *six days*, and rested on the *Seventh*, and was *refreshed.* *

Exod. 31. from 12. to 18.

(d) *Videtur* Moses *ignorasse* speciem mortis, aut *scelleris gradum*: sola *enim* profana *contumaxq; Sabbathi violatio capitalis est.* Anonym. in loc.

* This is spoken of God after the manner of men.

SECT. XXII.

THe people seeing that *Moses* stayed so long in the Mount, and that the *Cloud* did not move; and perhaps conceiving that *Moses* had forsaken them, or despairing of his Return, a great number *(e)* of them (as it seems) pressed *Aaron* with *great Importunity* to make them an *Image* or *visible representation* of *God (f)* going before them, and manifesting *his Presence* among them; and this Image they would have made in the *form* or *shape* of a Calf, according to the *Idolatry* they had seen practised in *Egypt*. *Aaron* (to divert them, as 'tis probable, from this wicked Intendment) requires the *golden Ear-rings* from the Ears of their *Wives*, *Sons* and *Daughters*, to make it with, hoping that *this demand* would make such a *mutiny* in all their Families that they would have chosen rather to desist from their *wicked design* than part with *those Ornaments* wherein they were wont to take so much delight. But herein he was much deceived: for their *Superstition* was, at this time, above their *Pride* or *Covetousness*, insomuch that they presently broke off their *golden Ear-rings* and gave them to *Aaron*, who appointed Workmen first to *melt the Gold* and cast it into the *form of a Calf*, and then to polish and finish it with a *graving Tool*. It seems they desired *their Idol* should be made in *this form* in imitation of the Idol *Apis*, the *Ox* or *Calf (g)* the *Egyptians* used to worship. Then encouraging one another, and being much pleased with their Idol, they said, *This is thy God, O* Israel, *which brought thee out of the Land of* Eypt, pretending still to worship the *true God in* and *by* the *Calf*. *Aaron* seeing the people thus violently bent on their *Idol*, upon their motion, He yields to build an *Altar* for it, and to proclaim an *Holy-day*, and to dedicate a *Feast* to it. *To morrow*, says He, *is a Feast to the Lord Jehovah*, pretending all was still intended for the Worship of the true God; And accordingly the people rose early the next morning, and sacrificed unto their Idol *Burnt-Offerings* and *Peace-Offerings*, and upon *the Altar* they *feasted* together, and then *rose up to play*; that is, to *sing*, and *dance*, and *play* about their *Idol*, *shouting* and making a *great Noise* [*vers.* 17.] according to the *wild custom* and *manner* of the *Heathens* in their Idolatrous Feasts.

Exod. 32. from 1. to 7.

(e) 'Tis manifest that *all the people* did not joyn herein; for *some* of them afterwards at *Moses* his command were imployed to put the *Idolaters* to death, *v.* 26. 1 *Cor.* 10. 7.

(f) V. 1. *Gods*] the *plural* for the *singular*, by an *Hebrew Idiotism. Declarant se velle* veri *unam effigiem* Dei, *divinæ symbolum præsentiæ, sed erat Carnalis* Ægyptiorum *imitatio qui* vitulum *colebant.* Anonym. in loc.

(g) Thus the *Israelites* borrowed not *all Gold* and *Silver*, but some *dross* from the *Egyptians*, borrowing their Idolatrous Worship from them, 1 *King.* 12. 28. *Ps.* 106, 19, 20. *Fuller.*

SECT.

SECT. XXIII.

WHen 40 days and 40 nights were now expired, and God had made an end of Communing with *Moses* on the Mount, He gave him *two Tables of Stone* made by his own Hand, and wherein He had written with *his own Finger* the *Ten Commandments*; Commanding him to get him down quickly, telling him what *the people* had done in his absence. *Thy (h) people* (says He) *which thou broughtest out of the Land of* Egypt *have corrupted themselves; They have turned aside quickly*, (after their entring into Covenant with Me, and promising to keep all my Precepts,) *They have quickly turned out of the way which I commanded them, and have made them a molten Calf, and have worshipped it, and sacrificed unto it. Thou seest that this is a very wicked, and stiff-necked people; therefore interpose not for them, nor hinder Me by thy Intercession, that I may in mine anger Consume them; and I will make of Thee a great Nation, yea a greater and mightier than they*, Deut. 9. 14. *Moses* was wonderfully surpriz'd and astonish'd at the hearing of this, and humbly adoring the Lord his God, he said, *Lord, why doth thy Wrath wax hot against thy people which thou hast brought forth out of* Egypt *with a mighty Hand? Wherefore should the* Egyptians *say, For mischief did He bring them forth, to slay them in the Mountains? O Lord turn I pray thee, from thy fierce Wrath, and let not the Evil and Punishment, which this people have deserved, fall upon them. Remember thy Covenant and Promises made to* Abraham, Isaac *and* Jacob, *to whom thou swarest by thine own self to multiply their Seed as the Stars, and to give them the Land of* Canaan *for an Inheritance.* Thus *Moses stood before the Lord in the Breach to turn away his Wrath*, Psal. 106. 23. So that the Lord was intreated not to destroy them at this time, as he had threatned. Then *Moses* descending out of the Cloud with the *Two Tables* in his hand, and coming to that part of the Mount, where *Joshua* (as it seems) had waited all this while for him, [*vers.* 17.] *Joshua* hearing the *Noise* and *Shout* of the people, and not knowing what it meant, He said to *Moses*, *Surely there is a noise of War in the Camp.* But *Moses* told him, It was no *such noise*, but rather of *singing* and *merriment.* When they came to the *Camp*, and *Moses* saw the *Calf*, and the people *piping*, and *dancing*, and *sporting* about it, after the manner of the *Heathen*, His anger waxed hot, and in an *holy Indignation* (not unadvisedly, but by the motion of Gods Spirit, see *Deut.* 9. 16, 17.) He cast the *Tables* out of his Hands, and broke them before their eyes; as a sign that *the Covenant* between God and them was broken by this their *hainous Idolatry*; Then He took the *Idol* and *melted it*, and made it brittle, and fit to be broken, or ground to powder, and He cast the *dust* thereof into the water, whereof they drank daily, and made them drink thereof for the greater *detestation*, that they might understand the *variety* of *such Gods*, that could be thus *swallowed* by them; as also to intimate to them that they deserved to drink of the *Cup* of Gods Wrath, for so a great Provocation. Then He sharply expostulates with *Aaron* about this horrid Miscarriage. *What did this people* (says He) *do to thee that thou hast brought so great a Sin upon them? Aaron* humbly deprecates his Anger, and excuseth Himself as well as he could, upon the mischievous disposition of the people, and by a *poor slender* and *imperfect* Narration, seeks to extenuate his *Fact*, speaking of the *Calf* as if it had been produced rather *by accident* than by *any design* of his. *I cast the Gold*, says he, *into the fire, and there came out this Calf. Moses* seeing that the people had now deprived themselves of Gods protection, and were as so many *naked*, and *unarmed*, and *dispirited men*, exposed to be devoured by their Enemies (to which *Aaron*, by consenting to their wicked desire, had much contributed) He stood in the Gate of the Camp, and said, *Who is on the Lords side? Let him come unto me*; summoning thereby *all that had not consented to this wicked Fact*, to take Gods part against the Offendors, and to do *in this Case* what he should require of them. Whereupon the *Sons of Levi*, who had kept themselves innocent from this Fact (as it seems *most* of them had, though not *all*, as appears from *Deut.* 33. 9.) came unto *Moses*, who, according to Gods appointment, Commands them to take their *Swords* in their hands, and to go throughout the Camp, and slay all the *Ring-leaders* and *principal Offenders* in this *Rebellion* and *Transgression* that they should meet with, not sparing for favour or affection either *Brother*, *Companion* or *Neighbour*, or

(h) God seems to *disown* them now as His people.

any *other* that were neareſt or deareſt to them. And 'tis probable, God ſo ordered it by his Providence, that none but the *guilty* came in their way. And *Moſes* told them that hereby they ſhould *ſo Conſecrate* themſelves to the Lord, and offer a *Sacrifice* ſo well pleaſing to him, that he would immediately ſet them apart as his *peculiar portion*, to be his *Miniſters* in the ſacred Service of the Tabernacle. The *Children of Levi* did as *Moſes* commanded them, and there fell *that day* of the people by their hand about *three thouſand*.

Moſes, though he had already ſo far prevailed with the Lord, that he would not preſently deſtroy all the people, as He had threatned, *verſ.* 14. yet conſidering that the Lords *Anger* might ſtill be great againſt them, and that he might ſtill proceed further in puniſhing of them; He tells them, That *on the morrow* he reſolved to go up again to the Lord, and further to *intercede for them*, and to endeavour to *atone him*, that He might not proceed in wrath againſt them. And accordingly going up again into the *Mount*, and humbly proſtrating himſelf before the Lord, he acknowledges the greatneſs and hainouſneſs of their ſin, and earneſtly intreats the Lord *freely to forgive them* out of his own abundant Mercy, which if He would pleaſe to do, they ſhould always retain a deep ſenſe of that tranſcendent favour. But if he would not forgive them *freely*, *Moſes* out of the *exuberance* and *greatneſs* of his love to that people, deſires the Lord that he would *accept of his life* as an *atonement* for them, (*i*) and *blot him out of the Book of the living*; that is, *cut him off by his own Hand*, and ſo take *his life* as a *Satisfaction* for their Sin. And in this *Moſes* ſhewed himſelf a *Figure* of our *bleſſed Saviour*, who *laid down his life for his Sheep*, Joh. 10. 15. *and redeemed us from the Curſe of the Law, being made a Curſe for us*, Gal. 3. 13. But the Lord was not pleaſed to accept *this his Offer*, but told him, That *they that had ſinned againſt him ſhould ſuffer themſelves for their ſin, yet He would ſpare them at this time; but when He began to puniſh them for other Provocations, He would reckon with them* for this Sin *alſo*, which accordingly He did in *after-times*, ſee *verſ.* 35. But though He ſpared them *for the preſent*, yet He declares, That *He himſelf* will not *go with them* as before He had promiſed; but bids *Moſes go before them* and *lead them*, and He would ſend a *Created Angel* to *go before them*, and to be their *Conductor*, and to lead them to *Canaan*, a Land flowing with Milk and Honey; but *He himſelf* would no longer *Conduct them*, leſt (ſpeaking of *Himſelf* after the *manner of men*, who are *moſt provoked* when they are *affronted to their face*,) He ſhould *conſume* them for their Rebellions and Diſobedience *in the way*. *Moſes* deſcending from the Mount, acquaints the people with *theſe ſad tydings*, further telling them, That if they did not *repent of their great wickedneſs*, God would come among them, and Conſume them in a *moment*; therefore He commanded them to put off their *Ornaments*, and to *mourn* before Him; and according as their Repentance ſhould be *true* or *falſe*, He would either *ſpare* or *puniſh* them. When the people heard *theſe things* they *mourned* exceedingly, and ſtript themſelves of their *Ornaments* and *gorgeous Apparrel*, and put themſelves into a habit more ſuitable to *true Penitents*.

(*i*) *Dele me de libro vitæ*, v. 32.

Moſes now removes his *Tent* or *Tabernacle* (which He had formerly erected as it ſeems both for the Worſhip of God, and for matters of Civil Judgment) afar off from the Camp, ſignifying thereby Gods departure from them as a polluted people. And thoſe that deſired Counſel of the Lord *by him*, went forth to this *new erected Tent* of the Congregation. And when *Moſes* went out of the Camp to the *Tent*, the *Cloudy Pillar* deſcended from the Mount to the door of the *Tent*, and out of it the Lord ſpake to *Moſes face to face, as a man ſpeaketh to his friend*; that is, *preſent* to *preſent*, by an *articulate* and *audible Voice*, ſo as He never ſpake to any *Prophet*, *Deut.* 5. 4. & 34. 10. *Numb.* 12. 8. All which the people beholding from their Tent-doors, bowed themſelves and worſhipped; And when at any time, *Moſes* returned into the Camp, *Joſhua* ſtayed behind in the *Tabernacle* or *Tent*, poſſibly *as his Deputy*, to judge the People in his abſence. *Moſes* now humbly bemoans before the Lord, that He had impoſed that *hard Province* upon him, to *lead* that people, but had not let him know, *whom* He would ſend with him, and yet he had declared he *knew him by Name*; that is, had *choſen* him *above many others*, and *out of many* for his Service, and had taken *ſpecial notice* of him, and had a *peculiar regard* to him. He therefore humbly deſires of the Lord that (if He had found Grace in his ſight) He *himſelf* would pleaſe to *ſhew him his way in which* He would have

have him lead the people; and that He *himſelf* would be *their Guide*, as before he had been, and not *turn* them over to a *created Angel*, that ſo he may know *by experience* that He is *good to them that ſeek him*, and be aſſured that he had found Grace in his ſight, and that He did ſtill remember that *this Nation was his people*. The Lord was pleaſed upon this *prayer* of *Moſes*, and the peoples *Repentance*, to recall his *former* (*k*) *Sentence* paſſed, *verſ.* 3. and now promiſes that *his Preſence* ſhall go with them, and *He* would bring them into the *Land of Promiſe*, where they ſhould have *reſt* from their Enemies. *Moſes* thankfully embracing Gods *Promiſe*, ſhews that nothing elſe but *his gracious Preſence* could have contented or ſatisfied him. For (ſays He) *if thy Preſence go not along with us, I pray thee carry us not up hence*; As if he ſhould have ſaid, We had as good never ſtir a foot further as to go without thy *gracious Preſence*, and *favour* accompanying of us, though we were ſure to come to *Canaan* at the laſt. For how elſe (ſays he) ſhall it be known, that we are *thy peculiar people*, and ſeparated from other Nations, but by *thy gracious Preſence* accompanying of us?

(*k*) Pœnitentia commutat Comminationes *Dei in* promiſſiones. *Cajetan.*

Moſes having found the Lord ready to grant his Deſires, proceeds further to make *one Requeſt* more to Him; namely, That He would pleaſe to *ſhew him his Glory*. Poſſibly *this holy man* conceiving that God when he ſpake to him had put on *ſome Corporeal* and *viſible ſhape* full of great Majeſty and Glory, though *overſhadowed*, as it were, with a *Cloud*, ſo that He could not diſcern it, He humbly deſired to ſee the *lightſome brightneſs* of His Majeſty, the Cloud being removed; and a *glimpſe* of that *bleſſed Viſion* of Him, which is reſerved for another life. The Lord anſwers him, That he will *reveal his Goodneſs to him* ſo far as is *profitable* for him to know, and will *Proclaim his great Name, and glorious Attributes before Him*, declaring, *When He paſſeth by, that He is the Lord* Jehovah, *who will have mercy upon whom He will have mercy, and is free in communicating his Grace and Mercy where He pleaſeth, without wrong to any.* But to *ſee his Face*, that is, *his pure Eſſence*, and *being* in his *Spiritual Majeſty* and *Glory*, He tell him cannot be granted him but *to his hurt*; ſeeing no man, *in that manner*, can *ſee the Face of God* and *live*: Man's *weakneſs* being *ſuch* that he is not able to behold the *brightneſs* of ſuch an *Apparition*, till *this Mortal has put on Immortality*. Therefore the Lord tells him, That He will *put him in the cleft of the Rock that was near*, and *cover him with his Hand*, that he may not be *ſwallowed up*, when *he paſſed by* in ſuch *Brightneſs* and *Glory* as was never ſhown to *mortal Creature*, and He ſhould *through this Cleft* have a glimpſe of His *Back Parts* (that is, a *tranſitory Viſion*, and *imperfect ſight* of his *Glory*, ſuch as he was now capable of) as we are ſaid to *ſee* or *know* men but *imperfectly*, when we ſee only *their back parts*, and not *their faces*. For if He ſhould manifeſt his *Glory to him to the full*, it would be too much for *defiled Infirmity* and *Mortality* to ſubſiſt under. A man that would ſee God *face to face* muſt *put off his mortality*, and *die* before he can ſee Him in *his Glory*.

Exod. 31. *verſ.* 18.
Exod. 32. whole Chapter.
Exod. 33. whole Chapter.

SECT. XXIV.

THe Lord now Commands *Moſes* to frame and prepare *two new Tables* of Stone like to the former, wherein he would write *his Law* anew. And it ſeems from *Deut.* 10. 1. that he gave him in charge at the ſame time to make an *Ark* or *Cheſt* of *Shittim-wood* to keep theſe Tables in, till that more *curious* and *glorious Ark* of the Tabernacle ſhould be made. *Moſes* having done as God commanded him, went up with the *new Tables* next morning into the Mount, no man going up with him, neither was any man to be ſeen in all the Mount. Then the Lord deſcended in the *Cloud*, and in *ſome ſenſible ſigns* of his Preſence paſſed before *Moſes*, and proclaimed before him (now *hid* in the *hollow Cleft* of the Rock) *The Lord, The Lord merciful and gracious, long-ſuffering, and abundant in Goodneſs and Truth, keeping Mercy for thouſands, forgiving Iniquity, Tranſgreſſion and Sin*, (upon mans

hearty repentance) *and that will by no means clear the Guilty; visiting the Iniquity of the Fathers upon the Children, and upon the Childrens Children, unto the third and fourth Generation,* if they continue in their Fathers transgressions. *Moses* hearing these things, instantly *bowed his head* towards the Earth and *worshipped.*

Exod. 34. from 1. to 9.

SECT. XXV.

Moses now staying again 40 days and 40 nights in the Mount without Meat or Drink, [*vers.* 28.] He humbly and earnestly besought the Lord with many pressing arguments [see *Deut.* 9. 18, 19. and from 25. to the end] to *pardon* the people, and to own them still for his *Inheritance,* * and to *go along with them,* and to manifest his gracious Presence among them, for they were (He ackowledges) a *stiff-necked people,* and had need both of his *Mercy* and *Conduct.*

* See *Ps.* 33. 12. & *Zach.* 2. 12.

The Lord, being now appeased, renews his *Covenant* with them upon *certain Conditions*; and *promises* that *his Presence with them* should work more *powerfully* then ever, and shew it self in more *stupendious Miracles* then ever it had done before; and that He would do terrible things by them (his Almighty Power and Providence accompanying of them) and would give them possession of the Land of *Canaan,* and would drive out the Inhabitants thereof before them. The Conditions he requires of them to perform were these: (1. Not to make a *League* or *Covenant* with the *Inhabitants* of the Land, * (whom He had determined to destroy for their sins) nor to make *Marriages* with them, lest it should *ensnare* them, and draw them to be Partakers in their *Idolatries,* and so in their *Punishments*; but should destroy their *Altars, Images* and *Groves,* and should not eat of their *Sacrifices,* and should especially be careful not to make to themselves any *molten Gods,* such as the *golden Calf* was. For the *Lord was a jealous God,* and would not endure that any *false God* should share with Him in the Worship that was peculiar to himself. (2) That they should observe the Feast of *unleavened Bread,* * the Feast of *Weeks* or *Pentecost,* and the Feast of *Booths* or *Tabernacles.* At which *three Feasts* All their *Males* should appear before him with an *Offering* to be given to the *Priest,* (which He would account as given to Himself) and He would take care that none should desire their Land in their absence. (3) That the *first-born Males* both of Men and Beasts should be consecrated unto Him, [see *Ch.* 22. 29, 30.] but the *firstlings of an Ass* should be redeemed with a *Lamb,* [see *Exod.* 13. 13.] (4) That they should carefully observe the *weekly Sabbath,* * and not violate it either in *Seed-time* or *Harvest.* (5) That they should not offer the *blood* (*l*) of the *Paschal Lamb* with *Leaven,* and that nothing thereof should be left till the morning. (6) That the *first* of their *Frist-fruits* should be brought to the House of the Lord. (7.) That they should not *seeth* a *Kid in its Mothers milk.* Which Laws were all enjoyned, *Ch.* 23. and were now repeated. These were the *Laws* that *Moses* was to write down in a Book, and to injoyn the people to observe. Then the Lord wrote the *Ten Commandments* on the *Tables Moses* had brought up, and gave them unto him, who brought *them,* and the *other Laws* which himself had written, unto the people; and having seen Gods Glory in so great a *measure* and *degree,* there was a dazeling *brightness* imprinted by God on his *face* while he talked with him; so that *the skin of his Face* (*m*) *shone* (which he himself was not sensible of) * by the *reflective rays* and *beams* (*n*) of the divine Splendor, which might *assure* the *Israelites he* had been *with God,* (who

* See *Ch.* 23. 15.

* See *Ch.* 23. 12.

(*l*) *Certe removebis fermentatum, cum immolas Pascha.* Vatab.

(*m*) The glory of *Moses* face signified the glory of the Law which he brought, 2 *Cor.* 3. 7, 8. His Ministration was Death and Condemnation, because the Law giveth the knowledge of Sin, but no pardon for it.

* *Sic Humilitas propriam jubet ignorare excellentiam.*

(*n*) קרן signifies to shine, from whence קרן an Horn is derived; which gave occasion to the *Papists* to paint *Mose's* face with two Horns like an *Ox.* The Vulgar *Latine* says *Mose's Face was horned.*

taught

taught and instructed him) and that thereupon they might the more *reverence* him, might fear breaking *this Law* again. *Aaron* and the people were not able to bear the *splendor* of his Face, but being *afraid* fled from him as if he had been *some Angel.* But *Moses* called them back, and put a *Vail* on his Face (*o*) whilst he spake with them, and then delivered to them *all* that the Lord had given him in Charge. But *Moses* when he went to the Lord *for the people,* took the *Vail* off. And 'tis like that *this brightness* on his Face continued not all his life after, but only during the time of his going *to* and *fro* between God and the people.

(*o*) *ut ipsum Mosaicæ faciei splendorem Israelitæ non viderunt ob impositum velamen, sic Carnales Judæi spiritualem Mosis splendorem, hoc est, Scriptorum ejus summum finem atq; scopum, qui est* Jesus Christus, *non intelligebant ob sponte attractam mentis Cæcitatem quæ instar Velaminis est inter corda eorum & verum legis intellectum quasi obducti: neq; hoc tolli potest nisi per prædicationem Evangelii, & per veram conversionem ad Dominum, &c.* Vide 2 Cor. 13. 14, 15, 16.

Exod. 34. from 9. to the end.

SECT. XXVI.

Moses now injoyns them again a *strict Observation* of the *weekly Sabbath,* and that they should not kindle a *fire* (*p*) thereon to *dress meat,* or to do any *work,* by (though for the framing of the Tabernacle) threatning death to them that disobey. Then He injoyns the people to bring their *free-will Offerings* towards the framing of the Tabernacle (which was now forthwith to be gone in hand with) according to the Directions given him by God, *Ch.* 25. The people very *readily* agree hereunto. And to the end that this good Work might the more effectually be promoted, all the *Males* were numbred from twenty years old and upwards (who were found to be 603550) who every one (according to the Law prescribed, *Exod.* 30. 12, 13.) contributing *half a Shekel,* the *total Sum* of the *Poll-money* amounted to an *hundred Talents* (*q*) and 1775 Shekels of Silver [See *Exod.* 38. 25, 26.] And besides this *Poll-money,* the people both *men* and *women* brought in their *free-will Offerings* very chearfully, and presented what was agreeable to their Condition, *viz.* The *Princes* and *Rulers* brought *precious Stones* for the *Ephod* and *Breast-plate*; Those that were *rich* offered *Gold* and *Silver*; the *middle sort* fine *Linnen,* and *Brass,* and *Spices*; and the *meanest, Goats Hair* and *Badgers Skins.* And *all* of them contributed *these things* as willingly now (after their Repentance) for the *Service* of the Tabernacle, as before they had contributed for the making the *golden Calf.* So that the *voluntary Offerings* amounted to the Sum of 29 *Talents* and 730 *Shekels* of Gold, and to 70 *Talents* and 2400 *Shekels* of Brass, *Exod.* 38. 24, 29. And the most *skilful* and most *ingenious* of the Women spun *Blue,* and *Purple,* and *Scarlet,* and *fine Linnen,* and *Goats hair,* for this Sacred use. In so much that for *materials* requisite for the framing of the Tabernacle there came in *more than enough,* so that the people were forbidden to bring in any more, [*Ch.* 36. 5, 6, 7.]

(*p*) But 'tis probable to kindle a fire to warm themselves by in the extream cold of *winter,* or when any other exigencies of necessity or mercy required it; was allowed them.

(*q*) A *Talent* among the *Jews* amounted to 3000 Shekels, or 50 *l.* sterling, every pound containing 60 Shekels. See Bishop *Usher's Annals.*

Exod. 35. from 1. to 30.

SECT. XXVII.

Now that all things appertaining to the Tabernacle might be exactly framed according to the Pattern given to *Moses* in the Mount; the Lord was pleased (as was said before) to *call* and appoint *Bezaleel* and *Aholiab* to be the *chief Artificers* for the performance of all things belonging thereunto, filling them with extraordinary Wisdom and Understanding for that great undertaking; so that they knew how to devise *all curious Works,* and to work in *Gold, Silver* and *Brass,* to cut *Stones,* to carve *Wood,* to engrave, to embroider. So that being skilful in all *Handicrafts* to Work, and *Headcrafts* to Contrive (and that by *divine Inspiration*) they were able to teach and instruct *others* that were ingenious how to *work* and *assist* in this great business. And accordingly the *Artificers* now fall to work, and

in

in the *laſt ſix months* of this year they finiſhed all things belonging to the Tabernacle, *viz.* the *Curtains* with the *Cherubims*, the Curtains of *Goats hair*, the Covers of *Rams skins* and *Badgers skins*, the *boards* with their Sockets, and the bars, the *Vail*, and the *Ark* of the Covenant, and the *Mercy-Seat* with the *Cherubims*, the *Table* of *Shew-bread* with its Furniture, the *Candleſtick* with its Lamps and Veſſels, the *Altars* of Incenſe, the *Anointing Oil*, the *ſweet Incenſe*, the *Altar* of Burnt-Offering, the *Laver* of Braſs, the *Hangings* for the Court, the *Cloaths of Service*, or *Coverings* to wrap up the holy things in, and the *Prieſts Garments*, and holy Veſtments. This is the *ſum* or *particular* of the *holy things* belonging to the *Tabernacle*, which were *Inventoried* (as it were) by *Ithamar*, at the Commandment of *Moſes*, and ſo delivered into the Cuſtody of the *Levites* that nothing might be loſt. All theſe were finiſhed in the *Deſert*, at Mount *Sinai*, and brought unto *Moſes*, who upon *viewing* of them *approved them all*, as made according to Gods appointment. And he *bleſſed* the *people* for their *forwardneſs* in this Work, and the *Artificers* for their *care* and *exactneſs* in the *Workmanſhip* of every particular, and as Gods Miniſter pronounced a *bleſſing* on them for it from the Lord.

Exod. 35. from 30. to the end.
Exod. 36. whole Chapter.
Exod. 37. whole Chapter.
Ezod. 38. whole Chapter.
Exod. 39. whole Chapter.

SECT. XXVIII.

ON the *firſt day* of the *firſt month* of the *ſecond Year* after their coming out of *Egypt*, the Lord commanded *Moſes* to *ſet up* the Tabernacle, and to *put all things in order* belonging thereunto, and to *anoint the Tabernacle*, and all the *Veſſels* and *Furniture* thereof with *Oil*, and ſo *Conſecrate* them to his Service. Alſo he commanded him to *waſh Aaron* and *his Sons*, and to *apparrel* them, and to *anoint* and *Conſecrate* them for their Miniſtry, ſo that the *Children* and *Succeſſors* of the *ordinary Prieſts* ſhould not need to be anointed, but ſhould execute their Office by vertue of this *firſt Unction* of their *Fathers*. Only the *High Prieſts* were to be anointed in their following Generations. See *Levit.* 4. 3, All which things *Moſes* ſet himſelf immediately to perform; and the *Tabernacle* being ſet up, *He*, for the preſent executed the *Prieſts Office*, [ſee *Exod.* 29. 10, 11.) and *Pſal.* 99. 6.] and offered *Burnt-Offerings* and *Peace-Offerings*, and *burnt* Incenſe. Then the *Cloud*, the Teſtimony of Gods Preſence covered the *Tent* of the Congregation, and, as it were, *took poſſeſſion* of it, [ſee *Exod.* 25. 8.] and the *Glory of the Lord* filled the Tabernacle; And it ſeems *the manner* of the *Clouds* abode, and the Lords *appearing in Glory* at this time was *extraordinary*; inſomuch that *Moſes* could not for the preſent, through the *dazeling brightneſs* thereof, enter into the Tabernacle. But *uſually* and *ordinarily* it was not ſo, elſe the *holy miniſtration* in that place could not have been performed. And whilſt the *Cloud* ſtayed *upon the Tabernacle*, the people were not to *ſtir*; but when *it removed*, they were to *remove* alſo, and to go that way in which it guided them.

Exod. 40. whole Chapter.
Numb. 9. from 15. to the end.

SECT. XXIX.

FRom the *Mercy-Seat*, out of the Tabernacle, *God* now at ſeveral times uttered *his Will*, and gave to *Moſes thoſe Commandments* and *Ordinances* concerning the the *Levitical Sacrifices*, and *Offerings*, and the *Rites* appertaining to them, contained

ained in the *ſeven firſt Chapters* of *Leviticus*. (r) And this is the *firſt Oracle* given from the *Mercy-Seat*.

(r) *Leviticus*, ſo denominated, becauſe it ſets down the *Laws*, *Sacrifices*, and *Services* of the *Levitical Prieſthood*, and the *whole form* of the *Levitical worſhip* appointed by God to *Iſrael*, and given in *one months ſpace*, *viz.* the *firſt month* of the *ſecond year* after their departure out of the *Tabernacle*

1. Laws are given to him concerning the *Holocauſt* or *Burnt-Offering*, with the *form* or *manner* of offering it, called in the *Hebrew* עוֹלָה, that is, *Aſcention*: becauſe it was *all* to *aſcend up in flames*; and the *matter* of it was to be either *Bullocks*, *Sheep* or *Goats* out of their *Herd* or *Flock*, and a *Male* without blemiſh, and to be *wholly burnt* on the *Altar*, excepting the Skin (which the Prieſt was to have, *Levit.* 7. 8. excepting only in the Caſe mentioned, *Levit.* 4. 11.) and the *inwards* and *guts* which were to be caſt away; *That* only of the fleſh which is uſually *eaten by men* being to be offered on Gods *Altar*, which is called *his Table*, *Mal.* 1. 2. Or elſe the matter of this Sacrifice might be *Turtle Doves* or *young Pigeons*, which ſeems to be appointed in mercy to the *poorer ſort*, who could not offer one of the *other kind*. This was the *chief* of *all their Sacrifices*, and was offered to make *atonement* for *all Sins* in general, whereas for *ſpecial Sins* there were *ſpecial Sacrifices* and *Sin-Offerings* appointed.

Levit. 1. whole Chapter.

Egypt, whilſt they ſtayed at *Mount Sinai*. Theſe Laws were delivered by God to *Moſes* out of the *Tabernacle* when it was newly reared up. Compare *Exod.* 40. 17. with *Numb.* 1. 1.

2ly, Laws concerning the *Meat-Offering* called *Minchah*, ſignifying an *Oblation* or *voluntary Offering*. The *matter* of it, (1.) *Fine Flower*, (s) or *Cakes baked* either in an *Oven*, or on a *Plate*, or in a *Frying-pan*. (2ly,) *Oil* mingled with the Flower. (3ly,) *Frankincenſe*. (t) *Leven* (u) and *Honey* (x) are prohibited in this Sacrifice. *Salt* was to be mingled with *this*, and *all Meat-Offerings*, and they were bound, *as by a Covenant*, (y) to uſe it in all their *Sacrifices*, *Ezek.* 43. 24. *Mark* 9. 49. The *Salt* poſſibly was to put them in mind that they were always to endeavour after *uncorruptneſs* of *Life* and *Converſation*. Further in this Sacrifice the *Prieſt* was to take a handful out of the *Meat-Offering*, and to burn it upon the *Altar* as a *Memorial* that the *Offerer* acknowledged *all the ſtore* he had to be from God, and the *remnant* was to be eaten by the *Prieſts only* in the Sanctuary. (z) There are alſo *Laws* given concerning the Meat-Offering of the *Firſt-fruits*, which was to be of *Corn* beaten out of the *green Ears*, and *dryed* by the fire, and ſo ground, and *Oil* and *Frankincenſe* to be put upon it, and the Prieſt was to burn *part* of it on the *Altar*, as a *Memorial* that the Offerer acknowledged (as was ſaid before) *all his ſtore* to be from the bounty of God, (a) *verſ.* 14.

(s) There is not any *ſet quantity* appointed of theſe voluntary *Meat-Offerings*, but it was left free to the *Offerer* to bring what he pleaſed. But for the *Meat-Offring* that was always to be joyned with the *Burnt-Offerings*, there is an expreſs Law how much there ſhould be of it, *Numb.* 15. 4.

Levit. 2. whole Chapter.

(t) Oil and Frankincenſe ſignified how ſweet and acceptable their Services were in and through the Meſſias.

(u) This is to be underſtood of thoſe *voluntary Oblations* or *Meat-Offerings*, part whereof was to be burnt upon the *Altar*. For in *ſuch Oblations* as were given to the *Prieſts* towards their Maintenance, and now only for *Food* to be eaten by them, *Leven* was allowed [ſee *Levit.* 7. 13.] it being a ſign that this Oblation was before prepared, and not ſuddainly offered. But *Liven* in Scripture ordinarily ſignifies what ever is *diſtaſtful* to God either in *Doctrine* or *Manners*.

(x) *Honey* was alſo forbidden, becauſe God would not have them imitate the *Heathens*, who uſed *honey* in their Sacrifices. Mel *eſt ſymbolum delitiarum*, & *ſignificat* dulcedinem *in actionibus illicitis perceptam. Hanc ut Deus longe a ſuis Miniſtris, ita a* Sacrificiis *abeſſe voluit.* Freidlibius *in loc.* *Honey* might be offered as a *Firſt-fruit* that was not to be burnt on the *Altar*, ſee 2 Chron. 31. 5.

(y) *A Covenant of Salt*, Numb. 18. 19. 2 Chron. 13. 5. ſignifies an *inviſible*, *incorruptible*, and *perpetual* Covenant.

(z) *Other Rites* concerning this Sacrifice, ſee *Levit.* 6. from 14. to 19 *Levit.* 7. 9, 10. *Levit.* 10. *v.* 12, 13. *Numb.* 18. *v.* 9, 10.

(a) Primitiæ *ter in anno reddebantur.* 1. *In* Paſchatu, *de ſpicis virentibus.* 2. *In* Pentecoſte, *de novis panibus.* 3. *In* Feſto Tabernaculorum, *de collectis frugibus.*

3ly, Next to the *Meat-Offerings*, we ſhall ſpeak of the *Drink-Offerings*, though not here mentioned, but elſe where. The *matter* of *that* was to be *Wine*. The Laws concerning it, ſee *Levit.* 23. 13, *Numb.* 6. 17. *Numb.* 15. *v.* 5, 7, 10. *Exod.* 29. 40. *Meat* and *Drink-Offerings* were uſually joyned together, and joyned almoſt to all

other

other Sacrifices, see *Numb.* 28. from 7. to the end, 1 *Chron.* 29. 21. 2 *Chron.* 29. 35.

4ly, Laws concerning *Peace-Offerings* called *Zebach Shelamim*; that is, a Sacrifice of things pacifying. The *matter* of this Sacrifice was to be either *Male* or *Female*, (without blemish) of the *Herd* or *Flock*. This kind of Sacrifice hath some thing *like*, some thing *unlike* to the *Burnt-Offering*. It was to be brought to the door of the Tabernacle as *that* was, and the *Offerers hand* to be laid upon the *Head* of it, and the *blood* of it to be sprinkled about the *Altar*, as was to be done in the *Burnt-Offering*: but it was *unlike* in these particulars; In *that* only a *Male* might be offered; In *this* either *Male* or *Female*; In *that* the *whole* was to be *burnt*, in *this* only a *part*; namely, the *fat*. In *that* no part went to the Priest but the *Skin*, but *this Peace-Offering* was to be divided into *three* parts; *one* was for the *Altar*, *viz.* the *Fat*; the *other* for the *Priest*, *viz.* the *Shoulder* and *Breast*; * the *third* for the *Offerer* and his Friends, who joyfully feasted thereupon. In *that Turtle Doves* or *young Pigeons* were allowed for the *poorer sort*, but not in *this*, because it was to be divided into *three parts* (as is before said) and such a *division* could not conveniently be made in so *small Sacrifices*. In *this Sacrifice* the *fat* which covered the inwards (which we call *Suet*) was to be burnt upon the *Altar*, and neither *Priest* nor *Offerer* to eat of it; and so neither of the *rump* (b) of *Sheep* and *Lambs*, nor of the *blood* which was to be sprinkled round about upon the Altar, and not to be eaten by them in any case, *Levit.* 7. 26. So that of the *fat* of Beasts, appointed for Sacrifice, and of *blood*, they might not eat; not of the *fat*, because *fat* being reckoned the *best part* of the Beast, was *fittest* to be presented to God, and burnt on his Altar; neither is that kind of *fat* good for the stomach of man to be eaten alone: nor of *blood*; *probably* for these Reasons: 1. To *distinguish* them from the *Heathens*, who used to drink the *blood* of their Sacrifices. 2. For *moral admonition* to them against Cruelty. 3ly, For a *mystical imitation* to them of reverence to the *blood* of the *Messiah*, prefigured by the *blood* of the *Sacrifices*.

* See last particular of this *Section*.

(b) This was peculiar to the *Peace-Offerings* of a *Sheep*, *Lamb* or *Ram*; If the Peace-offering were an *Ox* or *Goat* it was not so. *Cujus praecepti ratio a nonnullis affertur haec*, ...il. *quod* Syriae ...ibus (*ut* ...*ste* Plinio ...). oct. nat. ...ist.) Caudae ... cubitales ... *...us plurimum pinguis est.* Pisc. in loc.

Levit. Ch. 3. whole Chapter.

5ly, Laws concerning the *Sin-Offering*, call'd in *Hebrew Cataah*. Here the Lord begins his Directions for *those Offerings* whereby *Expiation* was to be made for some *particular Sin* which the *Offerer* found himself guilty of, and those in *some cases* were called *Sin-Offerings*, and in some *Trespass-Offerings*. The *Sin-Offering* was to make *atonement* for sins committed thorow *errour* and *inadvertency*, thorow *infirmity* and *weakness*, not *daringly* and *presumptuously*, for there was *no Sacrifice* appointed for *such Sins*, see *Numb.* 15. 30, 31. *Heb.* 10. 26. And of the *Sin-Offerings* there were four sorts:

1. For the *High Priest*. The *matter* of it was to be a *young Bullock* without blemish, which he was to bring to the door of the Tabernacle of the Congregation, and laying his *hand* upon it to kill it, and then to bring the *blood* thereof into the *Tabernacle*, and with his Finger to sprinkle thereof seven times (c) before the *Veil* of the Sanctuary, and put some of the *blood* upon the *Horns* of the *Altar of sweet Incense*, and to pour the *rest of the blood* at the bottom of the *Altar of Burnt-Offering*, and then to burn on *that Altar* the *fat* of the Bullock that covered the inward, as was to be done in the *Sacrifice of Peace-Offering*; and the *rest* of the Bullock was to be wholly carried forth without the Camp, and to be *burnt there*, which was only to be done in the *Sin-Offering* for the *Priest*, (d) and for *the whole Congregation*.

(c) *Symbolum plenariae peccatorum per Christi sanguinem remissionis.* Anonym. in loc.

Levit. 4. from 1. to 13.

2ly, For the *whole Congregation*. Here the Sacrifice was the *same*, as likewise the *manner* of offering it, whereby the *Priest* was to make *atonement* for them, and so their sin should be forgiven.

Levit. 4. from 13. to 22.

(d) Tis shews how detestable the sins of *sacred persons* are, and the *common sins* of a *whole Church*, which here were laid (as it were) upon the *Bullock* that was carried forth out of the Camp, and signified that *Christ* should be carried out of *Jerusalem* to *suffer*, as the Apostle explains the meaning of this Ceremony, *Heb.* 13. 11, 12.

3ly, For

3ly, For a *Ruler*. The *matter* of the Sacrifice, a *male Kid* without blemish. The *blood* of this Sin-Offering for the *Ruler* (as likewise for any one of the common people) was not as in the *former* to be carried into the *Tabernacle*, and sprinkled upon the *Altar of Incense*, but the *Priest* was to take some of the *blood* of it, and with his Finger put it upon the *Horns* of the *Altar of Burnt-Offering*, and to pour the *rest* of it at the bottom of the *said Altar*, and to burn the *fat* upon the Altar, and the remainder was to be eaten by the *Priests*, who were therefore said *to eat the sins of the people*, Hosea 4. 8. that is, of the Sacrifices offered for their Sins.

Levit. 4. from 22. to 27.

4ly, For any *private person* of the Congregation. The *matter* of this Sacrifice a *female* Kid, or Lamb without blemish. The manner of offering it like that of the *Sin-Offering* for the *Ruler*.

Levit. 4. from 27. to the end.

6ly, Laws concerning the *Trespass-Offering*, called in Hebrew *Asham*. The difference between *Sin-Offerings* and *Trespass-Offerings* seems to lie in this, that for some *particular* sins a *Sin-Offering* was appointed *differing* from the *ordinary Sin-Offerings* mentioned before, which because it was for *such Sins* wherein some *trespass* was committed either upon *their Neighbour*, or upon *God*, (in respect of the *holy things* which by his appointment belonged unto the Priest) therefore they were more particularly call'd *Trespass-Offerings*. So that all *Trespass-Offerings* were *Sin-Offerings*, though all *Sin-Offerings* were not *Trespass-Offerings*, the word *Trespass* seeming to intimate a *greater guilt*. For *Sin* may be *immanent* in us, but *Trespass* intimates a *transient guilt*, which hath an *offensive operation* upon *others*, and accordingly becomes so much the more *faulty*, by how much it is more *extensive*.

There are several *particular instances* here given of *such Trespasses* as requir'd a *Trespass-Offering* for their Expiation. (1.) If any man shall hear another *swear* that he hath not *had*, or hath not *done what* he (upon his own knowledge) knoweth he *hath had* or *done*, if he testifie not his knowledge (being call'd to be a Witness) and reveal not the iniquity of the *other* (that hath so falsly sworn) He is guilty of a *Trespass* against his *Neighbour*, and must accordingly offer a *Trespass-Offering*, because his *Neighbour* suffers damage thorow his silence. (2ly,) If any person being for the present *unclean* by touching of *such things* as make him *legally unclean*, shall yet eat of the *Sacrifices* (which he ought not to do) as soon as *that his sin* shall be kown unto him, he must offer the Offering here prescribed; not so much to *cleanse* him *from his legal uncleanness* (which was otherwise to be purged, see *Numb.* 19. 11, *&c.*) as from his *moral uncleanness* and *guilt*, because *thorow want of Care* He had so defiled himself, and had medled with holy things whilst His uncleanness was upon him, and so had trespassed against God, *Levit. ch.* 5. *v.* 2, 3. (3ly,) If a man do *rashly* and *unadvisedly* swear to do some *good* to his Neighbour which is not in his power to do, or if he swear to do some *mischief* (e) to his Neighbour thorow *passion* and *anger*, not considering that he *sinned* in *so swearing*; when he is convinced that he *sinned* therein, he must *confess his sin*, and for his atonement bring a *Trespass-Offering*, *Levit.* 5. *v.* 4, 5. The matter of the Sacrifice for the *Trespass-Offering* in any of these three Cases was for the *Rich*, a *female Lamb* or *Kid*; for the *Poor two Turtle Doves* or *two young Pigeons*; for the *very poor* (f) an *Omer* or *tenth part* of an *Epha* of fine Flower, No *Oil* (g) or *Incense* were here to be used as in the *Peace-Offerings*, because they intimate *delight* and *pleasure*, which were not so suitable to a sorrowful Confession of Sin, *Levit.* 5. from *vers.* 6. to 14. (4ly,) If a man sin thorow *ignorance* or *negligence* in the holy things of God, by detaining the *First-fruits* or *Tythes*, or any other thing due to the *Priests* or *Levites* (which must be understood of *ignorant* and *unadvised*, not *presumptuous* (h) defrauding God of what belonged to him,) then he shall bring a *greater Sacrifice* than was appointed for other *Trespass-Offerings* (to shew the greatness of the *Sin* of *defrauding God*) *viz.* a *Ram* without

(e) Such an Oath was that of *David* against *Nabal*, 1 *Sam.* 25. 22

(f) So that in no case *Poverty* was to excuse any man from making his peace with God.

(g) Oleum *laetitiam indicat*, thus *suavem odorem quorum utroque caret* peccatum; *est enim abominabile coram Deo, & animum implet tristitia; quam rationem textus tacite indicat cum adjungit* quia pro peccato est. *Jans. in loc.*

(h) For presumptuous sinning there was no Sacrifice appointed, *Numb.* 15. 30.

X blemish,

blemish, with as much *money* as the *Priest* shall value the *Trespass* at, according to the *proportion* of the *Shekel of the Sanctuary*, and He shall add a *fifth part* (*i*) thereunto, to make him more careful for the future how he offends in the like kind, *Levit. ch.* 5. from *vers.* 14. to the end. (5ly,) If a man wittingly injure and wrong his Neighbour in *things committed to his Trust*, or in *Fellowship* and *Partnership*, or *violent taking* away any thing from him, or *fraudulent detention* of that which he hath *found*, (which Sins though immediately committed against man, are also Trespasses against God, because against his Law,) if this person were convicted by the *Law*, he was by virtue of those *Judicial Laws*, Exod. 22. to *pay double*; but if, as the case is here supposed, out of *Conscience* he confessed what the *Law* could not convince him of, only a *fifth part* was to be added to the *Principal*, according to the estimation of the *Priest*, and given to *him* to whom it appertained. And then the Transgressor shall offer for his atonement a *Ram* without blemish for his *Trespass-Offering*. So that upon the whole matter where either *God* in the *external Duties* belonging to his Worship, or *their Brethren* in *civil affairs* were any way damaged by the *Offendor*, there a *Trespass-Offering* (*k*) was to be offered; for other Transgressions the *Sin-Offering* sufficed. All the remainder of the *Sin* and *Trespass-Offering*, besides what was offered to the Lord, the *Priest* was to have, *Skin* and all, whereas in the *Burnt-Offerings* he had only the *Skin*.

(*i*) See *Levit.* 27.13,15,19.

(*k*) See further concerning *Trespass-Offerings*, *Levit.* 7. from 1. to 9.

Levit. 6. from 1. to 8.

Hitherto the *substance* and *matter* of the several *sorts of Sacrifices* hath been prescribed, now the several *Rites* belonging to *each* of them are set down more particularly. And (1.) concerning the *daily Burnt-Offering* which was to be offered *first* every Morning and *last* every Evening [see *Exod.* 29. 38, 39. and *Numb.* 28. 3.] The *Priest* was to burn it with a *slow fire*, and by *so many pieces*, one after another, that it might last all night, which required his intentive care and vigilancy upon the Service, and the *fire of the Altar* was to be nourished continually, and never suffered to go out. The Priest also putting on his linnen Garment, was to carry forth the *ashes* without the Camp unto a clean place. (2ly,) Concerning the *Meat-Offering*, whereof the *Priest* was to burn an *handful* upon the Altar, and the *remainder Aaron* and his Sons were to eat *unleavened* in the Court of the Sanctuary. And upon this occasion we have the *Offering* set down that *Aaron* was to offer to God in the day of his *anointing*, and which his *Sons* successively (who shall come to be *High Priests* after him) shall offer to the Lord in the day of their Consecration, *viz.* the *tenth part* of an *Epha* of fine Flower, *half* in the Morning and *half* at Night, and it was to be *wholly burnt* on the Altar. (3ly,) Concerning the *Sin-Offering*, of which the *Priest* that offered it might *eat*, (except of such *Sin-Offerings* whereof the *blood* was to be carried into the Tabernacle, *viz.* for the Transgression of the *High Priest*, or of the *whole Congregation*, [*Levit.* 4. *v.* 5. 16.] or the yearly *Sin-Offering* on the day of *Expiation*, [*Levit.* 16. 17.] for these were to be *burnt* without the Camp,) but of *other Sin-Offerings* the Sons of *Aaron* might *eat* * if they were free from legal uncleanness. And if any of the *blood* of the Sin-Offering was casually sprinkled on any of the Garments of the *Priest*, they were to be washed clean again in the Court of the Tabernacle where the *washing-Laver* stood. If the *flesh* of the Sin-Offering was boiled in an *Iron* or *Brass-pot* it was to be rinsed or scoured, but if in an *Earthen pot*, because the liquor might possibly soak into it, it was to be broken; *all which things* seem to be appointed to shadow forth the *Contagion* of Sin. *Levit.* 6. from 8 to the end. (4ly) Concerning the *Trespass-Offering*, of which every *male* among the *Priests* might eat in the *holy Place*. The *Text* says, *As is the Sin-Offering, so is the Trespass-Offering, there is one Law for them both*; that is, the *Priest* was to have of *this* as He had of the *other*. As to the *Meat-Offerings* they were to accompany those *Sin* and *Trespass-Offerings*, if they were *baked* or *fried*, and so to be eaten *hot*, they were the *Priests portion* that offered them, who might eat them presently; but if the *Meat-Offerings* were *mingled with Oil*, or were *dry Flower* not mingled with Oil (such as was the Meat-Offering for Sin, *Ch.* 5. 11.) these might be reserved to be dressed afterwards at their leisure, and were equally to be divided among all the Priests. (5ly,) Concerning the *Peace-Offerings*, of which there were three sorts: First, *Thank-Offerings* for *particular Mercies received*, which were to be accompanied with

* *Nihil tedebat offerentibus ex hostiis pro peccato, & delicto.*

with *unleavened Cakes* mingled with Oil, and *unleavened Wafers* anointed with Oil, and *Cakes* mingled with Oil of fine Flower fried. And besides *these Cakes* the *Offerer* was to offer with his Sacrifice *leaven'd bread*. For because this *Meat-Offering* was only for *food* to be eaten, and no part of it to be *burnt* upon the *Altar*; *leaven* is here allowed, though otherwise forbidden, as we may see *Levit.* 2. 11. And it was allowed possibly that it might be a sign and intimation that *this Oblation* was before *thought upon*, solemnly *prepared*, and not suddenly offered. And out of the *whole Oblation* the *Offerer* is appointed to offer *one leavened Loaf* for an *Heave-Offering* to the Lord, and it was to go to the *Priests* that sprinkled the blood of the *Peace-Offerings*; the *rest* was for the *Offerer* and *his Family*, as the remainder of the *Flesh* (after the Priest hath had his share) was to be also, *Deut.* 27. 7. and *Deut.* 12. 6, 7. But the *flesh* of the Sacrifice of this kind of Peace-Offering was to be eaten the same day whereon it was offered both by *Priest* and *people*, and not any of it to be kept until the next Morning. 2ly, *Peace-Offerings* that were offered by way of *Vow*, that is, which men vowed that they would give unto God, if He would please to grant them *such* or *such* a *Mercy*, and which, when God had satisfied their desires, they were to pay unto Him accordingly. For *these* they had *two days* allowed them for the eating of them, and what was left to the *third day* was to be burnt with fire; * which if they did not observe, their Sacrifice should not be *imputed* or *reckoned* to them as an acceptable Sacrifice *by the Lord*, but rather as an *abomination*, and such persons should be punished for their Iniquity. (3ly,) Such *Peace-Offerings* as were brought as a voluntary offering by way of acknowledgment of the Lords goodness to them in the *general*. Now the *flesh* of the *Peace-Offerings* not being to be eaten in the *holy place*, but carried out thence (after it had been killed at the Tabernacle, and the *fat* burnt upon the Altar,) and *eaten elsewhere*, [see *Levit.* 10. 14.] if it were casually touched by any *unclean person* or *thing*, order is here given that it should not then be eaten as an *holy Sacrifice*, but *burnt with fire*, because being so defiled it was not fit to represent *Christ*, who was perfectly *holy* and *pure*. But as to the *flesh* of the Sacrifice which remained *clean* and *fit* to be eaten, *all* both *Priests* and *Owners* (that were *clean* themselves) might eat of it. But if any being *unclean* either by reason of any *natural uncleanness* that was then upon them, or by *touch* of any *unclean thing*, did yet wittingly (*l*) and presumptuously eat of the *Peace-Offerings*, such persons shall be Excommunicated and cut off from the Communion of Gods people, or (as some understand it) by *Divine Vengeance*.

* God possibly might intend hereby to teach them that He would be worshipped as He himself appointed, and not as they in their own reason might think fit.

(*l*) If they did it ignorantly and unwittingly, a Sacrifice of atonement was appointed for them, *Lev.* 5. 2. But those that hate to be reformed, God will not reckon them among his people. In like manner those that partake of the *Signs* and *Seals* of Grace *unworthily*, eat and drink *judgment* to themselves, 1 *Cor.* 11. 27, 28, 29.

Further God Commands *Moses* to charge them to forbear eating the *fat* of any of those Cattel that were appointed for Sacrifice; but the *fat* of *such Beasts* if they died of *themselves*, or were *torn* in pieces, might be employed to any *other use*; but that kind of *fat* which we call *Suet* they might not eat, though *other fat* that was mix'd with the flesh they might eat of. And as they were to forbear eating *fat*, so also *blood*, for the Reasons mentioned before, *Ch.* 3. *vers.* 17. see also *Gen.* 9. 4. and *Levit.* 17. 14.

Lastly, *Moses* from the Lord gives them this Command, that whosoever offered a *Peace-Offering* should bring it himself, in his own person, and not *another* for him, and He shall *himself*, with his own hand, present *that part* which is to be an Oblation *to the Lord*, *viz.* the *fat* with the *Breast* and *right Shoulder*; then the *Priest* shall burn the *fat* upon the Altar, but the *Breast* being *waved* before the Lord, and the *Shoulder* elevated or *lifted up* shall be *his Portion*. See *Exod.* 29. 22. For this (He tells them) is the *portion* and *reward* appointed by God to *Aaron* and his *Sons* by virtue of their *Unction* to the Priestly Office, and to be paid them by the Children of *Israel* from the day of their anointing.

Levit. Ch. 7. whole Chapter.

SECT. XXX.

Moſes now by direction from God gathering the Children of *Iſrael* together, ſpends *ſeven days* in conſecrating *Aaron* and his *four Sons*, obſerving the *manner* and *Ceremonies* preſcribed for their Conſecration, *Exod. Ch.* 28. *&* 29. * *viz. partic.* 12.

* See *Sect.* 21.

1. He *waſhes* them with water. 2ly, He puts the High Prieſts *Veſtments* and rich attire upon *Aaron*. 3ly, Anointeth the Tabernacle with the *Altar* and *Laver*, and ſprinkles the Altar ſeven times with the Oil of Conſecration, becauſe it was conſecrated to a more ſpecial uſe than other parts of the Tabernacle. 4ly, He anointeth *Aaron*. 5ly, He puts the holy Garments upon his Sons. 6ly, He offers for them all a *Bullock* for a *Sin-Offering*, *one Ram* for a *Burnt-Offering*, and *another Ram* for a Sacrifice of *Conſecration*. 7ly, With the blood of the Ram He ſprinkled certain parts of their bodies, and their Garments as was preſcribed, *Exod.* 29. 8ly, He offered a *Meat-Offering* for them, as a *Thanksgiving* to God for that great favour vouchſafed to them, in ſetting them apart to this holy Function. 9ly, He charges them to *boil* and *eat* their portion of the Sacrifice at the *door* of the Tabernacle, and to continue there *ſeven days* and *nights* to conſummate the time of their Conſecration. All which they perform'd accordingly.

Levit. Ch. 8. whole Chapter.

SECT. XXXI.

ON the very next day after the ſeven days of the Prieſts Conſecration were ended, *Aaron* and *his Sons* entred upon the Execution of their Office. And *Aaron* firſt offered for *himſelf* a *young Calf* for a *Sin-Offering*, and a *Ram* for a *Burnt-Offering*, which intimated that the *High Prieſt* was Himſelf a *Sinner*, and not fit to ſtand as a Mediator between God and the people. 2ly, He offered for the people a *Kid* of the Goats for a *Sin-Offering*, and a *Calf* and a *Lamb* for a *Burnt-Offering*, to which was added the *Meat-Offering*, and a *Bullock* and a *Ram* for a *Peace-Offering*. Then *Aaron* lifted up his hands towards the people, and *bleſſed them*, ſee *Numb.* 6. 23. *Moſes* now goes with *Aaron* into the Tabernacle that He might inſtruct him concerning the Service he was there to perform, *viz.* about the *Lights*, the *Table of Shew-Bread*, and the *Altar of Incenſe*, *&c.* And *Moſes* and *Aaron* when they came out *bleſſed the people again*. The Glory of the Lord now appeared to all the people, and ratified the Prieſts Conſecration and entrance into their holy Function by ſending *Fire* (*m*) from his *glorious Preſence*; that is, either from *Heaven*, 2 *Chron.* 7. 1. or out of the *Tabernacle* which conſumed the *Burnt-Offering*, and the *fat* on the Altar; which the people ſeeing *ſhouted for joy*, and *fell on their Faces*, giving thanks to the Lord for this *great Sign* of his favour and acceptance of their *Sacrifices*.

(*m*) *Moſes* at the Conſecration of *Aaron* and his Sons ſacrific'd with *common fire*, as appears *Ch.* 8. 20, 21. But upon *Aarons* firſt ſacrificing, *Ch.* 9. 24. *Fire* came out from the *Sanctuary*, or from *Heaven*, which was not to be ſuffered afterwards to go out, according to Gods appointment, *Ch* 6. 13. And therefore, as ſome conceive, *this Fire* was charily carried in *ſome Veſſel* for the purpoſe when they journied in the Wilderneſs, and ſo it continued until the Temple of *Solomon* was built, and then *Fire* came down again from Heaven, 2 *Chron.* 7. 1. which continued unto the Captivity of *Babylon*, and is ſaid to be miraculouſly renewed, 2 *Maccab.* 1. 18. but whither it was or no, is uncertain.

Levit. Ch. 9. whole Chapter.

SECT. XXXII.

THe day following *Nadab* and *Abihu*, the two eldeſt Sons of *Aaron* (who went up with their Father to the Mount, and had there ſeen the Glory of God, *Exod.* 24. 1, 9, 10.) having undoubtedly been inſtructed by *Moſes*, that when they went to burn Incenſe in the Tabernacle, they ſhould make uſe only of *fire* taken from the

the *Altar* of Burnt-Offering, which had been kindled by Fire from Heaven, (*n*) they it ſeems raſhly and inconſiderately forgetting or neglecting their duty in this particular, took *ſome other fire* in their *Cenſers* (*that* perhaps with which they dreſs'd the Fleſh of their Sacrifices) and putting *Incenſe* thereon, ſet it upon the Altar of Incenſe, and ſo *offered ſtrange Fire before the Lord*; that is, *Fire* which he commanded them not. For this their great Tranſreſſion they were immediately ſtruck dead * in the place by *Fire from the Lord* (poſſibly with Lightning) yet ſo as neither their *Bodies* nor their *Clothes* were burnt to aſhes, *verſ.* 5. *Moſes* juſtifies God before *Aaron* in this his ſevere and tremendous ſtroke, declaring that *He will be ſanctified by them that come nigh him, and before all the people He will be glorified*, [ſee *Exod.* 19. 22.] thereby preſenting unto *Aaron* two arguments againſt *Murmuring*: 1. Becauſe the puniſhment was juſt. 2. Becauſe God would be *glorified* thereby, and both the people in *general*, and *Aaron*'s Poſterity in *particular*, ſhould thereby receive great good and benefit. Hereupon *Aaron held his peace*, and laying his hand upon his mouth gave a notable inſtance of his Piety, and quiet ſubmiſſion to the holy will and pleaſure of God. Then *Moſes* commanded *Miſhael* and *Elzaphan*, *Aaron*'s Coſin-Germans, to carry forth *their dead Bodies* without the Camp, and to bury them there. And He charges *Aaron*, and *his two ſurviving* Sons *Eleazer* and *Ithamar*, not to *mourn* for them, nor *uncover* their Heads (by taking off their *Miters* or *Bonnets* which they wore in the execution of their Prieſtly-Office) nor *rend their Clothes*, nor go out from the door of the Tabernacle upon this ſad occaſion, leſt they die for it, and thereby alſo bring wrath upon the people. For this was an *extraordinary Judgment* of God that had befallen their *Brothers*, and they were to teſtifie their ſubmiſſion thereunto, by not openly *lamenting* their death. And they being newly *anointed*, and now at this time prepared for their firſt entring upon the execution of their Prieſtly Office, they might not break off their Service to attend the burial of their *Brothers*. Yet the whole Houſe of *Iſrael* were commanded to lament and bewail *this burning*, which the Lord in conſuming *Nadab* and *Abihu* had kindled among them, and thereby threatned them all if they ſinned preſumptuouſly. *Moſes* upon this occaſion gives to *Aaron*, and his *Sons*, and *their Succeſſors*, a Command to abſtain from *Wine* and *ſtrong Drink*, when they went to miniſter before the Lord, leſt they ſhould thorow *any diſtemper* or indiſpoſedneſs (*o*) that might ariſe therefore be diſabled from the execution of their Function in the two *main parts* of it, *viz.* in diſcerning betwixt *Holy* and *Unholy*, *Clean* and *Unclean*, and in *teaching the Law* to the people. And that this *ſevere ſtroke* (*p*) upon *Nadab* and *Abihu* might not ſo caſt down *Aaron* and his *Sons*, as to make them neglect their *meat*, or intermit *their Service*, or be leſs *lightſome* in it then before; *Moſes* encourages them to their duty, by inviting them to participate of the Proviſions of the *Lords Table*, and to eat of the *Meat-Offerings*, and of the *Shoulder* and *Breaſt*, of the peoples *Peace-Offerings*, according to the manner that God had preſcribed. It ſo happened at this time that *Eleazar* and *Ithamar*, upon the ſuddain and dreadful death of their *two Brothers*, had, as it ſeems, being under extremity of grief and ſorrow, *burned the Goat* of the *Sin-Offering* (mentioned before, *Ch.* 9. *verſ.* 15.) *without the Camp*, which ſhould not have been done, (the blood thereof not being carried into the Tabernacle, ſee *Levit.* 4. 16, 17.) but it ſhould have been *eaten* by the *Prieſts*, ſee *Levit.* 6. 26, 30. *Moſes* not knowing what was become of it, diligently ſought after it, out of a care that Gods Ordinance ſhould be exactly obſerved, and the Prieſts *Rights* duly maintained, and underſtanding what *Eleazar* and *Ithamar* had done, He chides them for *their failing* therein. But *Aaron* extenuates his own and his Sons fault as occaſioned *thorow grief*, and the preſſure of thoſe *dolefull things* that had befallen them, intimating that if they had *then* eaten of the *Sin-Offering* it would not have been acceptable to the Lord: For *that great heavineſs* and *ſorrow* they were now under, made them *unfit* to eat thoſe holy things as the *Lord* required, who would have them eaten *with joyfulneſs* in his Preſence, ſee *Deut.* 12. 7. and *Moſes* allows their excuſe, and ſo paſſes the matter by.

Levit. Ch. 10. whole Chapter.

(*n*) The Devil is Gods *Ape*, and accordingly He imitated God in his Preſcriptions concerning the continual burning of the *Fire* upon the Altar, and that in divers places among the *Heathens*, as among the *Perſians*, who made a *God* of it, and among the *Grecians*, who at *Delphi* worſhipped it in the Temple of *Apollo*; and among the *Romans* who worſhipped it under the Name of *Veſta*, committing the Charge of it to the *Veſtal Virgins*, where if it went out, it was held *fatal* to their City, *Rhodig. Antiq.* 6. 14.

* *Tantæ vindictæ ſeveritate nova diſciplina merito ſanciri potuit, in exemplum aliorum. Sanctificatus autem eſt Deus hac pœna quia tali exemplo commendatus eſt timor ejus, inquit* Auguſtinus. *Rigor hic ſub initia neceſſarius in terrorem poſteris, tum carnis Lætitia turgeret Aaron*, Anonym. in loc.

(*o*) From this Ordinance made on this occaſion, ſome conclude that *Nadab* and *Abihu* were raiſed up to this preſumption thorow the *fume* of *wine* or *ſtrong Drink*. (*p*) *Non ſatis probari poteſt eos æternum damnatos. Peccatum enim ipſum quod attinet, ex infirmitate videtur commiſſum non præ ebrietate ut vult* R. Solomon. *Quicquid igitur peccati huic inadvertentiæ ineſt, id omne temporali pœna plectitur ut poſt nihil pœnæ idpropter iis luendum reſtare videatur*, Freidlibius.

SECT.

SECT. XXXIII.

Hitherto we have seen the *Laws* that concerned the *Sanctification* of the *Priests*, and the *Rites* and *Ceremonies* of the *Sacrifices*; Now *general Laws* are given concerning the *Sanctification* of the *people*; and *first* for avoiding *that uncleanness* which they might contract from things *without* them. And in giving *these Laws* God spake both to *Moses* and *Aaron*, because it belonged both to the *Magistrate* and the *Priest* to see them put in execution; the *Priest* being to teach the difference between things *clean* and *unclean*, see *Ezek.* 44. 23. and the *Magistrate* to take care that this difference be observed; and hence is that *Numb.* 9. 6. *And certain men that were defiled by the dead body of a man, that they could not keep the Passover on that day, came before* Moses, &c.

First, Then here are *Laws* given what Creatures were to be accounted *clean* and *unclean*, and how they must not defile themselves either with *eating* or *touching* (q) any *unclean thing*, but must walk as an *holy people* of the *most holy God*. The *Laws* concerning Creatures which are to be accounted *clean* (r) or *unclean*, as to *Food*, may be reduced to these three heads: *First*, Concerning *fourfooted-Beasts*; Those are to be accounted *clean* that *part the hoof*, (that is, into *two parts*, as *Oxen*, *Cows*, and *Sheep* do, and not into *many*, as *Dogs*, *Cats*, *&c.*) and that *chew the Cud*, and those to be accounted *unclean* that do *neither*; or that *chew the Cud* but do not *divide the hoof*, as the *Camel*, *Coney* and *Hare*; or *divide the hoof* but *do not chew the Cud*, as the *Swine*. *These* they might not *eat* nor *touch* their dead Carkasses. 2ly, Concerning *Fishes*; the *clean* are *all* that have *Fins* and *Scales*; the *unclean*, those that have not. 3ly, Concerning *Fowls*; the *unclean* are expressed *some* of them by their *Names*, as the *Eagle*, *Hawk*, *Kite*, *Vulture*, and such Birds of *prey*, *&c.* *some* by their *manner of going*; *all Fowl* that *creep*, going upon *all four*, being of a *mungrel kind*, such as the *Bat*, were to be an *abomination* to them; yet the *Locust*, *bald Locust*, *Beetle* and *Grashopper* being *flying creeping* things were excepted, and were all to be accounted *clean*. But for the other, who ever touched the *Carkasses* of any of them was to be *unclean* to the end of that day, and though not his *Flesh*, but only his *Clothes* touched them, they must be washed. Then three sorts of Beasts are mentioned, by touching of *whose Carkasses* a man was made *unclean*; 1. Such as *divide the hoof*, but not into *twain*, as *Lions*, *Wolves*, *Apes*, *Bears*, *Dogs*. 2ly, Such as these, the *Weesel*, *Mouse*, *Tortoise*, *Ferret*, *Snail*, *Mole*, *&c.* and the very *utensils* and other things that touched their dead Carkasses were thereby defiled. 3ly, *The dead body* of any *clean* Beast that dieth of it self, or is *strangled*, or *torn by a wild Beast* was neither to be *eaten* nor *touched*, yet it might be sold and eaten by a *Stranger* or *Alien* that lived among them, see *Deut.* 14. 21. and the *fat* of it in such cases might be used to ordinary purposes, of which see the Law, *Levit.* 7. 24. And no manner of *creeping thing* might they eat, whither it went upon the *belly* as *Snakes* or *Worms*, or *crawled on all four*, as *Frogs*, or had any *feet* to creep withall, as *Caterpillars*. And God gives them *these Laws* concerning *Ceremonial Purity*, and avoiding any unclean thing, as *documents* to them that *their God* (*whose Nature is transcendently holy*) required *real holiness* both of *Heart* and *Life* from them, and had separated them to Himself, that they might be *an holy people*.

Levit. 11. whole Chapter.

(q) As a moral admonition that they ought to refrain from all fellowship in evil, see *Isa.* 52. 11.

(r) No doubt but this distinction of *clean* and *unclean Beasts* was by revelation made known to the *Fathers* from the *first*; whence that direction is given to *Noah* immediately before the Flood, *Gen.* 7. 2. but this seems only in respect of *Sacrifices*, for as to *eating* or not *eating*, it seems they had no distinction *then* of *clean* and *unclean* Beasts, *Gen.* 9. 3. *Every moving thing that liveth shall be meat for you, even as the green herb have I given you all things.* But now *by this Law* the *Israelites* are forbidden the eating of divers meats, both *Flesh*, and *Fowl*, and *Fish*, as *unclean*, and that possibly to inure this stubborn people to an absolute dependance on Gods *word* and *will* in all things; as also to restrain them from that which was usually eaten among the *Gentiles*, and to mind them of the difference God had put between them and *all other Nations*, and the special purity He requir'd of them above all other people, see *Levit.* 20. 25, 26. And therefore the Apostle reckons this among the the legal shadows, *Acts* 2. 16, 17. *Let no man judge you in meat or drink, &c. which are a shadow of things to come, but the body is of Christ.* See also Acts 10. 15.

SECT.

SECT. XXXIV.

Secondly, Laws concerning *Womens separation*, and *purification* after *Childbirth*. After the birth of a *Man-Child* she was to be *unclean seven days*, according to the days of her *separation* for her *infirmity*, [*Levit.* 15. 19.] and on the eighth day *her Child* was to be *Circumcised*, and she was to continue *unclean* (s) 33 days more. After the birth of a *Female*, both the time of her *uncleanness*, and the *days of her cleansing* were to be *doubled*. When the days of her *purifying* were fulfilled, she was to offer for her purification, if she were *rich*, a Lamb of the first year for a *Burnt-Offering*, and for a *Sin-Offering*, either a *young Pigeon*, or a *Turtle-Dove*. If she were *poor*, she was to bring either *two Turtle-Doves* or *two young Pigeons*, *one* for a *Burnt-Offering*, and the *other* for a *Sin-Offering*, and the *Priest* was thereby to make *atonement* for her.

Levit. 12. whole Chapter.

(s) *V.* 4. *In Sanguine purificationis suæ*] hypallage *pro in purificatione sanguinis sui, i. e. donec se perfecte sanguine, & sordibus partus liberaverit.*

SECT. XXXV.

Thirdly, Laws concerning *Leprosie*, and the different kinds thereof. (1.) *Aaron* and his Sons were appointed *Judges* to discern whither it be a Leprosie in *man*, or *any other thing*. (2ly,) The *signs* or *tokens* whereby they were to judge of Leprosie *growing* upon *a man*, were first a *white bright spot* rising in the skin. 2. If the natural colour of the *hair* were changed. 3. If it were *in sight* deeper than the skin, the nature of that Disease being to eat and consume the flesh. 4. If the *Scab* did spread in the skin. But if these signs did not concur, then the Priest shall shut the man up seven days for further trial, and seven days after that, and if the *malady* spread not in the skin, the Priest shall pronounce him *clean*. (3ly, The evident *signs* or *tokens* of an infectious *Leprosie* were these: 1. If it were a white rising. 2. If it had turned the hair in it white. 3. If there was a quick raw flesh in the rising, then it was the *Leprosie*, and the Priest shall pronounce him *unclean*, and shall not shut him up to make any further proof or trial of it. But if the Leprosie have covered all his flesh, he shall pronounce him *clean*, because the strength of nature having expelled the inward Corruption, and spread it all over his body, it proved not then Infectious, except there were here and there any *raw flesh* appearing; and if so, *that was a sign* that the poison of the Disease was not wholly driven out, and in *that case* he shall be pronounced *unclean*; but yet if *this raw flesh* afterwards turned again to *white*, like the rest of his body, then he shall be pronounced *clean*. (4ly,) The signs of a *Leprosie* springing out of a Boil healed, or the Scab of an healed Sore, or a fiery Inflammation, of which the Priest was to judge much after the Rules before given. (5ly,) Signs of Leprosie in the *Head* or *Beard*; the *Leprosie* of the *other parts* was notified by a *white Hair*, *this* of the *Head* and *Beard* by a *yellow thin hair*; *black hair* was a *sign* of *soundness* and *strength* of nature. (6ly,) The *Leper* was to rend his Clothes (to express his great sorrow for his sins, that had provoked God to send that Judgment upon him,) and put a *covering* or *muffler upon his upper Lip*, [see *Ezek.* 24. 17. and *Mich.* 3. 7.] and to cry *Unclean*, *Unclean*, as bewailing *his Condition*, and giving *warning* to others to avoid him; And He was to dwell *alone* (t) without the Camp. (7ly,) *Directions* are given for discerning when *the Leprosie* had infected *Garments*, (u) and *Skins*, (x) and for *burning* those that were deeply infected.

Levit. 13. whole Chapter.

(t) As *Miriam* was put out of the Camp, *Numb.* 12. 14. This was during their journying in the Wilderness; when they were setled in *Canaan* the *Lepers* were shut out of the Cities, 2 *Kings* 7. 3. at least were confined to a house by themselves, (though *Kings*) as *Azariah*, 2 *Kings* 15. 5. 2 *Chron.* 26. 21. yet upon necessary occasions they were permitted to come into the Streets and High-ways, observing a due distance, that they might neither give offence, nor others take offence from them. See *Luke* 17. 1, 12.

(u) *Hec Lepra nobis (Deo gratias) incomperta est & quæ parietes ædium perrepsit*, Ch. 14. *v.* 34.

(x) This argued a strong and strange Infection either of the *Air* or *breath* of the *Leper*, which is so much the fitter to set forth the Infection of *Sin*, whereof *Leprosie* is both an *effect* and *type*.

Fourthly,

Fourthly, Laws are given concerning the *cleanſing of a Leper*, and the *ſolemn Rites* and *Ceremonies* that are to be uſed therein. 1. The Prieſt was to take two *live Sparrows*, and with a *Scarlet-thread* or *lace* (ſee *Heb.9.19.*) to bind a *ſprinkler of Hyſſop to a Cedar-ſtick*, and to kill *one* of the Birds over an Earthen-Veſſel that had running-water in it, and to dip the *other living Bird*, and the *ſprinkler* in it, and ſo to *ſprinkle him* that was to be cleanſed *ſeven times*, and ſo pronounce him *clean*, and then to let the *living Bird fly away*, and ſo the *cleanſed perſon* was to *waſh himſelf*, and *his Clothes*, and to *ſhave off his hair*, and then to be admitted into the *Camp*, *Town* or *City*, but to continue *apart* by himſelf in ſome place or houſe appointed for the purpoſe ſeven days; and on the *ſeventh day* he was to reiterate and repeat theſe Ceremonies again. And on the eighth day (if he were a *rich man*) he was to offer *two He-Lambs*, one for a *Treſpaſs-Offering*, *verſ.* 12. the *other* for a *Burnt-Offering*, *verſ.*19,20. and an *Ewe-Lamb* for a *Sin-Offering*, and three Omers or Pottles of *fine Flower* as *acceſſory Meat-Offerings* to the three Sacrifices afore-mentioned, mingled with a *Log* or *half a pint* of Oil. And the *Prieſt* was to put ſome of the blood of the *Treſpaſs-Offering* upon the *tip of his right Ear*, and *Thumb* of his right Hand, and *great toe* of his right Foot, and to do the ſame with the *Oil* upon the *ſame parts* where the blood was ſprinkled, and to pour the remainder of the Oil upon his *Head*, after He had ſprinkled ſome of it with his Finger ſeven times before the Tabernacle, and ſo the *Prieſt* ſhall make atonement for him. If he were *poor*, his cleanſing for the *form* and *manner* of it was to be the ſame, only the *matter* of his offering was to be *leſs*, and of *leſs value*.

Levit. 13. from 1. to 33.

Laſtly, Laws are given concerning the *Leproſie* that might happen to be in an *houſe*,(y) and the *ſigns* and *marks* whereby it might be known to be in the walls thereof, *viz. hollow ſtrakes*, *greeniſh* or *reddiſh*, which *in ſight* are lower than the *wall*; and if it *ſpread* in the walls of the houſe, then it is a *fretting Leproſie*. For the cleanſing of it, the *Houſe* was to be ſcraped within round about, and that which was ſcraped off was to be carried out of the City into an unclean place,and the *ſtones* were to be pulled out, and new ones put in, and the walls to be new plaiſtered. And if the *Plague* came again, and brake out in the Houſe after this, then the *Prieſt* was to pronounce it to be *a fretting Leproſie*, and the Houſe to be broken down, and *Stones*, and *Timber*, and *all* carried out of the City into an unclean place. The manner of cleanſing of it, if the Plague were healed and ſtopped, was with *Birds* and *running-water*, and a *ſprinkler of Hyſſop* tied with a *Scarlet-thread* to a *Cedar-ſtick* as before.

(y) *Ædes non habebant ante ingreſſum in Canaan. Hanc Lepram & veſtium & domorum non naturæ, ſed Dei immiſſioni tribuunt, voluntatiq; eo fine incuſſam, ut ab his veluti admoniti reſipiſcerent.* Muſſ.

Levit. 14. from 33. to the end.

SECT. XXXVI.

Fifthly, Laws concerning the Ceremonial *uncleanneſs* in men, by reaſon of their *Iſſues*, either thorow *weakneſs* and *diſeaſe*, or in their *ſleep*, and how they make *other things* and *perſons* unclean; and concerning the *way* of their cleanſing by *waſhing* their Clothes, and *bathing* their Fleſh, and on the eighth day offering *two young Pigeons*, one for a *Sin-Offering*, and the *other* for a *Burnt-Offering*. Alſo concerning the uncleanneſs of *women* in their *Flowers*, and how they make other *things* and *perſons* (z) unclean, and the way of their *cleanſing* by the like Sacrifices.

(z) 'Tis not like the *Infants* that lay in the arms, and ſuckled on the Breaſts of their Mothers (when they were in this condition) or *thoſe* that performed a neceſſary and charitable miniſtration to them (when they were in this condition) were thereby rendred unclean.

Levit. 15. whole Chapter.

SECT.

SECT. XXXVII.

ON the 14*th* day of this month at evening the *Paſsover* was celebrated according to Gods expreſs Command. (*a*) On which day it ſeems ſome of the people complained to *Moſes* and *Aaron* that they could not keep the *Feaſt* at that time with the reſt of their Brethren, becauſe they were become *unclean* by touching a dead body; and by a Law given, *Levit.* 7. 20. (ſince the firſt inſtitution of that Paſsover) if they medled with *holy things*, they were to be *cut off*. Hereupon a *Law* (*b*) was made, That all ſuch perſons that were *ſo defiled*, or were in *a journey*, or poſſibly under any other unavoidable hindrance, ſhould keep *their Paſsover* on the 14*th day* of the *ſecond month*, becauſe they could not keep it on the *day appointed*.

Numb. 9. from 1. to the 15.

(*a*) It ſeems they would not have kept this Paſsover without ſpecial warrant, becauſe by the firſt Inſtitution they ſeem bound only to keep it in the Land of *Canaan*, *Exod.* 12. 25. and after this we find not that they kept any till they came into the Land, *Joſhua*, *Ch.* 5. And now they kept it according to all the Rites of it, excepting thoſe ſpecial Rites which belonged only to the firſt Paſsover in *Egypt*, as ſprinkling of the door-poſts, and the eating of it ſtanding, &c.

(*b*) And by warrant (it ſeems) of this Law in *Hezekiah*'s time there was a Paſsover kept on the 14*th* day of the ſecond month, when there were other occaſions than thoſe here mentioned, that diſabled them from keeping it at the uſual time.

SECT. XXXVIII.

AFter the death of *Nadab* and *Abihu*, *Moſes* ſeems to have received *all thoſe Laws* from the Lord, which we find recorded in the XVI, XVII, XVIII, XIX, XX, XXI, XXII, XXIII, and to the *10 verſ* of the XXIV Chapters of *Leviticus*.

1. *Laws* concerning the *High Prieſts* coming into the *moſt holy* place *once* (*c*) a *year*, to make an atonement *on the tenth day* of the *ſeventh month*. See *Exod.* 30. 10. *Heb.* 9. 7. At which time *Aaron* was to be *clothed* not with the *glorious Garments* * that were peculiar to the *High Prieſt*, but with *thoſe* which were *common* to him with other Prieſts. 2. He was to offer firſt a *young Bullock* for a *Sin-Offering* for himſelf and his Family. 3. Then he was to take *two Goats* for the people, on which *lots* were to be caſt, for the *one* to be killed for a *Sin-Offering*, and the *other* to be let go as a *Scape-Goat*. 4. He was to take of the blood of the *Bullock* and *Goat* for the people, and with the *ſmoke of Incenſe* aſcending from his *Cenſer* to go into the *Holy of Holies*, and ſprinkle the *blood on* or *towards the mercy Seat ſeven* (*d*) *times* to make an atonement for the people. 5. During his being *in the Holy of Holies* all others were to be ſecluded out of the Tabernacle, 6. He was to make atonement alſo for *the moſt Holy place*, and the *Altar of Incenſe* in the *holy*, and the *Tabernacle of the Congregation* as being defiled by the ſins of the people. 7. He was to *lay his hands* upon the *Scape-Goat*, (*e*) *confeſſing* over him all the Iniquities of the people, and putting them (as it were) upon his *head*, and then to ſend him away into the *Wilderneſs* by a *fit perſon*, who was to *waſh himſelf* before he returned again into the Camp; and the *Goat* was in this manner *typically* to bear away their Iniquities. 8. Then he was to put off *thoſe Garments* which he wore when he went into the *moſt Holy*, and put on the *Garments*

(*c*) Figuring the Sacrifice of Chriſt made in the time of his life and no more, *Heb.* 9. 7, 8, 10, 12. He was to enter into the *moſt holy* but once a year to miniſter, and by way of *Prieſtly miniſtration* and *expiation*, yet upon other occaſions *he* and his *Sons* probably might enter at other times, as at the *taking down* and *ſetting up* of the *Tabernacle* in their removals and journeys in the Wilderneſs; and when they took thence the *Ark* upon ſeveral occaſions, as *Joſh.* 6. 4. 1 *Sam.* 4. 3.

* Some Expoſitors conceive that thoſe *linnen Garments* here ſpoken of, *verſ.* 4. were thoſe mentioned, *Exod.* 28. 39. which the *High Prieſt* wore under his other *rich attire*, and that together with *theſe* here mentioned, all His other rich Garments are to be underſtood alſo. But *others* by comparing the 4*th verſe* and 23*th* together, conclude that He performed the *peculiar Service of this day*, viz. *his entring into the Holy of Holies* in his *white*, and not his *golden* Garments, as the *Jews* diſtinguiſh. And that it was ſo ordered to prefigure the *low eſtate* of the *Meſſias* here on Earth, and that He ſhould without *outward glory* perform the work of our Redemption, but with *Purity*, *Innocency*, and *Holineſs*. See *Ainſworth in loc.*

(*d*) A *number* oft uſed in legal Services. It ſignified *full* and *perfect purging* by the blood of Chriſt. See *Levit.* 4. 6.

(*e*) The *Goat that was killed*, repreſented Chriſt *dying* for our Sins; the *Scape-Goat*, that God laying our Sins on Chriſt, had removed them far away from us.

ments

ments peculiar to his Office, and then to offer the *Burnt-Offerings*, (f) and *fat of the Sin-Offerings* on the *Altar*, and to cause the *Bullock* and *Goat* (with whose blood he entred into the *most Holy*) to be carried out of the *Camp*, and *burnt there*; and he that burnt them was to *wash his Clothes* and *bathe his Flesh* with water, and so to return into the Camp. And *this day of atonement* was to be a *solemn annual Feast*, * wherein they were to abstain *from all sorts of work*, and to *afflict their Souls* by *fasting* and *abstinence* from all fleshly delights, and by *inward humiliation and contrition*. And this Ordinance was to continue as long as the *Levitical Priesthood* was to be in force.

Levit. 16. whole Chapter.

(f) These are the peculiar Sacrifices that had reference to *Aaron's* entring into the most holy place. The other extraordinary Sacrifices of the day, see *Numb.* 29. 7, 8, 11. On this day the Jubilee was proclaimed, of which *Ch.* 20. * The Solemnity began the ninth day at Even, *Ch.* 23. 32. but the *tenth day* was most observable for the Sacrifices of expiation and atonement.

2. *Laws* prohibiting the *killing* and *offering Sacrifices* any where but at the *Tabernacle*, (g) to the door of which all their Sacrifices were to be brought (though formerly they used to offer Sacrifices *abroad*, sometimes in *Fields*, sometimes on *Mountains*, and in *Groves*,) and there *killed* by the *Priests* (and not by *any other*, except in some extraordinary cases by the *Levites*, as the Priests Ministers,) whose Office God would not allow any to usurp. Whoever did otherwise, was to be reputed as *guilty*, and as *worthy of death*, as if he had kill'd a *man*, *Isa.* 66. 3. (2.) They were injoyn'd to offer their Sacrifices to *none* but unto *God*, by no means *to Devils*. For to *Devils* did all those *Jews* and *Gentiles* Sacrifice, that Sacrificed not to the *true God*, and in *such sort* and *in such place* as God appointed, *Deut.* 32. 17. 1 *Cor.* 10. 20. So *Israel* had done in *Egypt*, as we read, *Ezek.* 23. 8. *Neither left she her Whoredomes brought from* Egypt, &c. and also now lately in the Wilderness, *Exod.* 32. when they sacrificed to *that Idol*, the *golden Calf*, and in *other secret Idolatries*, which we find mentioned *Acts* 7. 43. *Amos* 5. 26. Now *Idolatry* is call'd *Spiritual Whoredom*, because of the *Covenant* betwixt God and his people, which is broken *on their part*, when they joyn themselves to *Idols*. (3. *This Law* is extended to Strangers also, and such as were proselyted to the Religion and Church of the *Jews*. (4.) They are prohibited to *eat blood*, * which was to be imployed *not for Food*, but to make *atonement* for their Souls, as being a *Type of the blood* of Christ, [*Rom.* 3. 25. *Eph.* 1. 7. *Col.* 1. 14. 20. *Heb.* 9. 12, 22.] which seems to be the principal cause of the *Prohibition* of it, though other reasons likewise are rendred thereof, as to *restrain* men from *Cruelty*, and from *Communion* with *Idolaters*, who used to eat *blood* in their Idol-Sacrifices. See *Ch.* 19. 26. God threatens to set his Face against those that offended herein, and to cut them off from among his people. *Proselytes* were also bound to observe this Law. And if by hunting or otherwise they did catch any *Beast* or *Fowl* that might lawfully be eaten, they must *let out the blood* thereof, and cover it with dust, before they did eat the flesh thereof; and much more when at home they killed any beast for their own private use. And he that did *ignorantly* (h) eat any thing that died of it self, or was torn by Beasts [see *Deut.* 14. 21] was to wash his Clothes, and bathe himself with water, and to be unclean unto the evening. If he did not, he was to bear the punishment of his Iniquity, *Levit. Ch.* 17.

(g) We find indeed many of the Worthies of God did after this offer up Sacrifices in *other places*. As *Manoah*, Judg. 13. 19. *Samuel* in *Mizpeh*, 1 Sam. 7. 9. and in *Gilgal*, 1 Sam. 11. 15. *David* in the *floor of* Araunah, 2 *Sam.* 24. 18. and *Elias* in *Mount Carmel*, 1 *King.* 18. 32. but that was by *extraordinary dispensation* from God. Ordinarily they were tied to bring their Sacrifices (which they used to offer in the open Field) to the *Tabernacle*; whereas now under the Gospel we have liberty to offer up Spiritual Sacrifices to God every where, *John* 4. 21, 24. *Mal.* 1. 11. * *V.* 11. In *Sanguin:*] *Siquidem ex temperie sanguinis anima brutorum nasci creditur.* (h) For if he did it *presumptuously*, He was liable to great punishment.

3. Laws enjoyning the *Israelites* not to live after the *Customs* and *manners* of the Egyptians, which they *had* seen in *Egypt*, nor of the *Canaanites* which they *should* see in *Canaan*, but to keep Gods Statutes and Judgments, which if a man do he shall live (i) in them. See *Rom.* 10. 5. that is, the man that doth *all things* prescribed in the Law, *exactly* and *perfectly*, without ever failing in any one particular, shall *live thereby*; that is, shall *obtain eternal life*. And on *these*, and *no other terms*, doth the *Law* promise eternal life, which now are not possible to be performed by any meer man since *Adam's* Fall. But *this Obedience* God required of them as a *due debt*, and to direct them whether to have recourse, *viz. from the Law* to the *Messias*, (k) by

(i) *Qui perfecte legem impleverit adipiscetur vitam æternam. At quis hoc præstat? non ergo vitam possumus consequi justitia* operum *seu legis, sed fidei.* (k) See *Gal.* 3. 24.

by whose *Merits* and *Mediation* they may be *acquitted*, when *by the Law* they are *condemned*.

That therefore they may walk in the *Statutes* and *Ordinances* of God, and not conform to Idolaters, they are commanded first to beware of *Incestuous Copulations* and *Marriages*, or approaching to such of their *near Kindred* as are here forbidden.

1. A man must not *marry* or *lie with* with his Fathers *wife*, his *Mother in law*, or *his own Mother*, Levit. 18. *v.* 7. See 1 *Cor.* 5. 1. *Gen.* 35. 22. *Deut.* 22. 30. & 27. 20.

2. Nor with his *Sister*, whether she be Daughter both of Father and Mother, or of his *Mother* only; and whether born in Marriage, or out of Marriage, *i. e.* by Fornication before Marriage, *v.* 9.

3. Nor with his Grand-daughter by Son or Daughter, *v.* 10.

4. Nor with the Daughter (l) of his Fathers wife, begotten by his Father, for she is his Sister, though begotten of a Mother in law: but if his Father marry another wife, and she hath a Daughter by another man, that Daughter is lawful for him, *v.* 11.

5. Nor with his Aunt, the Sister of Father or Mother, *v.* 12, 13.

6. Nor with his Uncles wife, (m) *v.* 14.

7. Nor with his Daughter in law, his Sons wife, *v.* 15.

8. Nor with his Brothers wife. From this Law was excepted (n) afterwards the case of a Brothers dying without *Male-Issue*, for then the next Brother or Kinsman was to marry the Widow of the deceased, *Ch.* 16. & *Levit.* 20. 21.

9. Nor with his *wives* Daughter, *viz. Step-Daughter*, nor Step-Sons Daughter, or the Daughters descending from her, *vers.* 17.

10. A man ought not to take *one wife to another*, (o) (that is, to have *two wives* together in marriage,) that the one may not be a *vexation* * to the other, which is like to be *more* where *two Sisters* are so conjoyned, as may be seen in *Jacob's* case, *Gen.* 30. And though some of the *Fathers* did practise *Polygamy*, and God bore with them, yet it was not so from the beginning, as our Saviour tells us, *Mat.* 19. 8. out of *Gen.* 2. 24. and in the *N. T.* it is quite abolished, *vers.* 18.

(l) *Hoc prohibitum erat, v* 9. *Sed vel claritatis, vel inculcandi gratia more Scripturæ repetitur, ut nota Aug. quæst.* 59.

(m) Wherefore it seems more unlawful for the Uncle and Neice to marry together.

(n) See the reasons for it, *Sect.* 35. *Ch.* 3.

(o) *Polygamy* seems here forbidden, so *Deut.* 17. 17.

* See 1 *Sam.* 1. the case of *Elkanah* a *Levite* having two wives.

2. A man was not to lie with his own wife, when she was to be separated, by reason of her uncleanness, *vers.* 19. See *Ch.* 12. 2. and *Ch.* 15. 24, 25. and *Ch.* 20. 18.

3. *Adultery* is forbidden, or defiling another mans wife, *vers.* 20.

4. *Offering their Children to Molech*, the Idol of the *Ammonites*, [called also *Milcom*, 1 *Kings* 11. 5, 7.] for whose *honour* and *worship* the *besotted Parents* caused their own *Children* to be burnt alive: or, (as some write) to pass betwixt *two great Fires* to be *cleansed* or *purified* thereby, (as they conceived) and as a sign of their Consecration to *that Idol*. And it was a horrible *vilifying* of the Lord, thus to *forsake him*, and to yield *such honour* to such a base *Idol-god*. See *Amos* 5. 26. 'Tis thought to be the *same Idol* that in Scripture is ordinarily called *Baal*, as may appear by comparing 2 *Kings* 23. 10. & *Jer.* 19. 5. together. See *Psal.* 106. 37, 38. *Levit.* 20. 3, 5.

5. All *unnatural Lusts* and *Copulations*. From all which sins God dehorts them, by telling them that *these* were the *Abominations* which He intended to visit upon

the Land of *Canaan*, and for which she should *vomit* and *spew out her Inhabitants*. Therefore they must take heed to themselves that they do not provoke Him by the *like sins*. [See *Levit.* 20. 22,23,24.]

Levit. 18. whole Chapter.

4. *Sundry Laws* are *repeated* and *reinforced*, *Ch.* 19. with directions how the *Violators* of them shall be punished, *Ch.* 20. Some relating to the *Moral Law*, as particularly to the

1. Com. { *Viz.* Not to use *Inchantments*, nor superstitiously to *observe times*, counting some days *lucky*, others *unlucky*, *Ch.* 19. *vers.* 26. Not to go after *Wizards*, or such as have *familiar Spirits*, *Ch.* 19. 31. *Ch.* 20. 6. for *such* were to be *stoned to death*, *Ch.* 20. 27. See *Exod.* 22. 18. Not to offer their Children to *Molech*, for such as did so were to be stoned, [*Ch.* 20. 2, 3, 4, 5.] And those that *connived* at their Idolatry, God threatens to set his Face against, and to destroy those men and their Families.

2. Com. { Not to turn to *Idols*, nor make to themselves *molten Gods*, or any Images of Stone to bow down to them, *Ch.* 19. 4. See *Ch.* 26. 1.

3. Com. { Not to *swear* by Gods Name *falsly*, nor *profane* His holy Name, *Ch.* 19. 12.

4. Com. { To keep the *Sabbath*, and *reverence the Sanctuary*; that is, to come thither with an *inward awe* and *fear* of Gods Presence, and not to approach it in their *uncleanness*, or any other way to *pollute* it, *Ch.* 19. 3, 30. & *Ch.* 26. 2.

(p) The *Mother* is set in the *first place*, because *Mothers* are usually most despised.

5. Com. { Ye shall *fear* and *reverence* every man his *Mother* (*p*) and *his Father*, *Ch.* 19. 3.
Thou shalt rise up before the hoary Head, and honour the Face of the old Man, Ch. 19. 32. *He that curseth Father or Mother shall surely be put to Death*, Ch. 20. 9. See *Exod.* 21. 17. *Deut.* 21. 18, 19, 20, 21.

6. Com. { Thou shalt not *curse* or *speak evil* of the *Deaf*, nor put a *Stumbling-block* before the *Blind*; that is, *do Injuries* to men in confidence that the *injur'd persons* shall not know who wrong'd them, nor be able to *right* themselves, *Ch.* 19. 14.
Thou shalt not hate thy Brother in thy heart; thou shalt in any wise rebuke thy Neighbour, and not suffer sin upon him, Ch. 19. 17. See 1 John 3. 15.
Thou shalt not stand against the blood of thy Neighbour; that is, stand up in Courts of Justice to take away his life, either as a *false Accuser*, or as a *false Witness*, Ch. 19. v. 16.
Thou shalt not avenge thy self, nor bear any grudge against thy Brother, but love thy Neighbour as thy self, (*q*) Ch. 19. v. 18.

(q) That is, in the *same manner*, *heartily*, *sincerely*, *constantly*, as thou loveſt thy ſelf, though not with the *same degree* of love; As our Saviour prays, *Joh.* 17. 21. that all *true Believers might be one with Him and his Father*, not with *the same union*, but with a *likeness of union*.

7. Com.

7. Com. we are forbidden. { *Fornication* with a *Bond-Maid betrothed*, the punishment *scourging*; the way of *Expiation*, by bringing a *Ram* for a *Trespass-Offering*, Ch. 19. 20, 21, 22, 29.
Adultery. The punishment *Death* by *stoning*, as may be gathered from *Deut. Ch.* 22. *v.* 22, 23, 24. & *Joh.* 8. 4. 5. *Levit.* 20. 10.
Incest, as if a man lie with his Fathers wife, or his Daughter-in-law, or if he marry Mother and Daughter, if all be guilty they shall be burnt; or if a man lie with his Sister he shall be immediately put to death, and that openly for a warning to others; or if a man lie with his Aunt, *they shall die Childless*; that is, shall be presently put to death, that so the Land may not be filled with the Issue of so unclean a mixture, *Ch.* 20. 11, 12, 14, 17, 19, 20, 21.
Sodomy, or lying with Mankind. Both are to be put to death, *Ch.* 20. 13.
Bestiality, or lying with Beasts. Both Man and Beast to be put to death, *Ch.* 20. 15, 16.
Lying with a woman having her Sickness, which if a man did *knowingly*, and the woman consented, both were to be put to death. (*r*) But if he knew her not to be in that condition, He was only rendred *unclean* thereby for seven days, and to be purified according to the directions given, *Ch.* 15. *Levit.* 20. 18.

(r) *Intelligendum est autem de casu quo vel publice constabat, vel ad judices res deducta erat. Nam pro casibus occultis decernitur supra* [Cap. 15. v. 24.] *immunditia septem dierum post quos ab ea purificandus erat.* Jansenius.

8. Com. { *Ye shall not steal, nor deal falsly, nor lie one to another*, Ch. 19. 11.
Thou shalt not defraud thy Neighbour, nor rob him; The wages of him that is hired shall not stay with thee all night till the morning; The reason of which Law seems to be because they that work for *hire* are many times so poor, that they have not provision for a day beforehand, *Ch.* 19. 13. See *Jer.* 22. 13. *Job* 7. 2.
Ye shall do no unrighteousness in Judgment, in Meteyard, in Weight, or in Measure, but shall have just Ballances, just Weights, and a just Epha, (*s*) *and a just* Hin, *Ch.* 19. 35, 36.

(s) An *Epha* answered to our Bushel, and an *Hin* contained six of our Pints.

9. Com. { *Thou shalt no go up and down as a Talebearer among thy people*, Ch. 19. 16. See *Ezek.* 22. 9. *In thee are men that carry tales to shed blood.*

Some *Injunctions* are also added relating to the *Judicial Law*; as particularly,

First, That all *Justice* be impartially administred, without respect *of persons*, or considering whither they be *Poor* or *Rich*, *Strangers* or of their *own Country*, *Ch.* 19. 15. *Ch.* 24. 22. yea, the *Strangers* sojourning with them were to be used as those born among them; and they were to love them as themselves, remembring that they themselves were once *Strangers* in the Land of *Egypt*, *Ch.* 19. 33, 24.

2ly, To leave the *Corners* of their Field when they reap, and the *gleanings* thereof, and of *their Vineyards* for the *Poor* and *Stranger*, *Ch.* 19. 9, 10. See *Ch.* 23. 22.

3ly, Not to permit *promiscuous Ingendrings* among Cattel; *nor sow their Fields with mingled seed*; nor *wear Linsiewolsie Garments*; intimating possibly how *all mixtures* in Religion (of *mans devising*) with *Gods Ordinances*, and all *hypocrisie*, contrary to the *sincerity* and *simplicity* which God requires, were abominable to Him, *Ch.* 19. 19. *Deut.* 22. 11.

4ly, *Fruits*

4ly, *Fruits* of *Trees now planted* to be accounted *uncircumciſed*, and for the *firſt three years* to be *caſt away*, as an *unclean thing*, even as the *Fore-skins* of men in Circumciſion were cut off, and caſt away as *unclean*. In the fourth year they were to be *holy*, to *praiſe the Lord withall*, and given to the Prieſts as *Firſt-fruits*, who did eat the food, prepared for and dedicated unto God. Then on the *fifth year* they might gather the Fruits, and eat of them themſelves, and by Gods bleſſing, this *their Obedience* ſhould tend to their *profit*; For God would thereupon bleſs them with increaſe, *Ch.* 19. 23, 24, 25.

(t) Radulphus *aſſerit* Gentiles *cum ſe dæmonibus conſecrabant capita ſua in rotundum totondiſſe: cenſebant enim Deos gaudere figura rotundâ utpote perfectiſſima. Hic Diis Templa rotunda extruebant, Numa veſtæ Auguſtus* omnibus Diis. *Bochartus* Deus, *ut ſuos quam remotiſſime ab impiis & profanis* Gentilium *ritibus abſtraheret oppoſita præcepit, ut* in multis aliis, *ita ut in* capillorum *&* barbæ *figura. Nam &* Nazaræatus, *i. e.* intonſio a Deo *idcirco videtur probata.* Janſen.

5ly, Not to *round* (*t*) *the corners of their Heads and Beards* after the ſuperſtitious manner and cuſtom of the *Heathen*, who offered to their *Idol-gods* not only their *Locks*, but their *Beards* alſo, eſpecially the *firſt down of them*, as *Plutarch* in *Theſeo*, and *Sueton* in *Nerone*, relate. Or poſſibly they were not to *ſhave off the hair of their Heads* and *Beards* when they were in *mourning* and extream heavineſs, as was the cuſtom of the *Heathen*, *Iſa.* 15. 2. *&* *Jer.* 48. 37, Neither were they to make *cuttings in their Fleſh* for the *dead*, as the *Heathens* uſed to *cut* and *lance* themſelves in their mourning, *Deut.* 14. 1. *Jer.* 16. 6. 1 *King.* 18. 28. Nor to imprint *Marks* upon their Fleſh, by cutting themſelves, and then filling up the place with *black*, or ſome other colour, that the *Marks* thereof might *remain*, which were tokens of *Idolatry* and *Superſtition*, and deſperate effects of *immoderate* mourning, *Ch.* 19. 27, 28. *Ch.* 21. 5.

6ly, *Laws* concerning the Prieſts *mourning for the dead.*

(*u*) Which was an admonition of an eſpecial purity required in the Prieſts, as being *Types* of *Chriſt*.

1. The *inferiour Prieſts* were not to defile themſelves by *touching* the dead, (*u*) or lamenting, or being at their burial, or within the place or *Tent* where any dead body lay, by which was contracted a *Ceremonial uncleanneſs* for ſeven days (ſee *Numb.* 19. 14, 16.) yet the *Prieſt*, though he might not mourn for any of the *people*, he might mourn for his *Mother*, *Father*, *Son*, *Daughter*, *Brother*, *Siſter* being a Virgin. Nevertheleſs for *theſe* he was not to mourn after the Idolatrous manner of the *Heathens*, by cutting his *Hair*, *Beard* and *Fleſh* as they uſed to do; He being a *chief man* among his people, and appointed to offer Sacrifices on the *Altar*, and *Shew-bread* on the Table of the Lord, therefore a more eſpecial degree of *holineſs* was required of him, *Chap.* 21. from 1. to 7.

2ly, They were not to marry a *Whore*, or a *profane Woman*, or one *divorc'd* from her Husband; yea it ſeems they might not marry a *Widow*, except it were a *Prieſts* Widow, *Ezek.* 44. 22. This was injoyned to maintain the dignity of the *Prieſthood*, that they might be fitter to be *Types* of Chriſt; and the people accordingly are enjoyned to *account* and *eſteem* them *holy*, they offering the *Bread of God*, and being *his Miniſters*, who is *holineſs* it ſelf, *verſ.* 7, 8.

(*x*) For which cauſe the *connivance* and *indulgence* of old *Eli* to his wicked Sons was the more diſpleaſing to God; and it may well be thought by the *parity of reaſon* that the ſame puniſhment was to be inflicted on the Prieſts wife and on his *Sons*, if guilty of the like Crimes.

3ly, The *Prieſts* Daughter if ſhe play'd the *whore* was to be burnt, becauſe ſhe diſhonoured the *Prieſt-hood*, (*x*) and the *ſacred Office* of her Father, whereas other perſons were not to be put to death for *ſimple Fornication*, neither the man nor the woman, (*Exod.* 22. 16, 17.) *Levit.* 21. *verſ.* 9.

(*y*) The High Prieſts refraining from mourning at Funerals, was apiſhly followed by the Devils *Prieſts*, *Gell. Noct. Attic. Lib.* 10. *Cap.* 15. (*z*) This may have reſpect to the *golden Plate* faſtened to his Miter which was upon his head when he was anointed, and is called the *holy crown*, *Exod.* 29. 6, 7. *unctio eſt olei quod ei eſt vice Coronæ & diadematis, quibus Reges inſigniuntur.*

4ly, The *High Prieſt* (*y*) muſt not defile himſelf by *mourning* for *any dead* whatſoever, though of his neareſt Kindred; for the *Crown* (*z*) *of the anointing Oil of God is upon him*, and he is to be *noted* and *obſerved* rather for *qualifications* of *Grace* and *Holineſs*, than for *natural Affections*, being a *Type* of Chriſts *Royal Prieſthood*; therefore he ſhall not *forſake the Sanctuary* when he ſhould ſerve there, or *uncover his head* after the manner of *Mourners*, or indanger himſelf to be defiled by any *ſuch mourning*, and ſo *profane* the Sanctuary, *verſ.* 10, 11, 12.

5ly, The

5ly, The *High Prieſt* was to take only a *Virgin* (*a*) to wife; no *Widow*, or *divorced Woman*, or *Harlot* might he take, becauſe any *blemiſh in his wife* would tend to the reproach and diſhonour of his Children born of her. And thus *profaning his ſeed*, he would render them unfit to ſucceed him in that *ſacred Office*; to which being advanc'd by God, ſhe ſhould be carful no way to diſhonour it, *verſ.* 13, 14, 15.

(*a*) So his *wife* was a figure of the *Church*, which is to be *Chaſt*, *pure* and *holy*, 2 *Cor.* 11. 2.

6ly, They of the Sons of *Aaron* that had any *bodily blemiſhes*, *deformities* or *defects*, were to be excluded from the *Prieſts Office*, (*b*) yet they were allowed to eat of the *holy things*, and to eat *the bread of God*, both *the moſt holy* and *the holy*; that is, of *the Shew-bread* and *Meat-Offerings*, and part of the *Sin-Offerings* and *Treſpaſs-Offerings*, (*Levit.* 2. 3.) and of the *Firſt-fruits*, *Tythes*, and *Thank-Offerings*; but they were not to ſerve in the *Tabernacle*, from *verſ.* 16. to the end.

(*b*) To ſignifie the perfection of *Chriſt*, of whom the Prieſts were *Types*, and to ſignifie how *pure* they ſhould be that are imployed in *ſacred Functions* from any thing that may be a blemiſh to their *Profeſſion* and *Miniſtry*. Under the Goſpel *bodily blemiſhes* do not *diſable* from the *Miniſtry*, but *blemiſhes* in the *mind* or *manners* will render them *unfit* to be *Teachers* or *Examples* to the *Flock*.

7ly, Laws injoyning the *Prieſts* when they were *unclean* to abſtain from holy things; whether *that uncleanneſs* happened to them by *Leproſie*, *Iſſue*, *touching of the dead*, or *eating any thing that died of it ſelf*, or was torn with Beaſts; in which caſes they were to be unclean until the *evening*; and then to *waſh* their Fleſh, and ſo to eat of the holy things, *Chap.* 22. from 1. to 10.

8ly, No *ſtranger* that is not a Prieſt, (*c*) nor of the *Family* of the *Prieſts*, (though living in the ſame houſe) no *Sojourner*, or *Gueſt*, or *Servant hired* by the day, was to eat of the *holy things* belonging to the Prieſt, but the *bought Servant*, and he that was born in his houſe might eat of them. The *Prieſts Daughter* married to a ſtranger might not eat of them; but if ſhe be a *Widow*, or *divorced*, or without Children, and returned to her Fathers houſe to live there as ſhe did in her youth, ſhe may eat of her *Fathers meat.* See *Levit.* 10. 14. *Levit.* 22. from 10. to 14.

(*c*) Herein was the difference between the portion of the *Prieſts* and of the *people*, though in the ſame Sacrifice, that the *Prieſts portion* was only to be eaten by *them of his own Family*; but the *portion* which belonged to *him* that *brought the Offering* might be imparted to *any Iſraelites*, if they were not debarred by ſome *legal uncleanneſs*.

9ly, If a man (who ought not) did *unwittingly*, and thorow miſtake eat of the *holy things* belonging to the *Prieſt*, he was to repay the *full price* of what he had eaten, and to add a *fifth part* over and above, as a forfeiture for the *offence*, and a *Caveat* againſt offending in the like kind for time to come. There was alſo a *Ram* to be offered for his ſin, ſee *Ch.* 5. 15. And the *Prieſts* were to take all the care they could that the people did not bring upon themſelves *guilt*, by eating what they ought not, and ſo make themſelves liable to bear the *puniſhment* of their treſpaſs, *verſ.* 14, 15, 16.

10ly, *Laws* concerning the *Sacrifices* that were to be brought for a *Vow*, or a *Free-will-Offering* (which they might offer at their own diſcretion) how they were to be *conditioned*. 1. They muſt be always *males* (*d*) of *Beeves*, *Sheep* or *Goats*. 2ly, They muſt be *without blemiſh*, neither *blind*, nor *lame*, or *ſcabbed*, *&c.* yet in *Peace-Offerings* that were not for a *Vow*, but for a *Free-will-Offering*, though *no blemiſh* was allowed, yet the *Sacrifice*, which had ſomething *ſuperfluous*, or *lacking in his parts*, was accepted: but a *blemiſht Sacrifice*, that was *bruis'd* or *broken*, would not be *accepted* either for an *Iſraelite*, or a *Proſelite*. (*e*) 3ly. The *Beaſts* to be ſacrificed were to be *eight days old*, at leaſt before they were offered, becauſe *till then* they were not fit to be *eaten* by men, being *too tender* and *waterish*, ſee *Exod.* 22. 30. 4ly, The *Dam*, and the *young One* were not to be kill'd *in one day*. By *this*, as by the *Ordinance* againſt *blood*, God intended to admoniſh his people of *Mercy*, and to *reſtrain them* from *Cruelty*, ſee *Deut.* 22. 6. Laſtly, When they offered a Sacrifice of *Thanksgiving* it was *all* to be eaten *the ſame day*, none of it to be reſerved to the *morrow*, which might make them the more willing to call the *Poor* to eat with them, becauſe the remainders were not to be reſerved *for themſelves*, but to be *burnt*. Theſe things they were commanded carefully to obſerve, and to take heed of *profaning the Name* of God, or cauſing it to be blaſphemed by the Nations about them by their ill lives. For God declares, That He will be *hallowed among the Children of* Iſrael; that is, He will have all thoſe that profeſs themſelves his people to carry themſelves

(*d*) In *other Sacrifices* a *female* was ſometimes accepted, but not in *this*.

(*e*) V. 25. *The bread of your God*,] *bread* is taken for *an Oblation*, ſee *Levit.* 21. 6. *Panis*, i. e. *Sacrificia.* Menoch.

as thoſe that ſerve a *holy God*, with all poſſible *care*, *fear* and *reverence*, or elſe He will manifeſt his Holineſs and Juſtice in puniſhing of them, ſee *Ezek.* 28. 22. And He having given them *holy Laws* as a *means* of their *Sanctification*, He expects they ſhould walk *anſwerably* thereunto, and to the great Mercies He had vouchſafed to them, *Levit.* 22. from 17. to the end.

11ly, *Laws* concerning the *holy days* and *feſtival times* to be obſerved by them.

1. The *weekly Sabbath*, which was to be obſerv'd in all their dwelling, [ſee *Acts* 15. 21.] *Levit.* 23. from 1. to 4.

2ly, The *Paſſover* to be kept on the 14*th* day of the firſt month at *Even*, or *between the two Evenings*; that is, between our *Three* a Clock in the Afternoon and *Sun-ſet*; At the *latter* of theſe (which was the *beginning* of the *fifteenth day*) the *Feaſt of unleavened bread* began, and continued ſeven days. The *firſt day* of which and the *laſt* were to be *holy Convocations*, and they were to do no ſervile (*f*) work therein. What the *Sacrifices* were that were to be offered on each of theſe *ſeven days*, ſee *Numb.* 28. from 18. to 26. On the *ſecond day* of this *Feaſt* they were to bring a *Sheaf* of the *Firſt-fruits* of their *Barley-Harveſt* (which is *firſt* ripe (*g*) in that Country, being ready about the end of our *March*, or beginning of our *April*,) to the *Prieſt*, who was to *wave* it before the Lord, and *then*, and not before, they might reap their *Harveſt*, and *dreſs* of the Corn of it for themſelves. And an *He-Lamb* was appointed peculiarly to accompany *this Sheaf*, beſides the *daily Sacrifice*, and thoſe appointed for *every one* of the *ſeven* days; and the *Meat-Offering* was to be *double* to the uſual proportion in all other Sacrifices of *Lambs*, * perhaps becauſe *this* was a *gratulatory Sacrifice* for the *Fruits* of the Earth. And this is injoyn'd to be always obſerved by them as long as the *Levitical* Worſhip was to laſt. From *verſ.* 4. to 15.

(*f*) On the *reſt* they might work, unleſs the *Sabbath* fell on any of them.

(*g*) See *Exod.* 9. 31, 32. *Ruth.* 2. 23. Their Wheat-Harveſt was at *Pentecoſt*.

* See *Numb.* 15. 4.

3ly, *The Feaſt* of *Weeks* or *Pentecoſt*. For from this *ſecond day* they were to number *ſeven compleat Sabbaths* or *Weeks* which made 49 *days*; then on the *morrow* after the *ſeventh Sabbath*, or *Week* (which was the 50*th day*, reckoning *the day* on which they began their account *incluſively*,) they were to keep the *Feaſt of Weeks* or *Pentecoſt*, and to offer a *new Meat-Offering* unto the Lord, *viz. two wave-Loaves* of *two tenth deals of fine Flower* to be made in ſome of their Habitations, of the *new-wheat* of their Land, and to be offered as the *Firſt-fruits* of their *Wheat-Harveſt*, which were to be waved by the *Prieſt*, together with the *Peace-Offerings*. And *theſe Loaves* were to be baked with *leaven*. For though the *Meat-Offerings* which were in part to be *burnt* upon the *Altar* were always to be without *leaven* [ſee *Levit.* 2. 11.] yet *theſe* of the *Firſt-fruits* (which were wholly for the Prieſts food) were allowed to be *leavened*. They were alſo to offer with the *Bread* ſeven *Lambs* of the firſt year, and one *young Bullock*, and *two Rams* for a *Burnt-Offering*, and *one Kid* for a *Sin-Offering*, and *two Lambs* of the *firſt year* for a *Peace-Offering*. To *theſe* in *this Feaſt* were to be added *other Oblations*, as we may ſee *Numb.* 28. 27. And whereas ordinarily the *Prieſt* had but the *right ſhoulder* and *breaſt* of the *Peace-Offering*, * *here* he was to have *all*, becauſe *this* was offered in *general* for the *whole Congreation*, and no man in ſuch a *common concernment* having right to challenge a *ſingular* portion to himſelf, *all* was aſſigned to the *Prieſt*. *This Feaſt* was to be kept as an *holy Convocation*, and no ſervile work to be done thereon, partly by way of *thankfulneſs* for the *Fruits* of the Earth, and *partly* in remembrance of the *giving of the Law*, * at this time of the year, at *Mount Sinah*, *Levit.* 23. from *verſ.* 15. to 22.

* *Levit.* 7. 31, 32, 33.

* See *Sect.* 13. of *Ch.* 4.

4ly, The *Feaſt of Trumpets* on the *firſt day* of the *ſeventh month*, ſo call'd becauſe ſolemniz'd with *blowing of Trumpets*, by way of rejoycing (as 'tis thought) thorow all the Cities of *Iſrael*, ſee *Pſal.* 81. 3. It was to be a *Sabbath*, or an *holy day*, and *ſolemn Feaſt* unto the Lord, [*Numb.* 29. 1.] and they were to do no *ſervile work* thereon, and it was to be a *Memorial* to them that this was the *firſt day* of their *new Year* as to *civil affairs*. * What the Sacrifices appointed for this Feaſt were, ſee *Numb.* 29. from 1. to 7. *Levit.* 23. from *verſ.* 23. to 26.

* For *Eccleſiaſtical matters* God appointed the month *Niſan* or *Abib*, which anſwereth to part of our *March* and part of our *April*, to be the *firſt month* of the year; and that in remembrance of their coming *then* out of *Egypt*, *Exod.* 12. 2. The *ſeventh month* from thence was called *Tizri*, and began about the middle of *our September*, and had been formerly the *firſt month* of *their year*; yea, and ſo continued ſtill *for civil affairs*. See *Sect.* 1. of *Ch.* 1. Therefore the *Year* of *Jubilee* began ſtill at *this month*, and was on the *tenth day* thereof, *viz.* on the day of *Expiation*, proclaimed, *Chap.* 25. 9. The *firſt day* of every *month*

month which was their *new Moon*, they kept as an *holy day*; a day of *special Solemnity*, and thereon the *Priests* did blow with their *Silver Trumpets* over *their Sacrifices*, see *Numb.* 10. 10. But the *first day* of this *seventh month* was kept as a far more *solemn Festival*; the reason thereof was, because *this* was the beginning of their new *Year*, as to *civil affairs*. And it was also to put them in mind of the *special holiness* of *this month*; For as the *Seventh day* of every week was a *Sabbath*, and *every seventh Year a Sabbatical Year*, so God would have the *seventh month* of every Year to be holy to Himself in some singular manner above the rest of the months.

5ly, The *day of atonement* on the *tenth day* of this *seventh month*; on which day they were to *afflict their Souls* by *fasting* and *abstinence* from all fleshly delights; as also by the *inward duties* of *Humiliation* and *Contrition*, and that under the *severe penalty* of being *cut off* in case of presumptuous neglect. The *Solemnity* began on the *Evening*, or foregoing the *tenth day*, [*Levit.* 23. 32.] but the *tenth day* to the evening was chiefly allotted for this Service; on which there was to be offered to the Lord just as much as on the *first day*, [see *Numb.* 29. from 7. to the 12.] on *this day* was the *Jubilee* to be proclaimed, [*Levit.* 25. 9.] *Levit.* 23. from *vers.* 26. to 33.

6ly, The *Feast of Tabernacles*, which began on the *fifteenth day* of this month, and lasted *seven days*. On *this day* it seems they made *their Booths* or *Tabernacles*, *some* upon the *roof of their Houses*, and some in *the Streets* and *Courts* of *Jerusalem*, and with *boughs* of *Trees* they either *made* or *adorned* their *Booths*, and carried *boughs* and *branches* in their hands (as some think) in token of joy and rejoycing. There were *peculiar Offerings* appointed for *seven days* together; On the *first day* was to be an holy Convocation to the Lord, and no *servile work* to be done thereon; and on the *eighth day*, *another*, whereon just as *much* was to be offered as on the *new Moon*; so that *this Feast* lasted eight days, the *last* whereof was a *very solemn Assembly* called, *Joh.* 7. 37. the *last* and *great day of the Feast*, and was rather an *Appendix* to the *Feast*, then properly *any part* thereof, see *Numb.* 29. from *vers.* 12. to the end. This *Feast* was to be kept first in *remembrance* of Gods *Protection* over them for *forty years together*, during their travelling thorow the Wilderness, see *Sect.* 2. of *Ch.* 4. (2ly,) To testifie *their thankfulness* to God for the *Fruits* of the Earth, *viz.* the *latter fruits* of *Vines* and *Olives* which this month they gathered in, *Deut.* 16. 13, 14. (3ly,) As a *figure* of Christ's *Incarnation*, who about *this time* of the year (as learned men conceive) came into the World, * and dwelt in the Tabernacle of our Flesh, *Levit.* 23. from 33. to the end.

7ly, To *these Feasts* here mentioned, may be added the *Feast* of the *New-Moons*, (*h*) which was constantly to be observed; The *Sacrifices* appointed for *this Feast* are set down, *Numb.* 28. from 11. to 16. *Numb.* 10. 10.

These are the *Feasts* the Lord appointed, and if any of *these Solemnities* did fall on the *weekly Sabbath*, the *Oblations* belonging to the *Sabbath* did not excuse the *Oblations* required for the *concurrent Festival*, but were to be *performed* as if it had happened on *another day*; no *voluntary Oblations* whither given by *vow*, or *without*, did discharge the *Sacrifices* due to the *solemnity* of any special *Festival*, see *Levit.* 23. 38.

12ly, *Laws* concerning the *Oil* to be prepar'd for the golden Candlestick, *Ch.* 24. from 1. to 5.

Lastly, *Laws* concerning the *Shew-bread*, of which there were 12 *Cakes* to be made, each containing *two Homers*, or *two tenth deales* of *fine Flower*, which were to be set in *two rows* upon the *Table*, with *Incense* put upon them, and to be *changed* every *Sabbath-day*, and after they had stood a week *before the Lord*, they were to be *eaten by the Priests*. The *Flower* was to be *provided* at the common charge of all the *twelve Tribes* by a perpetual Statute, and brought to the Priests, but the *Cakes* were to be *made* and *baked* by the *Levites*, of the Family of *Cohath*, as appears from 1 *Chron.* 9. 32. The *Incense* (*i*) that was put upon the *Cakes* was to be burned upon the *Altar*, when they *took away* the Bread, as a *Memorial* that God would *thorow Christs Merits* and *Intercession* remember his people with thoughts of favour and gracious acceptance, *Levit.* 24. from *vers.* 5. to the 10.

the *Bread* may be said to be offered with *fire*, because the *Incense* laid upon it was *so offer'd*, and reckon'd *most holy*, as if it had been of the *offerings made by fire*, see *vers.* 9.

* *Calvisius*, *pag.* 193. *Lightfoot* in his *Harm. pag.* 4. see *Sect.* 10. of *Ch.* 1. of my *Harmony*.

(*h*) Besides *these*, we do not read of any more *anniversary Feasts*, but only that of *Purim*, *Ester* 9. 17. and the *Feast of dedication*, Joh. 10. 22.

(*i*) *Vice panis*, thus *adolebatur tum gratum Domino ac si esset* holocaustum. So that

SECT. XXXIX.

AT this time the Son of *Shelomith*, whose Father was an *Egyptian*, though his *Mother an Israelite*, falling into contention with one that was an *Israelite by both Parents*, wickedly *blasphemed* the Name of God, and *cursed*. Possibly the *Israelite* upbraided him with his *Idolatrous Father*, and denied him to be a true *Israelite*, or a *Member* of the Church of God; whereupon, in his *rage*, (as it seems) he spake *scornfully* and *opprobriously* of the *God of Israel*, and *slighted* the *Priviledge* of being one of his people. Hereupon they brought him to *Moses*, to know how they should punish such an abominable Blasphemer as He was, and having secured him for a time, God Commands *Moses* that he should be brought out of the *Camp*; and that the *Witnesses* should lay their *hands* upon his *head*, to testifie that they laid this *sin of Blasphemy* truly to his Charge, and that he being *really guilty* thereof deserved to be punished, and as a *Sacrifice* to be offered up to the *Justice* of God for his *sin*, that so the *whole people* might not be punished for it. And then it was ordered that the *whole Congregation* should stone him; which was done accordingly, *Levit.* 24. from 10 to 15. and *vers.* 23. After *this*, and *on this occasion*, *Moses* receives from the Lord *particular Laws* concerning the punishment of *Blaspheming*, and *cursing God*, *viz.* that *such Offenders* should be *stoned to death*, vers. 15, 16. Also *Laws* concerning the punishing of *Murder* with *Death*; and that he that killeth a Beast belonging to another man shall make it good. Also the *Law* of requital or *retaliation* for *blemishes*, (called *Jus talionis*) *as if a man cause a blemish in his Neighbour, as He hath done, so it shall be done unto Him*, viz. *an Eye for an Eye, a Tooth for a Tooth*, which was not to be executed by the *particular persons* that were *hurt* or *injured*, but by the *Magistrate* upon due Process. And though in *Ceremonials*, *Strangers* had neither priviledge by the *use* (except they were *Proselytes*) nor *hurt* by the *omission* of them; yet in *Capital Crimes*, if *they* and the *Israelites* sinned *alike*, they were to be *punished* alike. See *Exod.* 12. 49. *Levit.* 24. from *vers.* 17. to 23.

SECT. XL.

MOses now receives *Laws* concerning the *Sabbatical Year*, *viz.* that when they came into the Land of *Canaan* every *seventh year* should be a *year of rest* to the *Land*, which they should observe in sign of *Homage* to the *Lord*, whose *the Land* was: and in *this year* the *Land* should neither be *tilled* nor *sowed*, [see *Exod.* 23. 11.] neither might they *prune their Vineyards*, or gather in the *Fruits* thereof; and whatsoever Fruits the Land brought forth they were not to *look upon* as any ones *peculiar Goods*, (as in other years) but were to leave them *in common* for *all*, only taking of them what might serve for their own use, and for food for their Cattel. And *Moses* tells them, That if they truly observed *this Law*, God would command such a *blessing* on the *sixth year*, that it should bring forth Fruit for *three years*, *viz.* from the *sixth* to the *ninth*; not for *three years compleat*, but for *part* of three years; for the increase of the *sixth year* served them first for *part of the sixth year*, to wit, from *Barley-Harvest* that year, which was about the *Passover* till the *seventh month*, when the *Sabbatical Year* began. 2ly, For all the *Sabbatical Year*. 3ly, For the *eighth year* till both the *Barley* and the *Wheat* of what they had sown *that year* was gathered in, and ready for their use, which was not till the *ninth year* was well nigh come, and thus the *increase of the sixth year* served in good part for three years, *Levit.* 25. from 1. to 8. and from 18. to 23.

2ly, Concerning the *year of Jubilee*, which was to be celebrated *every fiftieth year*, and proclaimed by the sound of the *Trumpet* or *Cornet* on the *tenth day* of the *seventh month*, *viz.* the *day of Expiation*. In this year (1.) They were to proclaim *liberty* throughout the Land to their Brethren that had been *sold* to them for Servants. (2ly,) *All the Land* that had been *sold* returned to the *Owners* that had sold it, or to their *Heirs*; for man might sell his *Land for ever*, vers. 23. but only for *so many years* as were from the *sale* to the year of *Jubilee*, and then the *Owners* were to enter

enter upon it again; and in the *mean time* the *Seller*, or his *Kinsman*, had liberty of *Redemption*, paying for the *years to come* according to the *sum* received at the *first Contract*. For the Lord declares, That the *Land* is *His*, and they were but *Strangers* and *Sojourners* before Him. (3ly,) During this year there was to be an *intermission* of *sowing*, and *reaping*, and gathering *Grapes*, for *all* was to be left *free* for every one to eat what they would; so that *for that year* no mans *Interest* was to be more than *anothers*, and therefore they were to eat the increase thereof *out of the Fields*, where *any one* might take what he needed (no man being debarred.) (4ly,) In buying and selling of Land, they were to have regard to the year of *Jubilee*, and the *price* was to be *proportionable*, more or less, according to the *distance* or *nearness* of the *year of Release*, and so they should not oppress one another. And if they should object how should they *live* if they did neither *sow* nor *reap* for two years together, to wit, the 49*th*, which was the *seventh Sabbatical year*, nor the 50*th*, which was the *year of Jubilee*, what is before said concerning the *seventh year*, the like must be conceived concerning this also, namely, that God would give such a blessing to the *sixth year* at this time, that the increase thereof should serve for part of *four years*. (5ly,) Whereas they had *liberty* at all times before the *year of Jubilee* to redeem *their Lands*; yet *their houses* which they sold in *walled Towns* they might not redeem unless they did it within *a year*, neither did *such houses* return to the *former Owners* in the year of *Jubilee*; but if they were not redeemed within a year, they were *alienated for ever*. (*k*) But houses *out of walled Towns* were to be accounted as the *Fields of the Country*, and had the *same priviledge*, either to be *redeemed* at any time before the *Jubilee*, or to be *free* at the *Jubilee* as their Lands were. (6ly,) If the *Levites* sold any of their houses in the *Cities* allotted them, they had *liberty* to *redeem* them at any time, or to receive them back again at the year of *Jubilee*; but the *Fields of their Suburbs* appointed for the keeping of their Cattel might not *be sold* at all (see *Numb.* 35. 4, 5.) least wanting *that necessary help*, they might be forced to leave their dwellings, to the great *damage* of the people, God having dispers'd them in several Cities in every Tribe, that they might watch over the Souls of the people, *Levit.* 25. from *vers.* 23. to 35.

(*k*) The reason might be, because upon *these houses* (if not redeemed in so short a time) *much cost* might be bestowed by him that bought them, and therefore it was not fit they should be redeemed as *Lands* were. And the *alienating* of these houses in *walled Cities* did not make such confusion in the Tribes, as the alienating of *their Lands* would do, because it cannot be suppposed but that in *Cities* men of *different Tribes* did dwell. But as to *houses in Villages* the case was different, because the *Lands* could not well be us'd without such *Farm-houses*.

3ly, Concerning Compassion and Kindness to be exercised towards *poor Hebrews* fallen into *decay*, or *Strangers* become *Proselytes*; to *both* which they are commanded to lend *freely*, and are forbidden to take *usury* (*l*) or *increase*, from *vers.* 35. to 39.

(*l*) To *strangers* they were allowed to lend upon usury, see *Deut.* 23. 20. but not to the *Israelites* if poor, *Exod.* 22. 25.

4ly, The *poor Hebrews* were not to be compell'd to serve as *bond-men*, nor us'd *basely* and *hardly*, or to be rul'd over with *rigour*. The ordinary time of their Service was but *six years*, *Exod.* 21. 2. but in case their Ears were bored they were to serve for *ever*. (*m*) [*Exod.* 21. 6.] that is, to the year of *Jubilee*; *then* they and their Children were to be set *free*, and their *Wives* also if they were *married* when they entred into this bondage, [*Exod.* 21. 3.] but the *Israelites* might have *bondmen* of the *Heathen* that were round about them, or *Strangers* that sojourned among them, and *these* (yea though they were *Proselytes*) were not to be set at *liberty* at the year of *Jubilee*, but to abide in bondage as long as they *lived*, *Levit.* 25. from *vers.* 39. to 47.

(*m*) As their serving *for ever* had an end at the year of *Jubilee*, so all other *legal Ordinances*, which were injoyn'd as *Statutes for ever*, had their *period* at the *Evangelical Jubilee*, of which *this* was a *Type*.

5ly, If any *poor Israelite* sold himself to a *Stranger* grown *rich* dwelling among them, he might be *redeemed* at any time before the *Jubilee*, either by *himself*, *his Brother* or *Kinsman*, deducting so much money in paying his *Redemption* as he has spent time in his Masters Service, and in case that was not done he was to be set at *liberty* in the year of *Jubilee*. And during his Service, they were not to permit him to be used *harshly* by his *Master*, they looking on and conniving at it. For God declares, That the Children of *Israel* were *peculiarly his Servants*, whom He brought forth out of the Land of *Egypt* with an out-stretched Arm, *Levit.* 25. from *vers.* 47. to the end.

SECT. XLI.

GOd having given these *Statutes*, and *Judgments*, and *Laws* to the people of *Israel* by the hand of *Moses*, and again particularly forbidden *Idolatry*, and commanded the *keeping of his Sabbaths*, together with *his whole instituted Worship*, to incourage his people to Obedience, He makes *first* many excellent Promises to them if they will observe his Precepts; as particularly, (1.) To *give them Rain in due season*, and abundance of increase, so that they shall have such *plentiful Harvests*, that before they shall have threshed out their Corn, the *Vintage shall come*; and they shall have such *great* and *rich Vintages*, that before they have done gathering in *their fruits their Seed-time* shall come. (2ly,) He promises them peace and a secure Habitation, and to remove ravenous wild Beasts, and *Sword* away from them. (3ly,) If any Enemies did assault them, to give them *Victories* over them, yea *signal Victories*, insomuch that *five of them shall chase an hundred, and an hundred put ten thousand to flight*; that is, a *few Israelites* shall chase *many* of their Enemies. (4ly,) To *bless* them with *fruitfulness*, He intending by *real Performance* to make good his *Covenant* to them, and to give them such *great plenty* that they shall be forced to empty *their Barns* of *old Corn*, that they may have *room* to lay up their *new*. (5ly, To set his *Tabernacle* in the midst of them, [*Ezek.* 37. 26. 2 *Cor.* 6. 16.] that is, cause his *Word* and *Worship* to abide among them, and by his gracious Presence to *dwell* and *walk* in the midst of them, and to be *their God*, and they shall be *his people*, having delivered them from the *Egyptian Yoke*, under which they were bowed down; so that now they should walk *uprightly*, being freed from their Yoke and Bondage. Secondly, He *threatens dreadful*, and *terrible*, and *manifold Judgments* to them in case they were Disobedient, and to multiply their *Plagues* as they multiplied their *Sins*: particularly, (1.) He threatens to inflict *Corporal Diseases* on them, yea *terrible Diseases*, such as the *Consumption* and *burning-Ague*, that shall *weaken* and *darken* their very *sight*, and cause in them great sorrow of heart, (2ly,) *Depredation* by Enemies, and falling before their Enemies, and falling into the hands of their Enemies, so that *they that hate them shall Reign over them*. (3ly,) *Terrour* and causeless astonishment, so that they shall flee when none pursueth. (4ly,) Weakning, and breaking the pride of their Power. (5ly,) Making the Heaven as *Iron*, and the Earth as *brass*, and rendring their labours in their Husbandry *fruitless*. (6ly,) Ravenous Beasts to devour their Children and Cattel. (7ly,) The *Sword* that shall avenge their breach of *Covenant* with Him. (8ly,) Sending Pestilence into their *besieged Cities*, so that they shall be as *sticks* bound up in a *Faggot* to be burnt together. (9ly,) *Captivity*. (10ly,) *Breaking their staff of Bread*; that is, depriving them of their *Bread*, which is the *Staff of Life*, and bringing such *scarcity* upon them, that *one Oven* shall bake the bread of ten Families, and the *Baker* shall deliver them their bread by weight, (see *Ezek.* 4. 16.) (11ly,) Such a *dreadful Famine*, that they should eat the flesh of their own Children. (12ly,) To cast down *their high places* whereon they sacrificed to *Idols*, and to destroy their *Idols*, and to cast their *Carkasses* upon their *broken Idols*, and his *Soul* should abhor them. (13ly,) Desolation of their Cities and Country, and of all places of publick Worship, refusing and rejecting their *Offerings* and *Oblations*. (14ly,) *Exile* and dispersion among the *Heathen*, so that their Land shall be *desolate*, and their Cities *wast*, and their Enemies that shall take possession of some parts of it shall be astonished at the desolation thereof. And further the Lord threatens, That He would scatter them among the *Nations*, and the *Sword* should there also pursue them, and then the *Land* shall enjoy *her Sabbaths*, and *resting* from *Tillage* from which it should have *rested* on the *Sabbatical years*, and *years of Jubilee*, but could not be permitted because of their Covetousness. (15ly,) Faintness of heart, so that the sound of a *shaken leaf* shall chase them, yea they shall flee as from the *Sword*, when none pursueth, and thorow *weakness* or *hast* fall one upon another. (16ly,) *Death* in *Captivity*. They shall *perish*, and *pine away in their Iniquities*, and *the Iniquities of their Fathers* (whom they imitated in their Transgressions) in the Land of their Enemies. Thirdly, Notwithstanding all these Comminations, He promises if they shall repent, and their *carnal*, *impure*, and *uncircumcised Hearts* be humbled, and shall confess their own

own Iniquities, and the Iniquities of their Fathers, and accept of the punishment of their Sins, as justly deserved on their part, and justly inflicted by God; then He will remember his *Covenant* made with their Fathers, and be gracious unto them, and will *remember the Land* He gave them for an Inheritance; and though it shall be left of them for a time, and shall enjoy *its rest*, yet he will cause it to be *inhabited* and *tilled* by them again; and when they are in the Land of their Enemies He will not utterly cast them away, nor wholly abhor them, but *for their good* will remember the Covenant He made with their Ancestors. *Levit. Ch.* 26. whole Chapter.

In the last place, *Moses* receives *Laws* and *Directions* concerning *persons* * and *things devoted* by *Vow* unto God, and how *these Vows* might be redeemed, in case the person that made them had no mind to stand to them. (1.) A *person* (*n*) *vowed* was to be the *Lords*, or else to be redeemed according to the *estimation of the Priest*, who was to set the value. This *estimation* was to *vary* according to the difference of *Sex* and *Age*. (1.) The Redemption of a *Male* from 20 years to 60 was to be 50 *Shekels* of Silver, according to the Shekels of the Sanctuary: of a *female* of the same age but 30. (2.) Of a *Male* from five years old to 20, 20 *Shekels*; of a *Female* 10 *Shekels*. (3.) Of a *Male* from a month old to five years old *five Shekels*, of a *Female three Shekels*. (4.) Of a *Male* from 60 *years* old and upwards, *fifteen Shekels* of a *Female ten Shekels*. But in case any person be grown *poor* (who possibly was of ability when he vowed) so that he be not able to pay the *rate* set according to *this Law*, then it was left to the discretion of the Priest to set a *reasonable rate* upon him, according to his ability, *Chap.* 27. from 1. to 9.

* Some hold that the end and intention of these personal Vows was only that they should pay the *price* of their Redemption to the *Priests*, which was to be imployed either for *their maintenance*, *Numb.* 18. 14. or for the reparations of the Sanctuary, 2 *Kings* 4. 5. *Jackson.*

(*n*) For these Vows of persons they were usually made in some time of affliction or distress, as when married persons had no Child, they did sometimes Vow, That if the Lord would please to give them a Child, they would give *that child* unto the Lord, which was *Hannahs* Vow, 1 *Sam.* 1. 11. And *these persons vowed*, being not of the Tribe of *Levi*, were vowed to *such Service* of the Tabernacle as they were capable of, as for *drawing of water*, or *hewing of wood*, which the *Gibeonites* afterwards did, *Josh.* 9. 27. Or if they were *women*, they were devoted to spinning Cloth to make the Priests Garments, and to provide those things that were necessary for the repair of the Tabernacle, and other such like services, which accordingly they did perform, or else paid the price of their Redemption here prescribed.

(2.) Concerning *Beasts* devoted to God: 1. *Clean Beasts* devoted were to be given *as they were* to God, and not changed for others; which if any man attempted to do, both the *Beast* that was *changed*, and *that* which was put in its place shall *both* be consecrated to God. 2. *Unclean Beasts devoted* might be redeemed at such a price as the Priest should value them at, the person redeeming them *adding a fifth part* to the price and estimation; the Lord laying this penalty that men might learn to be stable-minded in such voluntary Vows, *Levit.* 27. from *vers.* 9. to 14.

3. Concerning *houses* * devoted, which might be redeemed, paying the value of them set by the *Priest*, and adding a *fifth part* more to the price set upon them; but if they did not redeem them before the year of *Jubilee*, the Priests were to have the perpetual possession of them, *vers.* 14, 15, 21.

* This was done as designing to obtain from God *safe*, *healthful*, and prosperous Habitations in them.

(4.) Concerning *Fields* (*o*) or *Lands* devoted, (1.) Such as were part of the *Votaries* Inheritance, the *Priest* was to set an *estimation* or *price* upon according to the quantity of *seed* that would sow the *Land so devoted*, and *that price* he that would redeem *the Land* was to pay to the *Priest*, and a *fifth part over* and *above*, and he was to pay according to the rate of *fifty Shekels* for *so much Land* as required an *Omer of Barley* to sow it, if it was devoted *immediately after the year of Jubilee was past*, that is, reckoning from *Jubilee* to *Jubilee* a *Shekel* for a *year*. If it required *two Omers* to sow it, then they were to pay an 100 *Shekels*, and so *proportionably* according to the quantity of seed that would sow it. But if he devoted it sometime after the *Jubilee*, then the *Priest* shall rate it according to the *years* that remain unto the *Jubilee*; and if the *former Owner* would not redeem it when the *Priest* had set a *price* upon it (so that the Field was by the *Priests* order sold to another) then the *Owner* afterwards could not redeem it, but it was to be for ever *alienated* from him. And though he that bought it of the *Priest* might enjoy it to the year of *Jubilee*, yet *then* it was not to return to the *first Owner*, but to the *Priests* (by whose order it was sold) yet so as the *Priests* were at the *Jubilee* to sell it *again* to some of the *same Tribe*; and *first of all* to the *neareſt Kinsman* of him that *vowed* it, if he would buy it, because the *Land of Canaan* was to be divided among the other Tribes, and not among the *Levites*,

(*o*) This was usually done in expectation of having their Fields yield the greater increase.

who

who were to have *no part* or *Inheritance* alloted to them therein, [ſee *Numb.* 18. 20.] and the *portions* of the *Tribes* were not to be confounded, *Levit.* 27. from *verſ.* 16. to 22.

(2.) *Such Lands* as were *purchaſed* by the *Votary*, might be devoted by Him till the *year of Jubilee*, and *no longer*; for then they were to *return* to *him* of whom they were *bought*. And if the *Devoter* would redeem it for *that term*, the Prieſt was to ſet the *value* according to the remainder of years to the *Jubilee*, (*p*) and in ſuch a caſe he was not to add a *fifth part*, as in the redemption of *his Inheritance*, *Levit.* 27. from *verſ.* 22. to 26.

(*p*) *Talis ager redimendus erat pro rata annorum reſtantium uſq; ad Jubileum.*

(5.) The *First-born* of *clean Beaſts* were not to be devoted to God being *His* before, [*Exod.* 13. 2.] but if any devoted any *unclean* (*q*) *Beaſt* it might be redeemed according to the Prieſts eſtimation, adding a *fifth part* over and above to the price ſet. If it were not redeemed, it was to be ſold, *verſ.* 26, 27.

(*q*) Though an unclean Beaſt might not be offered in Sacrifice to the Lord, yet the *price* of it might be of uſe for the repair of the Sanctuary and maintenance of the Prieſts.

(6.) Any *perſon* or *thing* abſolutely devoted (*r*) to God was neither to be *ſold* nor *redeemed*. Neither any *from among men* ſo *devoted* were to be redeemed; that is, if any perſons *abhorred* of God, as *Enemies* to *Himſelf* and *his People*, were devoted to deſtruction, as the *Canaanities*, [Numb. 21. 2.] *the Inhabitants of* Jerico, [*Joſhua* 6. 17.] the *Amalekites*, [1 *Sam.* 15. 3.] then they might not be redeemed, but were unavoidably to be put to death, *verſ.* 28, 29.

(*r*) *V.* 28. Omne quod Domino conſecratur] *i. e. Omnia quæ Deo voventur eo genere voti quod* Cherem *hic appellatur, &* Græcè *dicitur ἀνάθεμα vendi, aut redimi non potuerunt. Nam hæc eſt peculiaris hujus voti natura ut quod per illud vovetur abſolute, perfectè, & irrevocabiliter Deo conſecretur.* Freidlib. A *Devotement* was more than a *ſingle Vow*, whereof there might be *redemption*, but a thing abſolutely *devoted* could not be redeemed. Concerning *Men*, ſome were devoted by *God*, as *the Inhabitants of Jerico*, the *Amalekites*, Deut. 25. 19. Some by *Man* in ſpecial Vows, as the *Canaanites*, *Numb.* 21. 2, 3. and ſome were adjudged to death for ſin, *Exod.* 22. 20. and to the latter the *Hebrews* do apply *this Law*. *Ainſworth.*

(7.) The *Tythe* of the Land, both of the *Seed* and of the *Fruit*, was *holy* to the Lord, and might not be *redeemed*, except a *fifth part* were added to the *value* thereof. Which was probably ſo ordered to make ſure that the *Levites* ſhould loſe nothing by the *cunning* of the *Owners* that deſired to buy or redeem their *Tythe*. And as to the *tythe of Cattel*, he that was to *pay* it was not to give *what he would himſelf*, but *that* which in numbring the Cattel (*as they came forth*) happened to be the *tenth*, and was marked with the *red Rod* of the *Tything-man*, *that Beaſt* he was not to *change*, whither it were *good* or *bad*. If he offered to *change* it, both *it* and the *change* thereof were to be *holy to the Lord*, and not to be redeemed. Which *penalty* was inflicted (as it ſeems) to prevent *fraud* in the *Owners*. Theſe are the *Statutes*, and *Judgments*, and *Laws* which the Lord made between *Him* and the *Children of Iſrael* in Mount *Sinai*, *verſ.* 30. to the end, and gave them unto them by the hand of *Moſes*.

Levit. 27. from *v.* 30. to the end.

SECT. XLII.

WE are now come to the Book of *Numbers*. It contains an Hiſtory of thirty eight Years and nine Months, *viz.* from the beginning of the *ſecond Month* of the *ſecond Year* after *Iſraels* coming out of *Egypt*, to the *beginning* of the 11*th* Month of the 40*th* Year after their marching out. This may be evinc'd by comparing, *Numb.* 1. 1. with *Deut.* 1. 3.

(*s*) The Book of Numbers.

The Book was ſo called (*s*) becauſe at the beginning of it, the *numbring* of the *Tribes* and *Families* of *Iſrael* is injoyned, and their ſeveral *Journies* from *Egypt* to *Canaan* are numbred. It contains a Narration, 1. Of *Iſraels preparation* for their March from Mount *Sinai* thorow the Wilderneſs to the Land of *Canaan*. 2ly, Their *Journey it ſelf*, with the ſeveral *ſtations* of it. And in order to prepare them for their

their Journey, on the *firſt day* of the *ſecond month* (*t*) of the *ſecond year*, after their departure out of *Egypt*, God commanded *Moſes* and *Aaron*, and the Heads of the Tribes, which were *twelve*, to take the *number* of all the *males* of the Children of *Iſrael* that were fit for War (except the *Levites*) *viz.* from 20 years old to 60, muſtering them according to their Hoſts or Tribes, and according to their Kindreds and Families: which was accordingly performed, and the numbers of *each Tribe* are expreſſed *in particular*, and of *all* in *general*, which amounted to 603550, being juſt the *ſame number* (*u*) which was taken *ſeven months* before when they were teſted for a Contribution to the building of the Tabernacle. But the *Levites* God commanded ſhould not be numbred or reckoned in this account, being not appointed for *War*, but for the Service of the *Tabernacle*, (*x*) *viz. ſome* of them to ſet it up, and take it down, and *others* of them to remove and carry it from place to place, as occaſion required. And none that were not of the Tribe of *Levi* might meddle with it, or help to take it down or ſet it up, upon pain of death.

(*t*) Anſwering to part of our *April* and part of our *May*.

(*u*) Compare, *Exod.* 30. 11. 12. and *Exod* 38. 26.

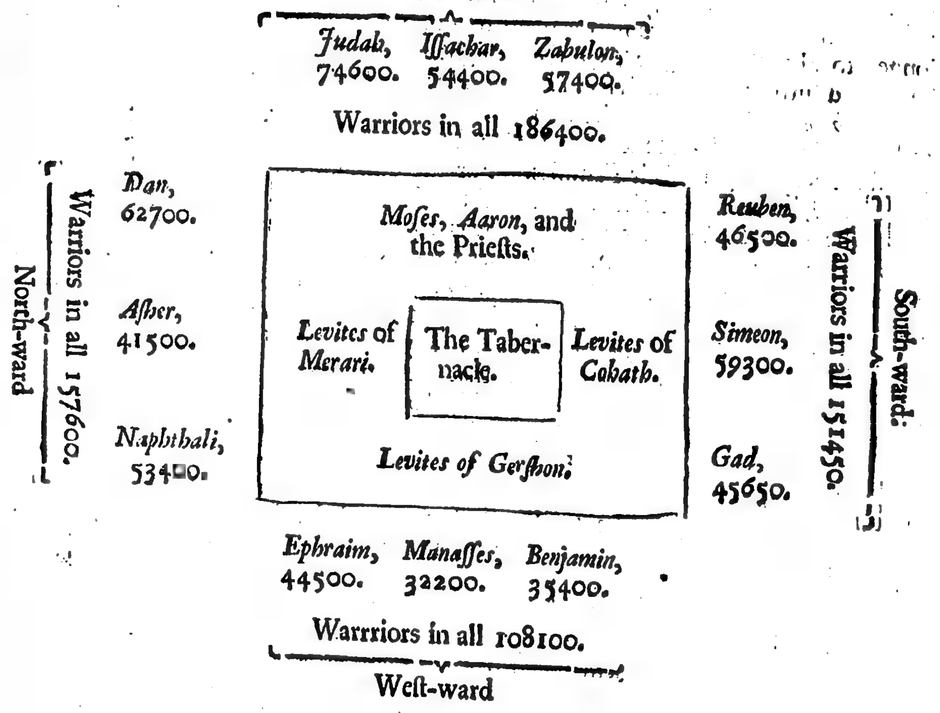
(*x*) 'Tis called V. 50. *The Tabernacle of the Teſtimony*, in regard that therein was kept the *Teſtimony* of Gods Will, *viz. the Law* written in two Tables, and lying in the *Ark* of the Covenant, *Heb.* 9. 4. and *Exod.* 25. 21. 'tis cal'd the *Teſtimony*.

Numb. 1. whole Chapter.

SECT. XLIII.

GOd now preſcribes the *Order* of the *Tribes encamping* about the *Tabernacle* with their *Standards*, and how the *Levites* ſhould Encamp neareſt to it, and the *Order* to be obſerv'd by them all in their *Marches*; and to cut off all matter of contention, the Lord Himſelf appoints to every *Tribe* their *ſeveral place*.

The Order preſcribed for their *Encamping* was according to this Scheme.



Thus

Thus we see in what *excellent Order* the twelve Tribes were disposed in their Encamping about the *Tabernacle*. The *Priests* and *Levites* were to pitch their Tents round about it. But the *Tribes* at some distance from it, possibly at the distance of *two thousand Cubits*, which is an *English* mile; for such a space we find was between the *Ark* and the *people* when they passed over *Jordan*, *Josh.* 3. 4. The Lord commanded that *three Tribes* should quarter together under *one Standard*, which the *Chief* of the *Three* carried, and so the *whole Host* consisted of *four great Brigades* or *Battations*. The Tribe of *Judah* (out of which the *Messias* was to spring) has the *Prehe-minence*, and is to March *foremost* as *Captain* of the rest, and so *Judah* hath the dignity of the *First-born*, which was taken from *Reuben*, neither can *Reuben* withstand it, because God hath so ordered it. And thus we may conceive what a *glorious sight* it was to behold the *Tribes* thus orderly disposed in their *several places*, and therefore it is no wonder that *Balaam* was *stricken with admiration to behold it*, Numb. 24. 5, 6. and that He cried out, *How goodly are thy Tents, O* Jacob, *and thy Tabernacles, O* Israel, &c.

Numb. 2. whole Chapter.

SECT. XLIV.

IN the next place we have set down the *Families* and *Kindreds* of *Aaron* and *Moses*. *Aaron* is mentioned in the *first place*, because *his Sons* as being *Priests* had the *Preheminence* of *Mose*'s Posterity, who were but *ordinarily Levites*. And though there be no particular mention of *Mose*'s *Sons*, yet they are included among the *Cohathites*, of which Family *Moses* was, *vers.* 27. The Lord orders *Moses* to give the *Levites* to *Aaron* and *his Sons*, to assist them in their *Ministration* at the Sanctuary, and in *that Service* and *Worship* which God had given in charge to *Aaron* and the whole Congregation to perform, and they were to have the *Sacred things* of the *Tabernacle* under their *Custody* and *Charge*, which the *Children of Israel* must have been charged with, had not the *Levites* been separated to take *that Charge* upon them in *their behalf*. But though the *Levites* were given to the *Priests* to be helpful, and subservient to them in things that were fit for them to do, yet in *those things* that peculiarly belonged to the *Priests Office* (*y*) they might not intermeddle upon pain of death. The Lord further declares, That *He had taken the Levites* to be *His* in stead of *all the first-born Males* of the Children of *Israel*, (*z*) [*Exod.* 13. 2.] and therefore orders *Moses* to *number* all the *Male-Levites* from *one Month old* and *upwards*; which was done according to their Families. For the Sons of *Levi* being *Gershon*, *Cohath* and *Merari*, of them the *three Families* of the *Levites* descended. The whole number of the *Male-Levites* thus reckoned, was found to be 22300. (*a*) But taking out *their first-born* (namely, such *first-born* as were born to them from the time of their coming out of *Egypt*, when God did *first* Challenge the *First-born* to be *His*, in remembrance of his slaying all the *First-born* among the *Egyptians*, see *Exod.* 13. 2.) which were upon *that account* the *Lords* as they were *the First-born*, and were not therefore to be reckoned among those that were to be *given* to Him in stead of the *First-born* of the other Tribes; I say, taking out these *First-born*, which were 300, then the number of the *Levites* given to the Lord amounted only to 22000. * All which were assumed to the Service of God in lieu of the *First-born* of all the rest of the Children of *Israel*. (*b*) And because the number of the *First-born-Males* of all the Children of *Israel*, in the twelve Tribes, exceeded this number of the *Male-Levites* 273, see *Numb. Ch.* 3. *vers.* 43. therefore was there laid upon them for *every* of those *supernumerary Heads*, five *Shekels* a man by way of Redemption, (which was the *price* they afterwards paid for the Redemption of the *First-born*, *Numb.* 18. 15, 16.) and it was given to *Aaron* and his *Sons*. And 'tis like that it was either decided *by lot* who among them should pay *this Redemption-Money*, and who not, or it was paid in *common* by them all.

(*y*) *V.* 10. The *Levite* in respect of the *Priests* peculiar Office was a *stranger*.

(*z*) That is, in stead *of all the first-born Males* that were *now* at present among them. For *all the first-born Males* after *this* both of *Man* and *Beast* were to be *redeemed* or *given* to the *Priests*, *Numb.* 18. 15.

(*a*) So much *those three sums* make, mentioned *Numb.* 3. *v.* 22, 28, 34.

* The number of the *Male-Levites* reckoned from 30 years old to 50 was but 8580. *Numb.* 4. 48. (*b*) *V.* 41. 'Tis said *the Cattel of the* Levites *shall be taken in stead of all the Firstlings of the Cattel of the Children of Israel*, that is,] As the *Levites* were taken for the *first-born* of the *Israelites*, so the *Levites Cattel* were taken in exchange for the *first-born* of the *Israelites Cattel*.

The

The *Levites* being *thus numbred*, and their *Places* and *Order* how they should pitch about the *Tabernacle* being prescribed, now the *time* when they should enter upon *their Office* is appointed. At the age of 25 *years* they were to enter as *Novices* and *Subservients* in *some inferiour Offices* and *Ministrations* of the Tabernacle, [*Ch.* 8. 24.] but they were not to enter into a *full execution* of *their Office* till the age of 30, and then they were to continue in it till 50: and though after 50 they were to be exempted from the harder and most laborious Services of the Tabernacle (such as *removing* and *carrying the holy things thereof*); yet still they were to be *assistant* to their *Brethren* as *Overseers*, to see that the *Work* was done; and besides they were still to be imployed in *teaching* and *instructing* the people; And in their *several Cities* (as being well experienced in the *judicial Laws*) they were to *judge* of matters brought before them. See *Numb.* 8. from 23. to the end.

The *time* of their entring upon their Office being thus ordered, in the next place to prevent *confusion* and *ambition* among them, each Family of the *Levites* hath its particular Service (*c*) appointed.

1. The Charge of the Sons of *Gershon* were, (1.) The *ten Curtains* of fine twined Linnen, *blue*, *purple* and *scarlet*. (2ly,) The eleven Curtains of *Goats hair* that were laid over them. (3ly,) The covering of Ram-skins died red. (4ly,) The covering of Badgers-skins which lay over all, and the Hangings for the door of the Tabernacle, and for the Courts, *Ch.* 3. 25, 26. and *Ch.* 4. 25, 26.

2. The Charge of the Sons of *Kohath* was the *Ark* (*d*) and the *Table* of *Shew-bread*, (*e*) and the golded Candlestick, and the Altars, and all the most holy things. When the Tabernacle was to be taken down and removed, the *Priests* only were to do it, and wrap up the most *holy things* in coverings of *blue* or *scarlet*, and to put coverings of *Badgers-skins* over them (which are called the *Clothes of Service*, Exod. 31. 10.) and then to deliver them to the *Kohathites* to bear them *on their Shoulders*, (*f*) who might not *otherwise touch them* upon pain of death. So that though their Office was most *honourable*, because they had the charge of the most holy things, yet it was also *perillous* and burdensome, *Ch.* 3. 31. *Ch.* 4. 15.

(*c*) *V.* 3. *All that enter into the Host*,] i. e. *qui ingrediuntur in cœtum vel turmam ministrantium in Tabernaculo, nempe ut operentur in eo.*

(*d*) *V.* 6. *Shall put in the staves thereof*,] *viz.* into the *cases* or *coverings* prepared for them, that so the *Levites* might not touch so much as the Staves of the Ark uncovered. For the Staves were not to be taken out of the Rings of the Ark, *Exod.* 25. 15.

(*e*) *V.* 7. *And the continual bread shall be thereon*,] *intellige, cum ad quietem terræ promissionis pervenerint. In deserto enim sicut non fiebant Sacrificia in Festis aut Sabbatis, ut clare dicitur* Acts 7. 42. *&* Amos 5. 25. *ita nec offerebantur panes, quod erat genus quoddam Oblationis aut Sacrificij, nec thus, aut vinum, quod adjungi solebat: illa enim omnia deerant in deserto, ut conqueruntur,* Numb. 21. 5. *Nam multis annis manserunt in locis prorsus inhabitatis ab omnibus gentibus seperati.* Jansen.

(*f*) The Ark indeed was *sometimes* carried by the *Priests*, see *Deut.* 31. 9. so when they passed *over Jordan*, *Josh.* 3. 6. and compassed the Walls of *Jerico*, Josh. 6. 6. but *ordinarily* this Service was performed by the *Levites*, see *Deut.* 31. 25. especially till the number of the Priests was more increased.

3. The Charge of the Sons of *Merari* were the *boards* of the Tabernacle, the *Bars*, the *Pillars*, the *Scockets*, *Pins*, *Cords* and *Vessels* thereof, and the Pillars of the Court, &c. *Ch.* 3. 36, 37. *&* *Ch.* 4. 31, 32.

Eleazar, the eldest Son of *Aaron*, was to be Chief over the *chief* of the *Levites*, *viz.* the *Kohathites* that had the Charge of the most holy things, and his Brother *Ithamar* over the *Gershonites* and *Merarites*. To the inspection and care also of *Eleazar* was committed the *Oil* for the Lights, the *sweet Incense*, the daily Meat-offering, and the anointing Oil, and the over-sight of the Tabernacle, and to appoint the *Kohathites*, every one to his several burden. And *Moses* and *Aaron* are charged that *all the holy things* of the Sanctuary should be so covered that the *Kohathites* might neither see nor touch what they should not, which if they should do, they would be in danger of being cut off, and to die for it. (*g*)

For the *holy fire*, that was always to be kept alive upon the Altar; 'tis like, when the Tabernacle was removed, 'twas put into some *Pot* or *Vessel*, and so preserv'd still with supply of wood.

(*g*) *Uzzah*, though a *Levite*, for such a transgression was smitten dead, 2 *Sam.* 6. 6, 7.

Numb. Ch. 3. whole Chapter.
Numb. Ch. 4. whole Chapter.

SECT. XLV.

THe *Levites* thus ſet apart, were with all due Solemnity conſecrated to *God* and his *Service*. But leſt they ſhould think themſelves equal to the *Prieſts*, they are neither Conſecrated at the ſame time, nor with the ſame Ceremonies. The Conſecration of the Prieſts took up ſeven days, [ſee *Exod.* 29. 35. *Levit.* 8. 33.] but this of the *Levites* was done in *one day*. The manner of it was thus, 1. *Moſes* was to take the *Levites*, and to *cleanſe* them, which was to be done by ſprinkling *the water of purifying* upon them, (which was made with the aſhes of the *red Heifer*,(*h*) mentioned, *Ch.* 19.) and then to *ſhave off all their hair*, which was another ſign of *Purification*, [ſee *Levit.* 14. 8, 9. & *Numb.* 6. 9.] and to *waſh their Clothes*. By which Rites was ſignified what great *holineſs* and *purity* God requires in thoſe that are to be imployed in Sacred Functions. 2ly, The whole Congregation being there aſſembled, and the *Levites* being brought before the Lord, ſome of the chief (*i*) of the Children of *Iſrael*, in the Name of the reſt, were to put *their hands* (*k*) upon them, thereby teſtifying that they did now freely *offer them* to the Lord, to be wholly ſet apart for his Service. 3ly, Then *Aaron* was to preſent them * to the Lord, which poſſibly he did by making them turn themſelves towards the four Quarters of Heaven, thereby ſignifying they were offered up to the Service of the great God of the whole World, ſee *Exod.* 29. 24. (4ly, *Aaron* and his Sons were to offer two *young Bullocks*, one for a *Burnt-Offering*, the other for a *Sin-Offering*, to make atonement for them. The *Levites* themſelves were alſo to lay their hands on the heads of the Bullocks, by that Rite, teſtifying their *Faith in the Meſſias*, prefigured by thoſe Sacrifices, by whom they expected forgiveneſs of ſins, and Sanctification for the work of their Miniſtry. 5ly, Then *Moſes* was to preſent the *Levites* unto *Aaron*, giving them unto *him*, and his *Sons* the *Prieſts*, for perpetual Aſſiſtants and under-Miniſters. Theſe things being performed, the *Levites* were to go into the Court of the Prieſts, (for into the Tabernacle it ſelf they might not enter) and to do there the Service (*l*) belonging to them; and to be ſubſervient to the Prieſts, when they offered thoſe Sacrifices, whereby atonement was made for the ſins of the people: that ſo all things being done according to the appointment of God, he might be pleaſed with the people, and ſend no Plague (*m*) upon them, which otherwiſe he would do, if they themſelves intermeddled with theſe holy Services. All theſe things were done according as here enjoyned. And ſo the *Levites* entred upon the actual execution of their Office.

Numb. Ch. 8. from *verſ.* 5. (*n*) to 23.

(*h*) Therefore directions for making this water were given before this time, though not mentioned by *Moſes* till the 19. *Ch.* of this Book.

(*i*) *Non* omnes, *ſed omnium nomine* Principes; *vel ſorte* primo-geniti, *in quorum loco erant Levitæ.*

(*k*) Which Rite was obſerv'd in the *Ordination* of Officers both in the Old T. and the N. *Numb.* 27. 23. *Act.* 6. 6. & 13. 3. and in *Benedictions*, Gen. 48. 17.

* V. 11. *And* Aaron *ſhall wave the* Levites *before the Lord*] *Hac elevatione ſignificabatur eos totius orbis* Domino *offerri a populo in* munus, *ut* ſcil. *loco totius populi Deo miniſtrarent.* Vide *Janſen. Jubentur* Levitæ *ſe convertere ad omnes mundi plagas ut indicarent ſe illi Deo ſervituros, qui in omnibus mundi plagis erat Potens.* Freidlib.

(*l*) V. 19. *And do the ſervice of the Children of* Iſrael,] that is, the Service which elſe they themſelves muſt have performed by their *firſt-born*, if God had not taken the *Levites* in their ſtead.

(*m*) See an example of ſuch a Plague, 2 *Chron.* 26. 16. in *Uzziah.*

(*n*) For the four firſt Verſes of this Chapter. See the Paraphraſe on *Exod.* 25. *v.* 37, *&c.*

SECT. XLVI.

Moſes having now fully finiſhed the *erection* of the *Tabernacle*, and ordered all things thereunto belonging, and having ſince *numbred* the people, and placed the *Tribes* and the *Levites* in their *ſeveral ſtations* about the Tabernacle; and having *Conſecrated* the *Levites*, and appointed them to their particular Charges, the *Princes* before mentioned (*Ch.* 1.4.) that were ſet over the *numbring* of the people brought their *Offerings* for the *carriage* of the *Tabernacle* in their *Marches* and *Removes*; *viz.* Every *two* of theſe Princes offered *one covered Waggon*, *ſix* in all; and every Prince an *Ox*, *twelve* in all. *Moſes* hereupon gave *two Waggons* and *four Oxen* to the *Gerſhonites* for *their* Service, and *four Waggons* and *eight Oxen* to the *Merarites* for

theirs, becauſe under their *Cuſtody* and *Charge* were the *boards* and *heavy things* of the Tabernacle [ſee *Chap.* 3. 36.] and therefore *twice* as many *Oxen* and *Waggons* were allotted to them. To the *Cohathites*, becauſe the Charge of the *moſt holy things* belonged unto them (which they were to carry upon their Shoulders) they had no Waggons aſſigned them. Theſe things being done, the *twelve Princes*, the *Heads of their Tribes* brought their *great* and *ſplendid Offerings* for the more *ſolemn* and *magnificent* dedicating of the *Altar*. Indeed *Moſes* firſt offered *Burnt-Offerings* and other Sacrifices thereon ſeven days together, for the Conſecrating of the *Prieſts* [*Levit.* 8.] which was in the *firſt month* of the *ſecond year*, and the *next day after Aaron* and his Sons offered *Sacrifices* thereon for *himſelf* and the people in general, ſee *Levit.* 9. 7. But now in the *ſecond month* of the *ſecond year*, when the *Tribes* were all placed about the *Tabernacle*, the *Princes* brought *their Offerings* twelve days together. And becauſe theſe were the *firſt Offerings* that were offered for any *particular Tribes*, they were ſaid to be offered for the *dedicating of the Altar*; that is, for the more *ſolemn dedicating* of it to thoſe *holy Uſes* and *Services* to which it was at firſt ordain'd; and they were ſaid to be offered not on the day it was *firſt*, but on the day it was *moſt fully* and *completely anointed* and *dedicated*. Theſe Offerings being to be offered not altogether, but on twelve days *ſucceſſively*, upon the *firſt* day *Nahſhon* (from whom *David*, and according to the Fleſh our Lord and Saviour came) made his *Offering for the Tribe of* Judah, which was *one Silver Charger* of an 130 Shekels for the uſe of the Altar of Burnt-Offering, one *Silver Bowl* of 70 Shekels, *both* full of *fine Flower* mingled with Oil for a *Meat-Offering*, *one Spoon* of ten Shekels of *Gold* full of *Incenſe*, one *young Bullock*, one *Ram*, one *Lamb* of the firſt year for a *Burnt-Offering*; one *Kid* of the Goats for a *Sin-Offering*, and for a Sacrifice of *Peace-Offerings* two *Oxen*; (*o*) five *Rams*, five *He-Goats*, five *Lambs* of the firſt year. This was the noble Offering of *Nahſhon*, and *every one* of the *Princes* of the other Tribes, *each one on his day* in his order offered the *like Offering* both for *kind* and *quantity*. After all theſe things were thus done, *Moſes* went into the *Tabernacle* to receive further Directions from the Lord; and the Lord ſpake unto him from the *Mercy-Seat* according as he had promiſed (*p*) to do.

Numb. Ch. 7. whole Chapter.

(*o*) Of theſe the *Princes* with the *Prieſts* did eat, and ſo kept a *Feaſt* of joy before the Lord for his great mercy to them.

(*p*) See *Exod.* 25. 21.

SECT. XLVII.

CErtain *Laws* are now given them which did concern the whole Congregation. First, Touching removing thoſe that were defiled by *Leproſie*, or had a *running Iſſue*, or had touched a *dead body*, out of the Camp, till they were *cleanſed* and *purified* according to the Order preſcribed in that caſe. For ſeeing the *divine Preſence* was among them, and they encamped round about the *Tabernacle*, it was fit they ſhould keep themſelves from all uncleanneſs, *Numb. Ch.* 5. from 1. to 5.

2ly, When any man or woman ſhall commit any ſin whereunto by reaſon of *humane frailty* they are ſubject to fall, to wit, in regard of any *wrong* done to their *Neighbour*, (which is a ſin highly diſpleaſing to God) then they ſhall *confeſs* their fault and make *ſatisfaction*, not only by *reſtoring* the whole *Principal*, but by adding a *fifth part* (*q*) thereunto. But if the *party* were *dead* to whom the wrong was done, then the recompence muſt be made to *his Heir* or *next Kinſman*, (*r*) and if there be no ſuch *Kinſman* to be found, then muſt the recompence be made to the *Lord*; that is, to the *Prieſts* whom the Lord had appointed to be his *Receivers*. And it is no otherwiſe ordered in *this* than in *other things*.

(*q*) *Exod.* 22. The *Thief* that had ſtolen was appointed to reſtore *double* what he had taken away, yea in ſome caſes *four-fold* and *five-fold*. But thoſe Laws were enacted for *ſuch* againſt whom the Crime was *proved by witneſſes* in a legal way. But this is for *thoſe* that did voluntarily *confeſs* the wrong they had done, in which caſe the Lord impoſeth a *lighter penalty*.

(*r*) This the *Hebrews* underſtand of treſpaſſes done to *ſtrangers*. For they ſay there is no man in *Iſrael* without an *Heir* or *Kinſman*, either *Child* or *Brother*, or *other* of his blood.

For God had appointed the *Priests* to receive *in his Name* whatsoever was due unto Him; all the *Offerings*, *Heave-Offerings*, and whatsoever was not burnt for his Service upon the Altar, the *Priest* was to have, with the *First-fruits*, and things *vowed*. So that whatsoever any man gave the *Priest* as *due to God*, the Priest was to have for himself, for to him God * hath given it. *Numb. Ch.* 5. from 5. to 11.

* See *Ezek.* 44. 30.

3ly, Concerning the Husbands *jealousie*, and *suspition* of his Wives honesty, and the means how to *clear* her. There is a strict Order (*s*) appointed by the Lord for her Trial in this case. And possibly it was prescribed the rather *at this time* both to prevent the defiling of the *Camp* by *such Uncleanness*, as also to keep *Wives* in *awe* with the *fear* of this *Trial*, and to prevent the *inconveniences* that might arise by the *jealousie* of men, where their *Tents* and *dwellings* were so near together. And possibly God allowed them to bring their Wives whom they suspected to this Trial, partly for the hardness of their hearts, and partly least their *Wives* should be subject to a greater mischief for want of such a *Trial*, to wit, of being *cast off* or *killed*, or otherwise *injur'd* by their *Husbands* in the rage of their jealousie. The *jealous Husband* was therefore to bring his *suspected Wife* to the *Priest*, and the *Priest* was to bring her to the door of the Tabernacle, that so perceiving her self, as it were, before *Gods Tribunal*, the very *fear* of Gods all-seeing Eye, and the *shame* that would fall upon her in the eyes of all the Congregation now gazing upon her, might deter her from submitting her self to this Trial if she knew her self guilty. Then the Priest was to offer an Offering for her, *viz.* the tenth part of an *Ephah* of Barley-meal. The intent of this Offering seems to be that it might be a *testimony* that she did *willingly* offer her self to be tried by the Lord, to whom she presented this Offering by way of atonement for *her other sins*, desiring thereby mercy from the Lord for them, for the sake of the *Messias* promised; but as to *this particular*, she left her self to him to be dealt with according to her deserts. And whereas other Meat-Offerings were of *fine Wheat-flower*, and to be accompanied with *Oil* and *Frankincense*, (signs of *joy* and *gladness* of heart) this was to be of *Barley-meal* without *either of them*, to express the *sad* and doleful condition of this suspected woman; and it being an Offering of *Jealousie*, occasioning iniquity to be remembred, therefore nothing implying *sweetness* or *joy* was to be joyned *to this Offering*; And the *Priest* was to take *water* out of the *holy Laver*, and to put it into an *earthen Vessel*, and to mix with it the *dust* of the floor of the Tabernacle. The *drink* was in this manner to be made *distastful*, to put her in mind of the *bitter Curse* that would follow upon her drinking of it, if she were guilty. No doubt all these things were thus to be done, to strike a *greater terror* into her, and that if she were guilty, she might not dare to put her self upon this severe Trial. Then the *Priest* was to set her before the Lord, and to *uncover her head*, not only thereby to expose her to the view of all the people, but to make other women also carful not to give their Husbands occasion of *jealousie*; as also to signifie to her that it was in vain for her any longer to hide her sin if she were guilty, for God would now lay open, and discover *what she was* to the eyes of all *Israel*. Then the Priest putting the *Offering of Jealousie* into her hands, and taking the *bitter water* that *causes the Curse* into his own; He was to *adjure her upon her Oath* to declare, Whither she were *innocent* or no? saying to her after this manner, If thou be *innocent*, thou shalt be free from the *bitter effects* of *this water* thou art to drink; but if thou be *guilty*, *the Lord make thee a Curse and an Oath among thy people*; that is, make thee a *fearful example* of his *wrath* and *indignation*, by causing thy *Thigh to rot*, and *thy Belly to swell*, that in time to come when any of the people are so ill dispos'd as to use a *fearful Curse* and *Imprecation* upon any persons whatsoever, they may make mention of thee, desiring that *such a Plague* may fall upon *them* as fell upon *thee*, [see *Jerem.* 29. 22.] The *Priest* having thus spoken, the *Woman* was to answer hereunto *Amen*, *Amen*; that is, *be it unto me as thou denouncest*. Then the *Priest* was to write *these Curses* in a *scroll* of Parchment, and sprinkling some of the *bitter water* upon the writing, He was to scrape it off into the water which the woman was to drink, thereby to assure Her that the *Curse* threatned would certainly fall upon her, if she were *guilty*; and as sure as she saw the writing of the Scroll scraped off into the Cup, so sure the *water* and the *Curse* with it would pass into her bowels. Then the *Priest* was to take the *Offering of Jealousie* out of her hand, and to wave it before the Lord, and then to offer it

(*s*) Why there was not such a Law appointed for the trial of the *Husband* if his Wife were jealous of him, these reasons are given; 1. Because women, by reason of their subjection to their husbands, were not fit to have this liberty to call their Husbands to such a Trial. 2ly, Because the Adultery of the Wife is more mischievous to that particular Family than the Adultery of the Husband, in regard that a Bastard-issue is brought in thereby to inherit the Estate. Yet we find that the woman could divorce her Husband, *Mark* 10. 12.

upon

upon the Altar, having first taken an handful out of it to *burn* (*s*) *upon the Altar* as a *Memorial* to the Lord to be gracious to Her, if she were *innocent*. These things being done, the *Priest* was to give the *bitter water* to the woman to drink, and she was to drink it accordingly. And if she were *innocent* the water did no way hurt her, nay, if she had been *barren* before it made her *fruitful*, God thereby recompencing her for the *shame* she had undergone by being suspected, and thus severely tried. But if she were *guilty* the dreadful punishment before threatned certainly fell upon her, and her Husband was held *guiltless* and blameless in putting Her upon this Trial; though it is probable that *Husbands* were not allowed to bring their Wives to this dreadful Trial, unless they could shew that their Wives had given them *some just cause* of Jealousie.

(*s*) *Pars Sacrificii farinacei fuit Deo cremata*, reliquo cedente in usum sacerdotis. *Janson.*

Numb. Ch. 5. from 11. to the end.

SECT. XLVIII.

THe Lord having thus ordered the things that concerned his people in the *general*, He now gives *directions* concerning such persons who desired by a *particular Vow* to separate themselves from the ordinary course of men, that they might more *freely* and *wholly* dedicate themselves unto him, and that in a more *strict* and *pure* course of living than other men used. Such persons as these were hereupon called *Nazarites*, that is, *separate* from others, as being bound to a *peculiar Profession* and *course* of life. And the Lord was pleased to *allow* of them, *first*, That *their example* might allure others to a strict course of holiness, these being indeed the *Mirrors* of their *times*, and admired among the *people*, Lam. 4. 7. *Her* Nazarites *were purer then Snow, they were whiter then Milk.* 2ly, That they might be *Types* and *Shadows* of *Christ*, who was indeed the *true Nazarite*, even *holy, harmless, undefiled, separate from Sinners*, Heb. 7. 26. and was therefore by the Providence of God (though upon another ground, namely, his dwelling in *Nazareth*) called a *Nazaren* or a *Nazarite*, *Matth.* 2. 23. Concerning the *Nazarites* these things are observable,

1. The persons that might separate themselves by this Vow were either *men* or *women*.

2. Being to give themselves wholly to the Service of God during the time of their separation, they were to *vow* to abstain from *Wine*, *strong Drink*, *Vinegar*, or any *Liquor* of *Grapes* or *Raisins dried* or *moist*, or any thing that came of the Vine. And *this* and *other Laws* that concerned these *Nazarites* they were to observe *only* during the days of their *separation*, as is expressed, *vers.* 4, 5, 6. There were indeed some *Nazarites perpetual* during their whole life, such as were *Samuel*, 1 *Sam.* 1. 28. and *Sampson*, Judg. 13. 7. and *John Baptist*, Luke 1. 15. But *these Nazarites* concerning whom these *Laws* here are given, were such as did *of their own accord* take on them the *vow* of a *Nazarite* for *some certain time*, (*t*) some for a *longer*, and some for a *shorter*, as they pleas'd themselves.

(*t*) See *Acts* 18. 18. & 21. 24.

3. The man during the time of his *separation* was to keep his *hair uncut*, that it might be a *Memorial* to him of his *separation* and *consecration* to God. For the chief thing that God required of these *Nazarites* was *inward purity* and *holiness*, these *outward Ceremonies* being only *signs* and *remembrances* to them of it. This *Law* of *not cutting the hair* is to be understood only of *men*, and not of *women-Nazarites*, because *their hair* was always kept *uncut*, and so could not be to them a *Memorial* of their *Consecration*. But for *men-Nazarites* this was injoyned, 1. As a sign of their *cleanness* from pollutions; for when they were casually defiled, *vers.* 9. and were cleansed from their impurity, their *hair* was to be *shaven off*, and therefore keeping their *hair uncut*, was a *sign* that they had kept themselves from being defiled. 2ly, That it might be a *sign* of their *special subjection* to *God*, as the womans *long hair* was a sign of her *subjection* to her *Husband*, 1 *Cor.* 11. 5, 10. 3ly, That the *neglect* of trimming their hair might be a sign of their mortification to the World, and the neglect of the outward adorning of their Bodies might be a sign how wholly they were intent upon the Service of God, and the adorning of their Souls.

4. He

4. He was to keep himself from being defiled with any dead body; He was not to *touch*, *mourn for*, or *bury* his own *Father* or *Mother*, *Brother* or *Sister* when they died, whereby we may see that *as much exactness* and freeness from legal impurity was required of the *Nazarite* as of the High Priest, *Levit.* 21. 11. Hereby he was taught what *spiritual purity* and *holiness* God required of him, and how *he* ought to *moderate* his *sorrow* and *natural affections* for his neerest Relations, who had a *sign* of his Consecration to God upon his head, (*viz. his long hair,*) which ought to be a *Memorial* to him that He ought to endeavour after a great and singular degree of holiness. And therefore if any one *casually died* by him whereby he became legally *defiled*, *his hair* was to be cut off that *new hair* might come in the room of it, whereby was intimated how *strict* God is in exacting *purity* in those that Consecrate themselves to his Service. And this was to be done on the *seventh day*, for *that day* was the usual day of *cleansing* for those that were *defiled* by the dead, as we may see *Numb.* 19. 11, 12. And though it was no *fault* in the *Nazarite* that a man dy'd suddainly by him, yet because He was in a condition *disagreeable* to the *Law* that injoyned Him not to come nigh unto any *dead body*, therefore He was on the *eighth day* to bring an *Offering* for his cleansing, *viz. two Turtles* or two *young Pigeons*, the *one* for a *Sin-Offering*, and the *other* for a *Burnt-Offering*, and a *Lamb* of the first year for a *Trespass-Offering*, and the *Priest* was by these Sacrifices to make *atonement* for him. This being done, He was to *Consecrate his head again*; that is, renew *his Vow of Nazariteship*, and to begin again to observe the very same number of days of separation which before his defiling He had vowed to God; and the *former days* He had observ'd before his *Nazariteship* was defiled, were to be reckoned as *lost*, and not to come into the account of the days that were vowed. 4ly, When the *Nazarite* hath fulfilled his *Vow*, and is to be discharged thereof, this Law must be observed; He must be brought to the door of the Tabernacle and there must offer. 1. A *Lamb* of the first year for a *Burnt-Offering*. 2ly, An *Ewe-Lamb* of the first year for a *Sin-Offering*. 3ly. A *Ram* without blemish for a *Peace-Offering*. 4ly, A *Basket of unleavened-bread*, *Cakes* of fine flower mingled with *Oil*, and *Wafers* of unleavened-bread mingled with Oil, and the *ordinary Meat-Offerings* and *Drink-Offerings* appointed for appendences to all Sacrifices, see *Numb.* 28. 2ly, He shall shave off his *hair*, (*u*) [which was the sign of his separation] and put it into the *fire under the Sacrifice of Peace-Offering*, that is, *not the fire on the Altar of Burnt-Offerings*, [for there only the *fat* of the *Peace-Offering* was to be burnt] but the *fire under the Chaldrons* or *Pots* wherein the *Peace-Offerings* were boiled. And whereas the *right shoulder* of all the *Peace-Offerings* was due to the Priest *raw* [see *Levit.* 7. 32.] here he was to have the *left shoulder* also when *sodden*, and this was his peculiar portion of the *Nazarites Ram*, which in *other Oblations* was not his *due*. This *left shoulder* therefore the Priest was to take with *one unleavened Cake*, and *one unleavened Wafer*, and putting them upon the hands of the *Nazarite*, and putting his own hands under the *Nazarites* hands, He was to *wave them* before the Lord, and so they became *his portion* with the *wave-breast* and *heave-shoulder*; the rest of the *flesh* and *bread* was to be eaten by the *Owners* that presented them. These are the *Offerings* which a *Nazarite*, who is to be discharged of his Vow, is to offer, besides what of his own *free will* he shall vow to give out of the estate which he hath gotten, and wherewith God hath blessed him. The *former Offerings* were prescribed by God, and so *necessarily* to be offered both by *Poor* and *Rich*; but if the *Nazarite* being *rich* vowed any more Offerings, He must perform his vow accordingly. These things being performed, the *Nazarite* was discharged of his vow, and had liberty to drink Wine again, if he thought good.

(*u*) This Law [*'tis conceived*] the Apostle *Paul* was perswaded to observe to decline the offence of the *Jews*, Acts 21. 24.

Numb. 6. from 1. to 22.

SECT.

SECT. XLIX.

THe Lord now prescribes to *Aaron* and his *Sons* how they should solemnly bless the people, *viz.* lifting up their hands, (*x*) they should say unto them, *The Lord bless you and keep you, the Lord make his face shine upon you, and be gracious unto you; The Lord lift up his Countenance upon you, and give you peace.* Thus they were to *put Gods Name* upon the people; that is, to bless them in *his Name*, and the Lord promises thereupon to *bless them.*

(*x*) See *Levit.* 9. 22.

Numb. 6. from 22. to the end.

SECT. L.

God now Commands *two* (*y*) *silver Trumpets* to be made for *Aaron's* two Sons, *Eleazar* and *Ithamar.* (*z*) The use of these *Trumpets* was, (1.) To assemble the Congregation before the Lord in his Sanctuary. (2ly,) To give warning and direction for their marching towards the Land of *Canaan.* (3ly,) To encourage the people when they went forth to War. (4ly,) To excite their *joy* and *rejoycing* at their solemn *Festivals.* They were to blow with *both Trumpets* when *all the people* were to assemble at the door of the Tabernacle, and to blow but with *one Trumpet* when only the *Princes* and *Heads* of the people were to come together unto *Moses.* And when the *Camps* were to remove they were to blow an *Alarm* or *Taratantara*, (*a*) and so the Camps that lay *Eastward* or *Southward*, *Northward* or *Westward*, were to move according to the several soundings of the Trumpet. But when the Congregation was to be gathered together they were not to sound in *that manner.* And only the *Priests* were to blow with *Trumpets* as long as *the Priesthood* and *this Dispensation* was to last. And when the people were to go out to *War*, the *Priests* were to sound an *Alarm*, which was to be a sign to them that the Lord remembred their *danger*, and would help them against their Enemies. They were also to blow with *these Trumpets* on their *solemn Festivals* (*b*) and days of rejoycing, and on their *new Moons* over their *Burnt-Offerings* and *Peace-Offerings*, and this was to be to them *for a Memorial before the Lord*; that is, as a *sign* and *token* that if they performed this Service in faith of Gods mercy, and with joyful and glad hearts, the Lord would remember them and would hear their prayers, and accept their Sacrifices.

(*y*) At first there were but two Trumpets appointed, *viz.* for *Aaron's* two Sons. But the number of Priests increasing in *Solomons* time, there were an 120 Priests sounding with Trumpets, 2 *Chron.* 5. 12. These Trumpets were signs of the ministry of the Word, and the Office of Teaching discharged by men called and fitted.

(*z*) The Priests are appointed to be Trumpeters, that accordingly conform

Numb. 10. from 1. to 11.

the people might entertain the sound thereof, as given by the direction of God, and accordingly themselves thereunto, see *Numb.* 31. 6. 2 *Chron.* 13. 12.

(*a*) V. 7. *Clangetis & non Taratantarizabitis*] Hic distinguit inter *Clangere & Taratantizare.* Freidlib.

(*b*) V. 10. *In their solemn days*] wherein honest chearfulness was not only allowed, but injoyned, *Deut.* 16. 14.

SECT. LI.

ABout this time *Jethro* Prince of *Midian* (a Country lying south from hence towards the *Red-Sea*) *Father-in-law* to *Moses*, repaired hither to give his Son-in-law a *visit*, and brought with him *Zipporah* his Daughter *Mose's* wife, and his two Sons *Gershom* and *Eliezer*, which were left with him when *Moses* went into *Egypt.* See *Sect.* 60. of *Chap.* 3. *Moses* hearing of his coming, went out to meet him, and did Obeysance to him, and kissed him, and bringing him into his Tent, He acquainted him with all the wonderful things the Lord had done for them. *Jethro* blesses God, and Congratulates to *Moses* and the whole people of *Israel* their Deliverance out of the *Egyptian* Bondage; he openly declares both by *word* and *deed* his *Faith* and *Devotion* towards the God of *Israel*; *Now* (says he) *I am assur'd*

the

the God of Israel *is greater then all Gods, for in the thing wherein the* Egyptians *were proud and haughty, he was above them.* And *Jethro* after the manner of the *Patriarchs* (c) offered *Burnt-Offerings* and Sacrifices of *Thanksgiving* * unto God; and *Aaron* and the *Elders* of *Israel* came to pay their *Respects* to him, and to *Feast* with him upon those Sacrifices *before the Lord*; (d) that is, *in the fear of the Lord*, and having the Lord in their eyes, and being sensible of the Majesty of God appearing in the *Cloudy Pillar*. On the morrow after *Moses* sat to *judge the people*, and the people stood by him from Morning to Evening. *Jethro* observing this, and how the people came to *Moses* to inquire of the Lord for them, both concerning *religious* and *civil* Affairs, he fairly Chides him for his *wearing* out himself with *continual imployment*, and the people with continual *attendance*, and therefore advises him to take a *better Course*, which he doubted not but by the blessing of God would be much for his *own* and the peoples *ease*. *Be thou* (says he) *for the people God-ward*; that is, in matters of greater difficulty, and importance (where there is need of one to inquire of God) there do thou still imploy thy self in seeking to the Lord for them, and in returning answers from the Lord to them, and *shew them the way wherein they should walk*, and *the work that they should do*. But as to *other matters* of lesser moment, and easily to be decided, chuse out from among the people *able men*, *men fearing God*, and *men of truth and fidelity, and hating Covetousness*, and make some of them *Rulers* over *Thousands*, *others* over *Hundreds*, *others* over *Fifties*, and *others* over *Tens*, and let them Judge the people at *all seasons* in matters of less difficulty; but *matters* of *greater moment* let them bring to thee. And so *these Rulers* will bear some part of the burden with thee, and *all* will not lie on thy shoulders as now it does, and the people hereby will have their matters *sooner* determined and dispatched, without so long attendance, and so will go to their several *Tents* and *Dwellings* in *peace*, having their minds quieted. *Moses* consulting with the people about *this Proposal*, they *liked* it very well, [see *Deut.* 1. 13, 14.] and so he immediately put it in practice, substituting such *Governors* under himself; so that every *Tribune* appointed to Judge over a thousand Families, had under him *ten Centurions* or Judges that were over an hundred Families a piece; and every *Centurion* had under him *two Rulers* that were over *fifty Families* a piece; and every *Ruler* over *fifty* had under him *five* Rulers, which were set over *ten* (e) Families a piece. And so it is like *the inferour Officers* gave account of those under their Care to their *immediate Superiors*.

Deut. 1. from 9. to 19.

Exod. 18. whole Chapter.

(c) *Forsan obtulit non immediate sed per sacerdotes.' Sic* David *sacrificasse fertur*, 2 Sam. 24. 25. & Solomon, 1 *Reg.* 8. 63. *nempe mediantibus sacerdotibus.*

* *Ex quibus maxima pars cedebat offerentibus.*

(d) See *Deut.* 12. 6, 7. 1 *Chron.* 29. 21,

(e) Parallel to this was the original Institution of our *English Tything-men*, a word still in use in the *west-Country*, being an *Officer* to oversee ten *men* with their Families. This *Tythingman* is the same Officer which in other places is call'd the *Petty Constable.*

SECT. LII.

ON the 20*th day* of the *second month* of the *second year*, after their coming out of *Egypt*, the *Cloudy-Pillar* arising from off the *Tabernacle*, and going in the *forefront* of their Camp, the *Israelites* removed from *Sinai* (where they had staid in that their 12*th* station a whole year (f) within 13 days, see *Exod.* 19. 1.) towards the Wilderness of *Paran*. (g) They marched in such *order* and *array* as God had appointed by the direction of *Moses*. Their Camp was divided into *four Squadrons*, every Squadron consisting of *three Tribes*. In the *Van* marched the *Tribe of Judah* with its associate Tribes, *Issachar* and *Zebulon* under their *respective Commanders* of *Thousands*, and *Hundreds* with a *Standard* having the figure of a *Lion*. Immediately after them, marched the *Gershonites* and *Merarites*, who had the charge of the *outward Tabernacle*. They marched formost of all the *Levites*, that so they might be ready when the Army stayed to set up the *Tabernacle* against the *Ark* and the *other holy things* came, that were carried by the *Kohathites*. The *Tribe of Reuben* led the *second Squadron* (in like manner) with its associate Tribes *Simeon* and *Gad* with a Standard bearing the figure of a *man*, as the *Jewish* Writers tell us. Next to *this Standard*, and so in the middle of the Camp marched the *Kohathites* bearing the *Ark* and the most *holy Utensils* of the Tabernacle on their shoulders. The Tribe

(f) They came into the Wilderness of *Sinai* in the beginning of the third month of the first year, see *Deut.* 1. 6, 7, 8. and *Sect.* 13. of *Ch.* 4*th.*

(g) In this Wilderness they journied a long time, and in several places of it pitched their Tents.

Tribe of *Ephraim* led the *third Squadron* with their associate Tribes *Manasseh* and *Benjamin*, with a Standard bearing the figure of an *Ox*. The Tribe of *Dan* with their associate Tribes *Asher* and *Naphtali* made up the *fourth Squadron*, and brought up the *Rear* with a Standard bearing the figure of an *Eagle*. The Army being thus set in Order, and ready to march, *Moses* desires *Jethro* * his *Father-in-law* to go along with them, telling him, They would do him *good*, and *no hurt*, for God had promised to be gracious unto them, and to own them for his people; But *Jethro* refused to go, telling him, He would return to his own Country. *Moses* presses him again to go with them, telling him, *He might be in stead of Eyes to them in that howling Wilderness*, thorow which they were to march; that is, *his prudent Counsel* (of which they had newly had experience) might very much advantage them, especially in things not particularly directed by God. And if he would please to go along with them, what goodness and bounty the Lord should shew to them, he should share in and partake of. But it seems he refused to go along with them, being desirous to return to his own Countrey, see *Exod.* 18. 27. However either *He* or *some* of his *Family* returned afterwards unto the *Israelites*; For his Posterity in after-times dwelt among the *Israelites* in the Land of *Canaan*, as we may see *Judg.* 1. 16. and *Judg.* 4. 11, 17. and 1 *Sam.* 15. 6.

* Called also *Hobab*, see *Sect.* 56. of *Ch.* 3.

Numb. Ch. 10. from 11. to 33.

SECT. LIII.

MOses and the Children of *Israel* now depart from the Mount of the Lord, *viz.* from *Sinai* and *Horeb*, where He had appear'd so Eminently to them, and given them *his Law*; and the *Ark* (h) went before them, or in their sight, and the *Cloudy-Pillar* over *that*, for three days together, (when they marched) to find out a *fit place* for them to pitch their Tents in. And when the *Cloud* was lifted up, and the *four Squadrons*, with the Ark, set forward and marched, *Moses* said, *Arise, O Lord, and let thine Enemies be scattered, and let them that hate thee flee before thee.* And when the *Ark rested* according to the direction of the *Cloud*, he said, *Return*, (i) *O Lord, unto the many thousands of* Israel; that is, *Return* I pray thee and *remain* among thy people, for in thy presence their chief joy and safety consist, see *Exod.* 33. 14, 15, 16.

(h) *Profecta est in conspectu eorum*, i. e. arca *in mediis castris a sacerdotibus gestata versabatur in oculis omnium.* Malvenda. *Pro uno reputantur arca & columna, cum arca semper sub Columna procederet.* Bochart.

(i) Revertere *respondet* Tῶ surge. *Nam qui surgit quasi abiturus surgit. Certo* Nubes *cum se attolleret abire videbatur.* Dr.

Numb. 10. from the 33. to the end.

SECT. LIV.

THe people being now wearied with their *three days march*, it seems *some* that were in the *rear* of the Camp began to *murmur* that they were forced to so long and tedious marches; whereupon the anger of the Lord was kindled against them, and He either poured down *fire* upon them from Heaven, or caused it to break forth upon them from the *Earth*, and it consumed many of them [see *Psal.* 78. 21.] The *Israelites* not knowing what to do, run to *Moses*, having a great opinion of his *holiness*, and *especial interest* in the favour of God, and intreat him to intercede with the Lord for them; which he accordingly does, and so the *fire* ceased. The place where this Judgment was executed, was hereupon called *Taberah*, signifying a *burning*, because the *fire* of the Lord here brake out upon them, and consumed many among them.

Numb. Ch. 11. from 1. to 4.

SECT. LV.

THe people not having now any other Food but *Manna* to eat, the *mixt multitude* among them [of which ſee *Exod.* 12. 38.] not being ſufficiently warned by the former Judgment, began to *loath it*, and to murmur that they had nothing elſe to eat. And the *Iſraelites* it ſeems ſoon joyned with them in this their *Complaint* and *murmuring*, ſaying in a diſcontented humor, *Who ſhall give us fleſh to eat?* as if they had ſaid, we had plenty of *Fleſh* in *Egypt*, and great variety of *Fowl*; We remember alſo the great ſtore of *Fiſh* which we had there, whereof we did eat very freely; we had alſo *Cucumbers* and *Melons*, *Leeks* and *Onions*, and *Garlick* in great abundance; but now *our Soul is dried away*; that is, *our Life languiſhes* and *pines* away for want of that *change* and *variety of diet* wherewith we were there refreſhed: now our eyes ſee nothing but *this Manna*, neither have we any thing elſe wherewith to ſatisfie our Appetites. And what was *this Manna* they thus loath, and ſpeak ſo diſdainfully of? why, it was like *Coriander-ſeed*, and for the *colour* it was white like *Bdellium*, it was as *ſweet* as Honey-wafers *unbaked*, but when *baked* it had the taſt of *freſh Oil*; it might be dreſſed ſeveral ways, and always was a *delicious food*. So that theſe unthankful Wretches had little reaſon thus to complain. However *Moſes* heard them openly complaining in the *doors* of their Tents, That they had *nothing but Manna, nothing but Manna* to eat. Hereupon the anger of the Lord was kindled againſt them, and *Moſes* was greatly troubled, ſo that *complainingly* he ſaid to the Lord, *Wherefore doſt thou thus afflict thy Servant, to lay the burden of all this people upon me? why have not I found ſo much favour in thine Eyes as to be exempted from this great Charge, who am ſo unfit to bear it?* [See *Exod.* 4. 13.] *Have I begotten all this people, that thou ſhouldſt ſay to me carry them them in thy Boſom (as a Nurſing-Father beareth the ſucking-Child) unto the Land which I have ſworn, unto their Fathers to give them? Alas! whence ſhould I have Fleſh to give unto this vaſt multitude, who murmur and complain, and Cry to me for it? I am not able alone to undergo the burden of Governing, Conducting, and Providing for all this people; it is too heavy for me. And if thou wilt thus deal with me, and ſtill thus employ me, I pray thee rather take me hence, then let me live to ſee and feel my miſery and wretchedneſs thus daily growing and increaſing upon me.* But though *this Speech* of *Moſes* was ſo full of *diſtemper* and *paſſion*, yet the Lord graciouſly paſſed it by, and pittying his infirmity and weakneſs, Commands him to chuſe out 70 *men* of the *Elders* of *Iſrael*, whom he knew to be *Elders*, not only in reſpect of their *years*, but in reſpect of their ſingular *gravity* and *wiſdom*, and who had been *on that account* choſen to be *Officers* and *Governors* over the people, and *thoſe* he ſhould bring and preſent before the *Tabernacle*, as perſons fit to be *helpers* and *aſſiſtants* to him in governing of the people, that ſo the burden might not lie wholly on *his ſhoulders*. Indeed as we have ſeen before, *Sect.* 51. upon *Jethro*'s counſel, there were certain men choſen to be *Rulers* and *Judges* over the people for the eaſe of *Moſes*, [ſee *Exod.* 18. 25, 26.] But *thoſe* were only choſen to judge and determine of *leſſer matters*: But *theſe* now *choſen* were to be Judges in the *greater* and *moſt difficult Caſes*, either of *religious* or *civil* Concernment, which were formerly wholly referred to *Moſes*. And they were therefore choſen out of thoſe that had been already in thoſe inferior places of Government, as being fitteſt by reaſon of their former experience in governing, to be employ'd in weightier matters.

And it ſeems from hence in after-ages the *Jews* took their riſe of Conſtituting *their Synedrion* or *Sanhedrin*, their *Senate* and *Supream Court* of Judicature in that Nation, conſiſting of 70 * *Elders*, which was continued among them to the days of *Herod*. God further tells *Moſes*, That when he had choſen theſe 70 men, and preſented them before the Tabernacle, He would reveal Himſelf to him there in the Glory of His *Majeſty*, and would confirm their Election, by giving them *ſuch Gifts* and *Graces* of his Spirit (*k*) as he had given unto him, and by theſe extraordinary Gifts He would fit them to be *Coadjutors* to him in the governing of the people.

* V. 16. *Septuaginta*] *in memoriam* Septuaginta *qui deſcenderant in* Ægyptum, *Exod.* 1. 5. *Quidam aiunt è ſingulis Tribubus* ſex *electos ut ſumma fuerit* LXXII, *numerumq; hic rotundari.* Conſer Exod. 24. 9. *Anonym. in loc.* (*k*) Spiritus *hoc loco* Propheticus *eſt ut ſatis patet ex* v. 25. *quo & populum regere & dubia explicare, & occulta cognoſcere, & futura prævidere, & Dei laudes eodem ſpiritu dictante exequi potuerunt.*

God

God further Commands *Moſes* to ſpeak to the people to prepare (*l*) themſelves, that ſo they may be fit to receive that great and marvellous bleſſing which He intended to give them the next day; For he intended then to give them Fleſh, and to continue it to them for a whole month together; But he foreſaw that they would eat ſo greedily of it, and ſo fill themſelves with it, that the *offenſiveneſs* of their *full* and *loaded* Stomachs would *fume* and *ſteam* up with an *unſavory ſcent* into their *Noſtrils*, or it would come up *by vomit* thorow their *mouths* and *noſtrils*, as a juſt puniſhment of their Rebellion againſt Him, and deſpiſing the *Manna* He had provided for them. *Moſes* hearing that they ſhould eat *Fleſh* for a *whole month* together, *diſtruſtfully* asks the Lord, *Whither all the Flocks* (*m*) *and Herds they had brought with them out of* Egypt *ſhould be kill'd for their uſe*, or whither *all the fiſh* (*n*) *of the Sea* ſhould be gathered together to ſatisfie them, they being *ſix hundred thouſand men*, beſides women and children. * God tells him, *His hand was not ſhortned, and therefore what he had promiſed, they ſhould ſee exactly performed.* *Moſes* now appoints *thoſe* 70 (*o*) *perſons* before mention'd to come before the Lord at the door of the Tabernacle, that it might appear to the people that they were *ſet apart* to this work of *Government*, and that the people might acknowledge them in their places as *ſet over them* by *God*, who now came down in the Cloud to the door of the Tabernacle, and there beſtowed the *Gifts of his Spirit* upon them, to make them fit for their *Office* and *Charge*.

(*l*) V. 18. *Sanctificate vos*] *commiſſi peccati pœnitentia.* Cajet.

(*m*) He thought not (it ſeems) of any ſupply by Fowls or Birds.

(*n*) 1 Cor. 15. 39. *There is one fleſh of Beaſts, another of Fiſhes, another of Birds, &c.*

* God here winks at *Moſes*'s *diſtruſt*, and bears with his *weakneſs*; but when he was not better inſtructed by His *patience*, and the continual experience he had of *his All-ſufficiency*, He is afterwards puniſhed, *Numb.* 20. 12. His *paſſion* was before *too ſtrong*, and *his faith* is now *too weak*.

(*o*) The name of the whole number is given, to the greater part, though there were two wanting, as we ſhall ſee afterwards.

They having now received the *gift of Propheſie*, their *Minds* were thereby *ſupernaturally* inlightned, and their *Hearts* filled with ſpiritual raptures, and their *Tongues* ſtirred up to ſet forth the high Praiſes of God in *Songs* and *Pſalms*, [ſee 1 *Sam.* 10. 5, 10. 1 *Chron.* 25. 1, 3.] and poſſibly they *foretold* things to come, and declared to the people the *Word of God* to their great Edification and Comfort; and all *in ſuch a manner*, that they might eaſily be diſcerned to ſpeak as men *inſpired* by the Spirit of God. Thus theſe men *propheſied*, and *did not ceaſe*; that is, continued *all that day* propheſying without intermiſſion; and *this* ſeems to be *added*, becauſe their continuing *ſo long* in this *ſupernatural Exerciſe*, did much confirm *their Call* to their Office. But *two* of theſe Elders that were choſen for this Employment, and *inrolled* by *Moſes* among his *ſeventy Aſſiſtants*, did not come to the door of the Tabernacle as they were appointed to do. 'Tis probable they did forbear to come, not out of contempt of Gods Command (for then it is not likely they would have had the *ſame Gift* of the Spirit beſtowed upon them, as the others had,) but out of *modeſty* * and *diſtruſt* of their own *ſufficiency* for ſo great a Charge. However *theſe two* (whoſe names were *Eldad* and *Medad*) received the *ſame Spirit* of Propheſie with the reſt of the Seventy, and accordingly propheſied in the *Camp*, (out of *Moſes*'s *ſight*, and without his *knowledge*) as the *others* did at the door of the Tabernacle in his preſence. A report of this being brought to *Moſes*, and *Joſhuah* his Servant ſuſpecting it might be prejudicial to the *Dignity* and *authority* of his *Maſter*, ſeeing *theſe two* ſeemed to do it without any dependency on him, (which the others had manifeſted in coming at his appointment to the door of the Tabernacle, and there receiving this Gift and Authority from God,) he deſired him to forbid * them. But *Moſes* meekly replied, *Envyeſt thou theſe men this Gift for my ſake? I am ſo far from envying or grudging at them for it, that I could even wiſh, if it ſo pleaſed the Lord, that all his people had the ſame Gift.*

* See a Caſe ſomething like this, 1 *Sam.* 10. 22.

* See a parallel Inſtance to this in the Diſciples, *Mark* 9. 38. *Luke* 9. 49. *John* 3. 26.

Moſes and the *Elders* of *Iſrael* now returning into the Camp, God by his Almighty Power cauſes a *ſtrong Wind* to blow from the *Sea-ward*, (*viz.* the *Red-Sea* which lay *Southward* of the *Iſraelites* Camp at this preſent) and therewith brought *a vaſt number* of *Quails* among them, and round about their Camp, a days journey in circuit or compaſs; inſomuch that in many places they lay in heaps *two Cubits* high. The *Pſalmiſt* tells us, *Pſal.* 78. 27. *He rained Fleſh upon them as duſt, and feathered Fowls as the ſand of the Sea.* The people ſeeing this, in all haſt roſe up

and fell to *gather* them, and the *gathering* continued *all that day*, and *the next night*, and *the day after*. And *that Maſter of a Family*, with his Company, that gathered *leaſt* gathered *ten Homers* or *heaps*, whereby poſſibly is to be underſtood *a very great many*; And when they had gathered them, they ſpread them abroad round about their Camp, and layed them thin that they might not putrifie. But it ſeems they were as miraculouſly *preſerved*, as they were *ſent*, elſe they would never have laſted *good* a whole month together.

About a year ago [ſee *Exod.* 16. 13.] God gave them *one meal of them* at their *eighth ſtation* in the Wilderneſs of *Sin*, before they come to *Sinai*, but now they eat of them a *whole month together*, and having ſatisfied their greedy luſt and appetite (*feeding without fear*, Jude, v. 12.) ſo long together with this kind of food, at laſt the *Wrath* of the Lord brake out upon them, and he ſmote them with a *very great Plague*, while the fleſh was between their teeth. The *Pſalmiſt* ſays, *He ſlew the wealthieſt and the fatteſt of them*, Pſal. 78. 31. 'Tis like He permitted them to *ſurfeit* by their greedy feeding, and ſo thereby *many of them* died; and therefore the place was called from thence *Kibroth-Hattaavah*; that is *the Graves of theſe men of luſt*, and inordinate appetite. See *Pſal.* 78. from 26. to 32. and *Pſal.* 106. *v.* 14, 15.

Numb. 11. whole Chapter.

SECT. LVI.

FRom *Kibroth-Hattaavah* they removed to *Hazeroth*. At this place ſome emulation or contention ariſing (as it ſeems) between *Miriam*, *Moſes*'s *Siſter*, and *Zipporæ* his *Wife*, *Miriam firſt* and then *Aaron* (ſtirred up by her) ſpake againſt *Moſes*, becauſe he had married a woman of *Ethiopia* (ſo they ſeem to call her in contempt) becauſe ſhe was of *Midian*, a part of the *Eaſtern Ethiopia*, otherwiſe called *Arabia*, and was not one of *Abraham*'s holy ſtock. But ſeeing ſhe had ſubmitted her ſelf to the Law of God, ſhe was to be held as an *Iſraelitiſh-woman*, as *Rahab* and *Ruth* were. However upon this occaſion they quarrel with *Moſes*, and would equal themſelves unto him. *What* (ſay they) *hath God only ſpoken by* Moſes? *hath he not ſpoken alſo by us? Am not I* (ſays *Miriam*) *a Propheteſs*, [ſee *Exod.* 15. 20.] *and hath not God promiſed to be with* Aaron's *mouth, and that he ſhould be a mouth to his Brother* Moſes, [*Exod.* 4. 15, 16.] *and hath not he been imployed by God together with* Moſes *in bringing the* Iſraelites *out of* Egypt. *What reaſon then that* Moſes *ſhould be* all *in* all, *who hath matched himſelf to one that is a ſtranger to the holy Seed of* Iſrael? *Moſes* being a very *meek* * *and humble* man, was content to put up *all this*, bearing it *patiently*, and making no Complaint, but the Lord would not let it *ſo paſs*. Therefore commanding *Moſes*, *Aaron* and *Miriam* to come *all three together* to the Tabernacle of the Congregation, and the Cloud deſcending to the door thereof, the Lord now calls to *Aaron* and *Miriam* to ſtand forth, and then declares to them that he did not manifeſt his *Will* to *Moſes* in *Dreams* (*p*) and *Viſions*, as to other *Prophets*, but he ſpake to *him* with an *audible Voice* out of the *Cloud*, and out of the *Tabernacle* very *plainly* and *clearly*, as one *Friend* uſes to ſpeak to *another*, and had *at times* diſcovered to him more of *his Glory* than ever he did to any *mortal man*, [ſee *Exod.* 33. 20.] And when he ſpake to him he did not make known his mind to him in obſcure *figurativ expreſſions* as he did to ſome of the *Prophets* (ſee *Ezek.* 17. 3.) but *plainly* and *clearly*, and ſeeing he had manifeſted ſo great favour to *Moſes*, *How comes it to paſs* (ſays the Lord) *that ye were not afraid to ſpeak againſt my Servant* Moſes? And the *anger* of the Lord was kindled againſt them, and the *Cloud* (the ſign of his preſence) removed

* It may ſeem ſtrange that *Moſes* ſhould thus commend himſelf. But let it be conſidered that either he did it by the immediate inſpiration of the Spirit of God, that his *meekneſs* might be a Pattern to the Church in all Ages, as he does, elſewhere relate his *ſins* and *weakneſſes* for the Inſtruction of the Church, or elſe it may be conceived without wronging the authority of *Moſes*'s Writings, that here and there by *Joſhuah* or *ſome other of the ſacred Writers* after him, *ſome paſſages* were inſerted which *Moſes* himſelf wrote not, ſuch as that, *Deut.* 34. concerning his death and burial. See Mr. *Jackſon*'s Notes on the place.

(*p*) *Viſions* were *Revelations* to ſuch as were *awake*, *Dreams* to thoſe that were *aſleep*, *Dominus aliquando apparuit Prophetis in* Eccſtaſi, *aliquando* per ſomnium & dormientibus, *aliquando* vigilantibus *in aliqua* ſimilitudine *ſed ſine* locutione *ut* Jeremiæ & Ezekiel. *Somnia plerumq; erant ænigmatica ut* ſcala Jacobi, &c.

from

from the door of the *Tabernacle*, and poſſibly for ſome time *diſappeared*, God intending thereby to teſtifie his Indignation againſt them. And immediately *Miriam* became *Leprous*, and *white as Snow*. * God was pleaſed to ſpare *Aaron* though Partner with *his Siſter* in *this Sin*, leſt in his *Diſhonour* the *Prieſthood* ſhould ſuffer. *Aaron* intreats *Moſes* to *Intercede* with the Lord for them, that the *puniſhment* of this ſin (wherein they had done fooliſhly) may not be laid upon them. He begs that *Miriam* may not (by the continuance of this white Leproſie upon her) be *as a Child dead in the Womb*, whoſe *fleſh*, when it comes into the World, looks *white* and *putrified*, as if it were *ſodden* and *half conſumed*. And though (ſays He) ſhe is for the preſent *alive*, yet as one *dead* ſhe is to be excluded from the Communion of the Church; [ſee *Numb.* 5. 2.] and this *fretting Plague*, if it continue upon her, will in the end utterly conſume and kill her. *Moſes* was prevailed with to pray for Her, and upon his prayer the Lord was pleaſed *to heal her of her Plague*, yet gives order that ſhe ſhould be carried out of the Camp for the preſent. For (ſays God) if her *earthly Father* had in great diſpleaſure *ſpit in her face*, ſurely ſhe would have been aſhamed to ſhew her ſelf for a time, and therefore much *more fit* is it that in ſuch a Caſe as this ſhe ſhould be *ſecluded* from the *Congregation*, to *inſtruct* all the people to take heed of being corrupted with Her example. The people upon this Sentence mourned for Her, and *journied not* till ſhe was brought into the Camp again, which argued the *great honour* and *reſpect* they had for Her, being a *Propheteſs* and the *Siſter* of *Moſes* and *Aaron*. After this the people removed from *Hazeroth*, and pitched in another place in the Wilderneſs of *Paran* called *Rithmath*, ſee *Ch.* 33. 18.

* See *Deut.* 24. 9.

Numb. 12. whole Chapter.

SECT. LVII.

THe people being now come near to the Mountain of the *Amorites*, upon the Borders of *Canaan*, *Moſes* encourages them to go up, and take poſſeſſion of the Land which God had promiſed them, [*Deut.* 1. 20, 21.] but they fearing the *Event*, deſire that they may *firſt* ſend ſome *Spies* to ſearch the Land. *Moſes* not knowing their *diſtruſtful hearts*, likes well their motion, [*Deut.* 1. 23.] and ſeeking Counſel of the Lord about it, the Lord was pleaſed to permit it, (though in diſpleaſure) and accordingly Commands that at the time when *Grapes* firſt grew ripe they ſhould ſend *twelve Principal men*, ſuch as were of authority and eſteem among them, of every Tribe *one* (of which *Caleb* was for the Tribe of *Judah*, being then forty years old, ſee *Joſhua* 14. 7. and *Hoſhea* (*q*) the Son of *Nun*, whom *Moſes* called *Jehoſhua* or *Joſhua*, for the Tribe of *Ephraim*,) to diſcover and ſpy out the Land. Theſe men accordingly went, entring into *Canaan* by the Deſart of *Zin* lying on the South, and ſo went quite thorow it to the very *North part* thereof, even to *Rehob*. 'Tis probable they divided themſelves, elſe 'tis like they would have been ſuſpected; neither could they otherwiſe have viewed the whole Country in ſo ſhort a time.

(*q*) *Hoſhea* ſignifies a *Saviour*, but by adding *Jah* the Contract of *Jehovah*, which is the proper Name of God, [*Pſal.* 68. 4.] thereby was ſignified that He ſhould by the *help* and *aſſiſtance of God* be a *Saviour* of the people.

Numb. 13. from 1. to 23.

SECT. LVIII.

THeſe *Spyes* after forty days return from ſearching the Land, and come to the Camp at *Kadeſh*, bringing with them *one branch* of a *Vine* with one *Cluſter* or *Bunch* of *Grapes* upon it (which was ſo big that they carried it between *two* of them upon a ſtaff) with ſome *Pomegranates* and *Figgs* of the Land. *Ten* of theſe *twelve Spies* that were ſent *praiſed* indeed the goodneſs of the Land, but magnified alſo the ſtrength of the *Cities* thereof, and the *Giant-like ſtature* of the *Inhabitants*, thereby diſheartning the people from marching any further towards it. At *Hebron*, a City in the South-parts of it, (which was one of the *ancienteſt* Cities in the World, being

being more ancient then *Zoan*, the chief City of *Egypt*, which vaunted it self to be of very great Antiquity, see *Isa.* 19. 11.) they tell them they met with *Giants*, the Sons of *Anak*, men of mighty stature, in comparison of whom *they* seemed but like *Grashoppers*. They tell them, The *Cities* of the *Canaanites* were *great*, and *walled up to Heaven*, Deut. 1. 28. They further tell them, That the *Amalekites* dwelt in the South Country, the *Hittites*, *Jebusites* and *Amorites* in the Mountains nigh unto the Wilderness where the *Israelites* now lay; so that there would be no entring the Land on the *South* because of those mighty *Nations* that would be there ready to oppose them. And in case they should think to fetch a compass about, and to enter in on the *East-side*, there they would be kept out by the River *Jordan*, which ran along on that side and the *dead-Sea*, and by the *Canaanites* who dwelt by the *Sea*, and by the *Coast of Jordan*; and they being a valiant and a strong people would improve those advantages for the best defence of their Country. Thus *these ten Spies* discouraged the people, bringing an evil Report upon the *Land*, telling them, It was a *Land that eateth up the Inhabitants* thereof, by reason of the *Civil Wars*, and frequent *intestine Commotions* that arose among them; and by reason of the *Tyranny* of the *Gyants*, who oppressed those that were less powerful than themselves. And if several of the *Natives* of the Land were expos'd to so much danger, how much more had *they* need to fear that were *Strangers*, and were held their *Common Enemies*, and what could *they* expect but to be eaten up with continual Wars?

The people at *this Relation* being greatly terrified, *Caleb* and *Joshua* rose up and contradicted this *false Report*, and encouraged the people, telling them they might easily by Gods assistance Conquer the Land, [see *Ch.* 14. 6, 7.] They said all that they could to *still* and *quiet* them, and to hearten them to go on; but all *in vain*; For they now fall into an high *rage* and *discontent*, and murmur against *Moses* and *Aaron*, and wish they had died in *Egypt* or the Wilderness.

Nay their *discontent* and *impatience* grew so *high*, that they said, [*Deut.* 1. 27.] *Because the Lord hated us, he hath brought us out of the Land of* Egypt, *to deliver us into the hand of the* Amorite *to destroy us, and that our selves, our Wives and Children should be a prey to their Sword.* And therefore like persons almost *distracted*, they said one to another, *Come, let us chose to our selves a Captain, and under him let us march back again into* Egypt, see *Nehem.* 9. 17. But they did not consider the *difficulties* they must needs meet with, had they proceeded in such a resolution. They could not reasonably expect to be fed with *Manna* from Heaven in their return (being in Rebellion against God) nor to have the *Red-Sea* divided for them again. And if they should, though very unlikely, ever get back into *Egypt*, what *scorn* and *cruel Bondage* must they there expect? If the *Egyptians* oppress'd them before, how much more *hardly* and *severely* would they deal with them now, remembring the *death* of their *First-born*, and the drowning of *Pharaoh* and his Army in the *Red-Sea*. But men in *passion* usually lose *all consideration*. *Moses* and *Aaron* seeing them in such a *rage* and *mutiny*, fell down *on their faces* before them, intreating them to desist from such a *desperate purpose*. *Moses* earnestly perswaded them not to *dread the Canaanites*, for God would go before them, and fight for them, *Deut.* 1. 29, 30, 31. and *Caleb* and *Joshua* rent *their Clothes*, testifying that their *hearts* were rent with *Grief* and *Indignation* at those *blasphemous* Speeches the people had uttered against God. They tell them the *Land* they went to *search* was an *exceeding good Land, and if the Lord delighted in them, He would bring them into it. Therefore they should take heed lest by their Rebellion they provoked him to deprive them of it. As for the people of the Land*, they tell them, *They need not be afraid of them, for they were but as bread for them*; that is, *their Sword should easily eat and devour them*; *for their defence was departed from them*; that is, *God who had hitherto preserved them from being destroyed, because their Iniquity was not then full*, [Gen. 15. 16.] *had now upon their great Provocations withdrawn his defence from them, and would certainly give them up to destruction; And alas!* (say they) *what are strong Cities or high Walls to defend a people whom God hath forsaken?* These *Discourses* of *Caleb* and *Joshua*, though very *rational*, nothing pacified the inraged multitude, but instead thereof, like *mad men* they cried out, *Stone them, stone them*, see *Exod.* 17. 4. The Lord seeing what danger his *faithful Servants* and *Witnesses* were in, suddenly caused the *Cloud* (the *usual sign* when He meant to speak to *Moses* concerning the people) to *descend upon the Tabernacle*, and possibly in a more glorious manner then ordinary, thereby to astonish the people, and to stop them in their furious attempt. And the Lord said unto *Moses*, *How long will this people provoke me, and how long will it be ere they believe me, notwithstanding all the signs and wonders I have shewed among them? I am even ready to smite them with the Pestilence, and quite disinherit them, and deprive them of this good Land I promised to their Fathers, and in their stead to make of thee a greater Nation than they.* *Moses* humbly intercedes for them, and makes use of several Arguments to prevail with the Lord for them. First, He says, *Lord if thou shouldest destroy all this people as if they were but one man, the* Egyptians *will hear of it, and will take occasion thereupon to reproach thy Name: They will say, because thou couldst not bring them into the Land which thou swarest to give them, therefore thou hast slain them in the Wilderness, though they know thou broughtest them by thine Almighty Power out from among them*; however *they will talk insultingly thereof to the Nations who have heard the fame of thee, and know that thou art among this people, and hast manifested thy presence frequently and apparently among them, and that thy Cloud standeth over them, and that thou goest before them in the day-time in a Pillar of a Cloud, and in a pillar of fire by night.* 2ly, He humbly desires of the Lord, that the *greatness* of his *Power* and *Mercy* may be manifested in pardoning this people, who by so *many* and great sins had so highly provoked him, according to what *he himself* had spoken, *Exod.* 34. 6. saying, *The Lord is long-suffering, and of great mercy, forgiving Iniquity and Transgression, and by no means clearing the Guilty, visiting the Iniquity of the Fathers upon the Children unto the third and fourth Generation.* By which *words*, whilst *Moses* sues for *mercy* to *many* of them, he seems to intimate an *assent* to the *justice* of God, If He please to execute it upon some *principal Offendors* among them, which if *cut off* there would be more *safety* for the rest. Only he desires he would *in the midst of Judgment remember Mercy*, and would manifest as great a *willingness* and *readiness* to pardon them now, as He had done from *Egypt* until that time. The Lord was pleased to give a gracious Answer to *Moses*'s prayer, and accordingly said to him, *I have pardoned them according to thy word, I will not destroy them all as now at this present, I will not cut off the whole Nation as at first I threatned.* He further tells *Moses*, That He intended to get unto his *Name* great *Glory*, by the miraculous things that he would do for his people in carrying them into the Land of *Canaan*; and yet withall He would magnifie his *Justice* and *Severity* in *cutting off those* who having seen the *Miracles* He did for them in *Egypt*, and in the *Wilderness*, had yet tempted Him *ten times*, * and therefore *they* should not enter into the Land, but *all of them* that were *twenty years old* and *upward* should die in the Wilderness, excepting only *Joshua* and *Caleb* who were *acted by a better Spirit*, and had followed him fully, and done what he required of them, (see *Numb.* 32. 12. *These two* should enter into the Land, and *their Seed* should possess it, but as for the *rest* of the *Murmurers* and *Mutineers* their *Carkasses* should fall in the Wilderness, and *their Children* that they said would be a *prey to the Amorites*, these He would bring in, and they should know and enjoy the good Land which their Fathers had so reproachfully rejected. Yet he tells them, *Their Children should wander in that Wilderness forty years*; that is, till they have made up the *years* of their wandering in the Wilderness, from their coming out of *Egypt*, *full forty years*; and he tells them that during this time, These Children should *bear their Fathers Whoredoms*; that is, their Fathers *Unfaithfulness*, *Disloyalty* and *Disobedience to God* should bring this punishment *of forty years continuance in the Wilderness* upon their Children. And He says, They shall know *to their Cost*, what a dangerous thing it is to *withdraw themselves*, or *break off* (*r*) their Obedience to Him: They shall find that it was their own *Infidelity* and *Disobedience* to him, and not *his breach* of Promise with them, that kept them out of that good Land, to the *borders* of which he had now brought them. They ought to have considered that his *Promise* was *Conditional*, and the *performance* of it was to be expected only by *those* that performed the condition of it, and towards them it shall never fail.

Numb. 13. from 23. to the end.
Numb. 14. from 1. to 36.
Joshua 5. 6. *Numb.* 32. from 8. to 14.
Deut. 1. from 26. to 40.
Deut. 9. 23, 24.
Psal. 95. from 8. to the end.
Psal. 106. from 23. to 27.

SECT.

* 1. At the *Red-Sea*, Exod. 14. 11.
2. At *Marah*, Exod. 15. 23.
3. In the *wilderness of Sin*, Exod. 16. 2.
4. When they kept *Manna* till it stank, *Exod.* 16. 20.
5. When they went out to gather *Manna* on the *Sabbath day*, Exod. 16. 27.
6. At *Rephidim* for want of water, *Exod.* 17. 2.
7. When they made the *golden Calf*, Exod. 32. 1.
8. At *Taborah*, Numb. 11. 1.
9. At *Kebroth-Hattaavah* longing for *Quails*, Numb. 11. 4.
10. At this time after the return of the Spies.

(*r*) V. 34. *Scietis abruptionem meam*] i.e. abruptionem à me, *Pisc.*

SECT. LIX.

THe *ten Spies* who had cauſed this *meeting* among the people were ſmitten by God with an extraordinary *Plague*, and died preſently, (ſee 1 *Cor.* 10. 10.) With this *Judgment* the people were grievouſly terrified, and mourned exceedingly: And in remembrance thereof the *Jews* keep a *Feaſt* upon the *ſeventh day* of the ſixth month call'd *Ebul*.

Numb. 14. from 36. to 40.

SECT. LX.

THe people being much terrified with *this Judgment*, and more eſpecially with Gods *Decree* againſt them, which *Moſes* had acquainted them with, and being very ſenſible that they had greatly provoked the Lord, they would needs now *in all haſt* gird on their *Swords*, and go *forward* to take *poſſeſſion* of the *Land* God had promiſed them, reſolving to fight all Enemies in the way. But *Moſes* charges them from the Lord that they ſhould not ſtir, ſee *Deut.* 1. 42. He tells them that the *Amalekites* and *Canaanites* had pitched in the *Valley* beyond the *Mountain*, (at the foot whereof they were now encamped) and lay there with their Forces to hinder their paſſage. He tells them, If they went up, *the Lord would not be with them*, but they would be ſmitten before their Enemies. However *ſome* of them *preſumptuouſly* would *march up* to the *top* of the hill (though *Moſes* and the *Ark* (*s*) ſtaid behind.) And the *Amalekites* and *Canaanites*, as had been foretold them, came out againſt them, and *chaſed them* as *Bees* (which being *angred*, uſe to come out in *great Swarms*, and to fight with *great eagerneſs* and *fury*, ſee *Pſal.* 118. 12.) and killing many of them, purſued the reſt even unto *Hormah*, a place ſo called afterwards upon another occaſion, ſee *Numb.* 21. 3. And *ſuch* of them as eſcaped *cried* and *wept* before the Lord, but he regarded not their *prayers*, and had as little reſpect to their *tears* as they had before to his *Preceps*. And ſo they abode in the large Wilderneſs of *Kadeſh* many days, as the days they ſtayed there did ſufficiently manifeſt. For they were made to wander about 38 years longer in the Wilderneſs.

(*s*) The Ark removed not, but at the removal of the Cloud, *Numb.* 9. 15. which God not taking up, now ſhewed thereby his diſlike of their Enterprize.

Numb. 14. from 40. to the end.
Deut. 1. from 40. to the end.

SECT. LXI.

UPon *this Calamity*, and the continual dropping away of the *Iſraelites* in the Wilderneſs, God having ſentenced to death all above twenty years old, but *Joſhua* and *Caleb* (as is before related.) *Moſes* compoſed the *90th Pſalm*, in which he ſheweth that the *ordinary age* of man was reduc'd to 70 or 80 at the utmoſt. Therefore the age of man was now a *third time* contracted, and cut ſhort a *third part* of what it was before.

SECT. XLII.

THough the Lord had thus manifeſted his *Wrath* and *Severity* againſt thoſe *diſobedient Iſraelites*, whom he had ſentenced to die in the Wilderneſs, yet that he might ſhew that He intended to bring *their Children* into the *good Land* he had promiſed, he now *enlarges* and *explains* thoſe *Laws* he had formerly given concerning the *Sacrifices* which he would have them offer to him when they came thither; as particularly what *Meat-Offerings* and *Drink-Offerings* ſhould be offered together with

with their Sacrifices (whereof part was to be burnt upon the *Altar*) as *acceſſories* and appurtenances thereunto; And according as the Sacrifice was *greater* or *leſs*, ſo muſt alſo the *Meat* and *Drink-Offerings* be more or leſs; And He appoints particularly what ſhall be prepared for a *Lamb* or a *Kid*, and what for a *Ram* or a *Bullock*, that there might be a proportion obſerv'd betwixt them, *Numb.* 15. from *verſ.* 1. to 13. 2ly, He injoyns that the *Stranger* that is brought to embrace the *ſame Religion* with them, ſhall be under the *ſame Laws* and *Ordinances* that they were under. *One Law and one manner ſhall be for you, and for the ſtranger that ſojourneth with you*, from *verſ.* 13. to 17. 3ly, He injoyns them to offer a *Cake* of the *firſt of their Dough* for an *Heave-Offering*; that is, about the *ſame quantity* that they offered of their *firſt Corn* they ſhould offer of their *Dough*, and both to be offered with the ſame Ceremonies. Theſe they were to offer *to the Lord*, that is, to the *Prieſts* the Lords *Receivers*; for the *Firſt-fruits* were their portion, *Exek.* 44. 30. *The firſt of all the Fruits of all things, and every Oblation of all of every ſort of your Oblations ſhall be the Prieſts*, from *verſ.* 17. to 22. 4ly, *Laws* are given concerning *Sacrifices* to be offered when either *the whole Congregation*, or a *ſingle perſon*, had ſinned *thorow ignorance*, Levit. 4. 13. There is a *Law* given concerning *Expiation of Sins* ignorantly committed, but *that* ſeems to be made in reference to *Errors* and *Faults* committed in common courſe of life, and *this* to be meant of *thoſe only* which are committed in things which belong to the *external Worſhip* and Service of God, from *verſ.* 22. to 30. 5ly, A *Law* is given for the *cutting off thoſe* who ſin (not of ignorance, inadvertency or infirmity, but) *wilfully, boldly* and *preſumptuouſly*, in *contempt of the Laws* which God hath enacted concerning his publick Worſhip. From *verſ.* 30. to the 31. 6ly, To deter preſumptuous Sinners, a relation is made of a bold and preſumptuous Sinner, who refuſed to conform himſelf to the *Law* which God had made concerning his *outward Worſhip* and *Service*. It ſeems whilſt they were in the Wilderneſs, one of the Congregation went out preſumptuouſly to *gather ſticks* on the *Sabbath-day*. This being a direct violation of the *Law* given concerning the *Sabbath*, they put the *man* in ward till they had inquired of the Lord *what ſhould be done to him*. * That a *Sabbath breaker* was to be put to death they know, ſee *Exod.* 31. 14. & 35. 2. but *what kind* of death he ſhould die, or whither this *gathering of ſticks* made him obnoxious to *that Sentence* they were not fully reſolved, though it was evident enough to them he had done it *preſumptuouſly*. *Moſes* not willing to take away his life without *certain direction*, inquires of the Lord concerning *the matter*, and by Gods own Sentence he was adjudged to be ſtoned (*t*) by the Congregation without the Camp, which was done accordingly, from 32. to 37. 7ly, A Law is given, injoyning them to make *Fringes* with *blue Ribbands* or *Laces* on the borders of their Garments, that by looking on them, they might *remember all the Commandments of the Lord, and do them*. Theſe *Fringes* were to mind them that they ought to be *content* with *what* was *commanded, injoyned* and *limited* by the *Law of God*, and muſt not run out into any *ſuperſtitious Inventions*, *Additions* or *Devices of their own* in his *Worſhip*. Which Inventions being delightful to their eyes and hearts, He knew they were very prone to go a whoring after them, and therefore more ſtrictly forbids. And another reaſon why He injoyned *theſe Fringes* was, that they might be diſtinguiſhed in *their habit* from *ſtrangers*, and thoſe that were *Aliens* from the Common-wealth of *Iſrael*, and might remember that they were a people *federally holy*, and peculiarly devoted to God.

* See *Levit.* 24. 12.

(*t*) *Prudens eſt Cajetani obſervatio, ſeverius ſemper Deum animadverriſſe in primos legum ſuarum tranſgreſſores.*

Numb. 15. whole Chapter.

SECT. LXIII.

CO*rah*, *Dathan* and *Abiram*, and *On* with 250 others of prime note and authority among the *Iſraelites*, riſe up now againſt *Moſes* and *Aaron*, envying *Moſes the Government*, and *Aaron the Prieſthood*.

Corah it ſeems was the *Ringleader*, and *firſt Mover* of this Sedition, which is therefore called *the gain-ſaying of Corah*, Jude v. 11. & 23. He was a *Levite*, and *Coſin-German* to *Moſes* and *Aaron*. For *Amram* the *Father* of *Moſes* and *Aaron* and *Izhar* the Father of this *Corah* were Brothers, the Sons of *Kohath*, Exod. 6. 18. The

Jewiſh Writers ſay, That *this Corah* had long ſince taken offence that *Elizaphan* was by *Moſes* preferred to be *Prince* of the Families of the *Kohathites*, ſee *Numb.* 3. 30. whereas *Elizaphan* was deſcended of the *youngeſt Brother Uzziel*, and He was of *Izhar* who was elder than he: which *grudge*, though it lay buried for a time in his breaſt, yet now it brake forth, and nothing leſs than the *Prieſthood* will content *him* and *his* Abettors. As for *Dathan*, *Abiram* and *On* they were all deſcended from *Reuben*, and therefore poſſibly under the pretence of *Reuben's Birthright*, they were the more eaſily drawn to oppoſe *Moſes*, ſuppoſing that the *Government* belonged to *them*, and not to *him*. Theſe *Conſpirators* now come to *Moſes* and *Aaron*, and in an *high* and *proud manner* tell them, *They took too much upon them, ſeeing all the Congregation were holy, and therefore might approach to God, and offer their own Sacrifices themſelves, as well as they; and they ſaw no reaſon that* the Prieſthood *ſhould be tied to* Aron's *Poſterity only*. Then the *Reubenites*, under pretenſe of *Reuben's Birthright*, ſeeking (as 'tis probable) to wreſt the *Supream Magiſtracy* from *Moſes* to themſelves; they alſo Charge both *Moſes* and *Aaron* for *taking too much upon them*, and ask them, *Wherefore they lifted themſelves above the Congregation? Moſes* at this carriage of theirs was exceedingly troubled, and withdrawing himſelf (as it ſeems) into privacy, He fell down on his face before the Lord in prayer, ſeeking direction from Him what he ſhould do on this important occaſion, and there it was revealed to him what he ſhould ſay unto *Corah* and his *Accomplices*. *Moſes* accordingly coming out to them, tells them, That on the *morrow* God would decide *this Controverſie*, and ſhew *who were His*, and who were the *Men* that He had ſeparated to the *Prieſts Office*, and would allow to come near, and to miniſter unto him. He bids them therefore to come to morrow with their *Cenſers*, and to put *fire* in them, and *Incenſe* upon them, and come with them before the Lord (ſeeing they thought themſelves ſo fit for the Prieſthood,) and then they ſhould ſoon ſee who it was that God had choſen to be a *Prieſt* (*u*) unto him, by *accepting his Incenſe*, and they ſhould know *to their Coſt* that not *He* and *Aaron*, but that *they* (the *Sons of Levi*) had taken *too much upon them*, in aſpiring to the *Prieſthood*. What (ſays he) ſeems it *ſmall thing* to you, *Ye Children of Levi*, that God hath ſeparated you from the reſt of the people of *Iſrael*, to bring you near to Himſelf to do the Service of the *Tabernacle*, as *Aſſiſtants* to the *Prieſts*, to ſtand before the Congregation to *miniſter for them*; that is, to do in their *name* and *ſtead* what they themſelves were otherwiſe bound to have done in the Service of God? What! is *all this ſo ſmall a thing* in your eyes, that it will not content you, but you muſt have the Prieſthood alſo? And what is *Aaron* (I pray you) and what hath he *done*, or what hath he *aſſum'd* to himſelf that the Lord hath not freely given him? Therefore if you murmur againſt *him*, you murmur againſt *God himſelf*. See *Exod.* 16. 7, 8. After this *firſt attempt* of theirs was over, it ſeems, *Moſes* ſent for *Dathan* and *Abiram*, poſſibly thinking to deal with them *privately*, and to *perſwade* them to *deſiſt* from this wicked undertaking. But they do not only refuſe to come, but return him a *bitter* and *ſcornful* anſwer. They *ſcoff* at his promiſe of bringing them into a *Land flowing with Milk and Honey*, and giving them *Fields* and *Vineyards*. They tell him, He had indeed brought them out of ſuch a *Land* as did really flow *with Milk and Honey* (which was *Egypt*) and had brought them into a *dry* and *barren Wilderneſs*, and here He had made himſelf a *Prince* and a *Ruler* over them. And did he now think to *put out their eyes*, and the eyes of thoſe that joyned with them in *this Complaint*, that they ſhould not ſee and perceive the *wrongs* and *injuries* he had done them? *Moſes* at this was very *wroth*, and prayed unto the Lord, ſaying, *I pray thee, O Lord, accept not the Incenſe which theſe wicked Conſpirators ſhall offer before thee to morrow*; but *declare* by thy refuſing of it, *that thou diſalloweſt this their rebellion*. As for me, thou knoweſt I have not *uſurped Authority* over them; neither have I *abuſed* my Authority in the *leaſt* by doing them any manner of wrong. I have not taken the *vileſt Beaſt*, no not ſo much as an *Aſſe* from any of them, neither can they juſtly Charge me with any injury I have done them.

(*u*) V. 7. *Erit ſanctus*] i. e. *ſegregatus ad ſacerdotium.*

On the next morning *Corah* having gathered together not only his 250 *Accomplices*, but the *people in general* to be *Spectators* of the buſineſs in hand, (perſwading them 'tis like that God would own their Cauſe, and give Judgment on their ſide) and theſe 250 having (as it ſhould ſeem) got ſuch *Cenſers* as they could provide, ſince the time *Moſes* had appointed this way for the deciding of this Controverſie, they

they came with them to the door of the *Prieſts Court*, whither the people uſed to bring their Sacrifices. 'Tis true the *appointed place* for the Prieſts to burn *Incenſe* was within the Tabernacle, at the *Altar of Incenſe*; but this was an *extraordinary occaſion*, and a *means enjoyned* for the diſcovery of the *Lords will*, whither *theſe men* or only *Aaron* and his *Sons* (as formerly) ſhould enter into the Tabernacle to execute the Prieſts Office. *Corah* having aſſembled his *Confederates*, and the *generality* of the people before the Tabernacle, and not finding *Dathan* and *Abiram* there, as it ſhould ſeem, went to their Tents to talk with them, [ſee *Ch.* 26. 10.] and probably from them He went to his own Tent, before *Moſes* and the *Elders* came to the Tabernacle, as preſently they did. In the mean time *the* 250 *Conſpirators* on the *one ſide*, taking *fire* from the *Altar*, and putting it into their *Cenſers*, and laying *Incenſe* thereon, and *Aaron* (near to whom *Moſes* ſtood) doing the like on *the other*, God now ſignifies his *approach*, and the *actual manifeſtation of his Preſence*, by the deſcending of the *Cloud* which uſed to hover over the Tabernacle to the door (*x*) thereof. And the Lord ſpake to *Moſes* and *Aaron* ſaying, *Separate your ſelves from among this Congregation, that I may conſume theſe Conſpirators, and all that joyn with them in a moment.* Then *Moſes* and *Aaron* fell upon their faces before the Lord, and ſaid, *O God, the God of the Spirits of all Fleſh, who formeſt the ſpirit of man within him*; [Zach. 12. 1.] *and ſeeſt and knoweſt the ſpirits and hearts of all men, and art able to diſcern between thoſe that ſin* obſtinately, *and thoſe that are only ſeduced by others, and drawn hither only to ſee what would be done. Shall one man ſin*, (viz. *Corah* the chief Incendiary) *and wilt thou be wroth with the whole Congregation?* Upon *this interceſſion* the Lord was pleaſed to ſpare the people that would depart from theſe *Rebells*. And then imparting to *Moſes* what He intended to do, commands him to warn the Congregation to get away from the *Tents* of *Corah*, *Dathan* and *Abiram*. *Moſes* accordingly roſe up (many of the *Elders* of *Iſrael* accompanying him) to denounce the *Judgment* of God againſt *theſe Conſpirators*; and he warns the Congregation to depart from the *Tents of theſe wicked men*, and to get far from them, and to *touch nothing of theirs* (as judging all that they have execrable and accurſed) leſt they periſh (*y*) in the *Judgment*, which was ready to fall upon them for their great Sins and Provocations. The people accordingly did ſo, and fled from the Tents of theſe men, but *Dathan* and *Abiram* impudently came out, and ſtood in the doors of their Tents with their Wives and Children, as if they intended to *out-face Moſes*, and ſcorned the Judgment he threatned againſt them. *Moſes* then ſayed, Hereby ye ſhall know that the *Lord* hath *ſent* me, and hath appointed *me* to take upon my ſelf the *Government* of this people, and hath conferred *the Prieſthood* on *Aaron* and *his Sons*, and that I have not done theſe things *on my own head*; *If theſe men die the common and ordinary death of other men, then the Lord hath not ſent me.* But if the Lord *by his Almighty Power* do work a *new* and *hitherto-unheard of Miracle*, ſo that the *Earth* open her mouth and ſwallow them up *quick*, then you muſt needs acknowledge that I am *innocent*, and that *theſe men* have highly provoked the Lord. *Moſes* having made an end of ſpeaking, the *Earth* immediately opened her mouth and ſwallowed up * *theſe Rebels*, and *all that appertained to them* that were *there preſent.* And the *ſame* (it ſeems) happened (and probably at the ſame time) to *Corah* and *his Family*, as appeareth *Numb.* 26. 10. only ſome of his Children (who as 'tis like joyned not in their Fathers ſin, or if they did, ſoon repented of it, and gave over, and departed from their Fathers Tent, at *Moſes's* warning,) were ſpared. And of *their Race* came ſuch as either compoſed ſome of the *Pſalms*, or at leaſt were *famous Singers* in the *Temple*, and *Samuel* alſo the great *Prophet* and *Judge* in *Iſrael* was of that Race, ſee 1 *Chron.* 6. 33. to 38. Thus periſhed the *Ringleaders* of this Rebellion. All the *Iſraelites* that were near them, fled at the *Cry* of them, *fearing* leſt the Earth ſhould ſwallow up them alſo. And as a further addition to the *dreadfulneſs* of this Judgment, there came *fire* out from the Lord and conſumed their 250 *Confederates*, who had *offered Incenſe*, and uſurped the Prieſts Office. They are puniſhed with *fire*, as by *fire* they had offended, ſee *Levit.* 10. 2. *Moſes* now by Gods Command appointeth *Eleazar* the Son of *Aaron* to gather up the *Cenſers* from among the aſhes of the dead bodies of theſe men that were burnt and conſumed, and to ſcatter the *fire* that was in them without the Court of the Tabernacle, as ſhewing that God *rejected it* and *their Service*, and abhorred their *Sacrifice*. And he tells him, That

(*x*) See *verſ.* 42. of this *Chap.* and *Ch.* 12. 5.

(*y*) V. 26. *Leſt you be conſumed in all their ſins*] that is, leſt you be deſtroyed in the Judgment that will fall upon them for all their ſins; the cauſe is here put for the effect.

* An undoubted evidence of Gods concurrence with the miniſtry of *Moſes*; and withall an undoubted aſſurance of the divine truth of *Moſes's* Writings.

(z) Sanctificata *dicuntur quia ex deputatione Dei servire desinceps debebant divinæ gloriæ illustrandæ.*
(a) *A parte anteriori altaris ponebantur ut a populo conspici possint.*

the *Censers* of these *Sinners against their own Souls* were now *hallowed*, (z) having been presented before the Lord by his Commandment, and he orders him to make *broad Plates* of them for a covering of the *Altar* (a) *of Burnt-Offerings*, which was covered with Plates of *Brass* before, see *Exod.* 27. 2. And the less *need* there was of them, the fitter they were to be a *sign* of Gods Judgment against presumptuous Conspirators, and of his vindicating and clearing the innocency of his faithful Servants, and to be a *Memorial* to the Children of *Israel*, that *all Israelites* and *Levites*, excepting *Aaron*'s *Sons*, are to be reckoned as *Strangers* in respect of the *Priests Office*, and may not aspire to it lest they perish, as *Corah* and his Confederates did. However the very next morning after those dismal Judgments had been executed, all the Congregation of the people that were inclined to *this Faction* (whose lives *Moses* had saved the day before, by praying to the Lord for them,) murmured against *Him* and *Aaron*, and *peremptorily* told them, *That they had killed the Lords people. Moses* and *Aaron* being thus injuriously charged, looked up to *God*, as having no other *Refuge* or *Shelter* to fly unto; and immediately behold *the Cloud descended upon the Tabernacle*, as a *sign* of the approach and *actual manifestation* of the glorious Presence of God, and that he intended to speak something unto them. *Moses* and *Aaron* presenting themselves before the Lord, the Lord bad them get them up presently from among *this rebellious Company, that he might consume them in a moment.* But they *fell on their faces*, and interceeded with the Lord for them. God by his Spirit informs *Moses*, That he had sent a *Plague* among them, and directs him what course to take for the stopping of it. Hereupon he calls to *Aaron* to take his *Censer*, and to put *fire* into it from off the *Altar*, and to put *Incense* thereon, and to *run quickly* and make *atonement* for the people, and to stand *between the living* and the *dead*, (b) for he tells him, *Wrath was gone out from the Lord, the Plague was begun.* And *Aaron* did as *Moses* commanded him, yet the *Plague* ran so *swiftly* among the people (like *fire* in a field of Corn) that before *Aaron* could interpose himself to make *atonement* [wherein he was a Figure of Christs Intercession] there fell *fourteen thousand and seven hundred* of those rebellious Murmurers, [see 1 *Cor.* 10. 10.] and then the *Plague* was stayed, and *Aaron* returned to *Moses* to the door of the Tabernacle, to acquaint him how he had sped, and to return thanks unto the Lord, who had so graciously accepted the work of his hands.

(b) *Incense* was only to be offered upon the *Altar of Incense* in the Tabernacle, but this was done upon *an extraordinary occasion*, and by *an extraordinary warrant* of divine Inspiration.

Numb. 16. whole Chapter.

SECT. LXIV.

THat none might for the future presume to usurp the Office of the *Priesthood*, or aspire to it besides *Aaron* and his *Sons*; God was pleased to enjoyn *Moses* to take of *each Prince*, of the *twelve Tribes*, a *Rod* or *Staff*, such as they did usually carry in their hands (which were it seems according to the Custom of those times made of *Almond-Tree*) and to write *every Princes* Name on his *Rod*, and to write *Aaron*'s Name upon the Rod of the Tribe of *Levi*. He tells him, That the *mans Rod* whom he did choose to serve him in the *Priesthood* should *blossom*, and the *rest* remain *dry*. And God orders *Moses* to lay *all the Rods* up in the *Tabernacle*, in the *most holy place*, before the *Ark of the Testimony*, where the Lord did use by *glorious signs* to testifie his *Presence*, and make *known his Will* unto them, see *Exod.* 25. 22. For upon such *extraordinary occasions* we need not doubt but *Moses* used to go into the *most holy place*. Accordingly next morning *Moses* went in *thither*, and he found that the *Rod of Aaron* had *shot forth branches*, and some of them had *buds* on them, and some *blossoms*, and *others* yielded *Almonds*; but *all the rest of the Rods* remaining *dry* as they were before. Then *Moses* brought out *all the Rods*, and shewed them to the Children of *Israel*, and the *Princes* took every man *his Rod*, and found them *dry sticks* as before, but *Aaron*'s Rod *flourished*, and had brought forth *Buds*, *Blossoms* and *Fruit*; by *which Miracle* they were convinced that God had chosen *Aaron* and his *Sons* to be the *only Priests* that should serve Him at the *Altar*. And hereupon God orders *Moses* to lay up *Aaron*'s *Rod* again *in the most holy place*, *before the Ark*, to be kept *there*

there * as a *Testimony* against any *such Children of Rebellion* as should ever after presume to *usurp* the Office of the *Priesthood:* And by this means also he might prevent the murmurings and *complainings* of the people, which if they went on in they would thereby bring certain destruction upon their own heads. The people hearing these things, and being exceedingly terrified with this threatning, and the remembrance of those *late dreadful Judgments* that had carried away so many among them, they cry out unto *Moses*, *Alas we die, we perish, we all perish*; that is, we see we are in continual danger of being swept away with terrible Judgments. And as men *terrified* are wont to conceive their *danger* to be *greater* than indeed it is; they now apprehend that it would be exceeding dangerous for them to come near the *Tabernacle*, or to be present at any Worship or Service there performed; and seem to fear that God would not withdraw his Indignation from them, until he had destroyed and consumed them all.

* See *Apostol. Hist.* on *Heb.* 9. 6.

Ch. 17. whole Chapter.

SECT. LXV.

THe people being under such a fear and consternation, the Lord hereupon takes order for the *guard* of the *Sanctuary*, and injoyns that every one should remain within the *Verge* and *Limits of his duty*, and so they should be *safe*, and he tells *Aaron*, That *He and the Priests* and *Levites shall bear the iniquity of the Sanctuary*; that is, if any *pollution*, (c) came to it by the *people* they should answer for it, and bear the punishment thereof if they did not take care to prevent it; and the *Priests* should bear the *punishment* of all Iniquity committed about their Priests Office, if they did carry themselves *amiss in it*, or suffer a *stranger* or *Levite* to meddle therein. He tells them he had joined * the *Levites* to them to minister to them in the outward Services of *killing* and *slaying the Sacrifices*, &c. but *they themselves only* should serve at the *Altar*, and *within the holy place before the Ark of the Testimony*, and the *Levites* shall observe the Precepts and Charge which he hath given them concerning their *Ministry*, and concerning the sacred things of the Tabernacle which are committed to their Care, that so every one keeping *his station*, and doing *his duty*, there may be no wrath any more upon the Children of *Israel*; only they shall not meddle with the Service of the *Sanctuary* and *Altar* lest they die. And if the Priests did not endeavour to prevent any such Errour or Miscarriage in their Brethren *the Levites*, *they* should also incur the like danger. Thus he appoints the *Levites* to minister to the Priests, and orders that he that is not of the Tribe of *Levi* shall not be admitted to serve and minister unto them. For God having taken *the Levites* instead of the first-born of the Children of *Israel* to himself, he had given them unto *Aaron* and *his Sons* for his own Service, and the Service of the Tabernacle. Therefore *he* and *his Sons* should exercise their *Priests Office* in all things that concern the *Altar of Burnt-Offerings*; and in all things which are to be done *within the outward Veil* (whereby the *holy place* is divided from the Court); *the High Priest* in the *most holy place*, and *inferiour Priests* within *the Sanctuary* or *holy place*. And God tells *Aaron* and his *Sons*, That 'tis his *free Gift* and *favour* to them, that he had made choice of them before others for the *Priestly Office*, and that He had ordained, That whoever is not of *Aaron*'s Line, and goeth about to meddle with the *Priestly Office*, shall be put to death, from *vers.* 1. to 8.

(c) Thus the Lord shews himself *reconciled*, and makes the *Priests watch* a ground of appeasing both the fear and envy of the people.

* Here is an *alluſion* to *Levites* name which signifies *joyned.*

The Lord having thus set down the *Office* and *Work* of the *Priests* and *Levites*, he comes now to set out *their portion* which they should have as a *reward* of their Service. And *first*, He tells *Aaron* that for *the sake of his Office* to which he was *anointed*, and because *He* and *his Sons* were separated from worldly Imployments, to attend upon holy things, therefore they should have a part in every *Meat-Offering*, *Sin-Offering*, *Trespass-Offering*, and in the *Court* * of the *Tabernacle* or *Tents* round about it [called here the *most holy place comparatively*, in respect to the *Camp* of *Israel*, and the *great Court* for the people which was without the Priests Court,] they might eat of them. 2ly, They should have the *Heave-Offerings* and *Wave-Offerings*; that is, the *right Shoulder* and *wave-breast* of the *Peace-Offerings*, with all other

* See *Levit.* 6. 16. 26. & *Lev.* 7. 6. *Ezek.* 42. 13, 14.

other Gifts that were *heaved* and *waved*, no part thereof being burnt upon the Altar. And *of theſe* the Prieſts *Daughters* might eat whilſt they remained in their Fathers houſe; but being married to *ſtrangers* they might not eat of the holy things, [ſee *Levit.* 22. 12, 13.] Neither might any *unclean perſon* eat thereof. 3ly, They ſhould have the *firſt-fruits*. Some of the *firſt-fruits* of the Land were brought to the Lord at their *three great Feaſts*, as a *ſheaf of their Barley*, at the *Feaſt of the Paſſover*, Levit. 23.10. And *two loaves* of their new-Wheat at the *Feaſt of Pentecoſt*, verſ. 17. And the *firſt* of *their Wine* and *Oil* at the Feaſt of *Tabernacles*. But theſe were brought in the name of *all the Inhabitants of the Land* in general. Beſides *theſe*, *particular men* were of their *own Corn* and *Fruits* to bring the *firſt-fruits* unto the Lord, as is enjoyned *Exod.* 22. 29. & 23. 19. concerning which there is no other direction given, but that they ſhould be of the *firſt*, and of the *beſt*; the *quantity* being left to the *liberty* and *diſcretion* of the *Owner*, to bring according as he had found the bleſſing of God upon his Grounds. 4ly, They ſhould have *all things devoted*, that is, all *votive* and *freewill-Offerings*, ſee *Levit.* 27. 28. except ſuch things as were devoted as a Sacrifice unto God. 5ly, The *firſt-born* of *men* and *beaſts*. The *firſt-born* * of *men* they were to permit to be *redeem'd* at a *month old* (*d*) for *five Shekels*, [ſee *Levit.* 27. 6.] and the *firſtlings* of *unclean Beaſts* they were to permit to be redeemed after *eight days* at a *lower price*; but the *firſtlings* of *Cows*, *Sheep* and *Goats* were not to be redeemed, they muſt be ſacrific'd, and their *blood* ſprinkled, and their *fat* burnt on the *Altar*, that they may be a ſweet ſavour to the Lord, but their fleſh ſhould go to the Prieſts. God tells them, He had allotted them theſe things for their Maintenance (*e*) *for ever*, (that is, whilſt *this Diſpenſation* laſted) by a *perpetual* and *unchangeable Covenant*, called a *Covenant of Salt*, becauſe *firm* and *incorruptible*; *Salt* having a vertue to preſerve any thing from corruption. God further tells *Aaron*, That when the Land ſhall be divided by *Lot*, there ſhall be *no lot* for the *Levites*. They ſhould have no Inheritance in it; *He himſelf* would be *their part* and *portion*. Indeed they had *Cities* (*f*) and *Suburbs*, but they were given them by the other Tribes.

* The firſt-born of men, before they were redeemed, were to be preſented before the Lord in the Temple, *Exod.* 13. 12. *Levit.* 2. 22. And that could not be done before the Mother was purified, which required forty days time, *Levit.* 12. 4.

The firſt-born of the Tribe of *Levi* were free from this Redemption. (*d*) V. 16. *Secundum æſtimationem ſeu ordinationem tuam*] *Refero ad illud* poſt menſem: *q. d. Conſtitues diem quando velles eum redimi. Hic dies Communi uſu erat* 40 *a partu, ut tandem opera & mater purificaretur, & filius redimeretur.* Bonfrerius. (*e*) The *Hebrew* Doctors write of 24 Gifts which God beſtowed on the Prieſts, with the order and uſe of them. See *Ainſworth, pag.* 113. (*f*) Concerning the 35 Cities and Suburbs of the *Levites*, and 13 Cities and Suburbs of the *Prieſts*. See *Richardſon, pag.* 32.

(*g*) *V.* 24. Which they offered as an Heave-offering, that is, an Oblation to the Lord, and a ſign of their homage and ſubjection, and thankfulneſs to him for his bleſſings.

The Lord further tells *Aaron*, That He had given the *Levites* all the *Tenths* or *Tythes* of the Children of *Iſrael* (*g*) as a reward of their Service, *Levit.* 27. 30. And ſtraitly charges that no *Iſraelite* that is not of that Tribe preſume to come nigh to the Tabernacle to do any part of the Service belonging to the *Levites*, leſt they die for it. And He tells him, That the *Levites* ſhould bear the puniſhment of their own Iniquity, if they ſhould tranſgreſs, yea and of the *peoples* too, if by their not watching over the holy things, they ſuffered the people to tranſgreſs about them. He further injoyns that the *Levites* ſhall offer as an *Oblation* to the Lord, and pay a *tenth* of all the Tythes they receive unto the *Prieſts*, and this the Lord would accept at their hands *no leſs* than if having Lands as *others* had, they ſhould pay *Tythe* of the increaſe of them, as the reſt of the people did to *them*, and hereby they ſhould teſtifie their *homage* and *thankfulneſs* to God. And they were to offer and ſeparate out of the Tythes paid to them for the *hallowed part* to be paid to the Prieſts *that* which was *of all* the *beſt*. And the Prieſts might eat of *theſe Tythes* indifferently in any place. And He further declares, That if the *Levites* do *heave* or *ſeparate* a *tenth part* of the *beſt* of *their Tythes* for the Prieſts uſe, they ſhall not expoſe themſelves to puniſhment, which they would elſe do if they neglected it. In concluſion here is added a *general warning*, that both *Prieſts* and *Levites* ſhould take heed of *polluting* or *profaning* the *holy things*, or ſuffering them to be *profaned by others*, (which might be done many ways) that ſo they might prevent wrath from falling on themſelves and others.

Ch. 18. whole Chapter.

SECT.

SECT. LXVI.

THe Lord having appointed the *Prieſts* and *Levites* to do the Service of the Tabernacle, and to watch over the people, that they might not tranſgreſs about any of the holy things, He here appoints a *water of ſeparation* to be made, that ſo if any of the *people* had contracted *any legal uncleanneſs*, by the *ſprinkling of this water upon them*, they might be *cleanſed*, and ſo might come freely again to the Service of God in the Tabernacle, without fear of thoſe Plagues, which otherwiſe their pollutions might bring upon them. For the making of this water a *red Heifer* was to be provided, and that by the common charge of all the Children of *Iſrael*, becauſe it was to be for the *common good* of them all, and for the *cleanſing* of any one among them that was by *any accident* legally *unclean*. It muſt be an *Heifer without ſpot*, and upon which never came *yoke*. For they uſed in thoſe times to *plow* and *draw* their Carts with *Heifers* and *Cows*, as well as with *Oxen*, ſee *Judg.* 14. 18. This *Heifer* was to be given to *Eleazar*, becauſe by doing this Service, that was now to be done, he was to be *unclean*, and 'twas fit that *he* rather than *Aaron* ſhould be defiled. She muſt alſo be carried out of the Camp as an *accurſed thing*, figuring Chriſts being made a *Curſe*, and *ſuffering without the City*, Heb. 13. 12. And *Eleazar* was to ſprinkle of her blood ſeven times, turning his face towards the Tabernacle of the Congregation. And her *ſkin* and her *fleſh*, her *blood* and her *dung* were all to be burnt in his ſight. And *Eleazar* was to take *Cedar-wood* and *Hyſſop*, and *Scarlet*, and to caſt them into the midſt of the burning of the *Heifer*, to ſignifie that *theſe things* ſhould be uſed for a *ſprinkle* in ſprinkling the *unclean* with the *water of ſeparation*, ſee *Levit.* 14. 4. And *Eleazar* was to *waſh his Clothes*, and *bath his fleſh*, and to be *unclean* unto the evening. * This might intimate to them that it was not ſo much the *water made with the aſhes of this Heifer*, as the *thing ſignified thereby*, that had vertue in it to purifie thoſe that were ſpiritually unclean, and conſequently to ſhew the imperfection of the *legal Prieſthood*, becauſe *they* that were imployed in *preparing this water*, which was for the cleanſing of others, were themſelves defiled. 'Twas further injoyned, That the *aſhes of this Heifer* ſhould be gathered up by a *man* that was *clean*, and laid up without the Camp in a *clean place*, (*h*) becauſe they were now *conſecrated* to an holy uſe. However the *man* that gathered them up was thereby made *unclean*, becauſe they were the remainders of an *Heifer* ſlain for the *ſins* of the people. And the Statute of *making* and *reſerving* of *theſe aſhes*, for a water of ſeparation, was to bind both the *Iſraelite* and the *Proſelyte*, or *Stranger* that ſojourned with them as long as this Diſpenſation laſted. By this Law it was further injoyned, That *he* that touched the *dead body* of a man was to be *unclean* ſeven days, and he was to purifie himſelf with *this water* on the *third day*, and on the *ſeventh day*, [*verſ.* 19.] and then he was to be *clean*, elſe not.

* The like is injoyned to him that burnt this *Heifer*, v. 8. and to him that gathered up the *aſhes*, v. 10. and to him that ſprinkled an unclean perſon with the water made of thoſe aſhes, v. 21.

(*h*) As for the *place* where *thoſe aſhes* were kept when they came into the Land of *Canaan*, it is not expreſſed. Some hold that *thoſe aſhes* were diſpers'd into all the Cities, that thoſe who were unclean might have wherewith to purifie and cleanſe themſelves.

And whoever having contracted *this kind of uncleanneſs*, and doth not make uſe of *this way* to purifie himſelf, but cometh *in that ſtate* into the *Court* of the Tabernacle, he ſhall be cut off by the *Sentence* of the *Judge*, if it be proved that he did it *preſumptuouſly*, becauſe he deſpiſeth not only the *Ceremonial purifying*, but the *thing ſignified thereby*, *viz.* the *ſpiritual cleanſing* thorow the *blood* of the *Meſſias*. Otherwiſe if he did it ignorantly, he was to bring ſuch a *Sacrifice* as is injoyn'd, *Levit.* 5. 3, 6. Further, if any man came into the *Tent* of a *dead man*, it rendred *him* unclean, yea and all that was in the *Tent*; Every *open Veſſel* that takes in the air of the Tent was ceremoniouſly *unclean*. Or if a man touched a *dead body*, or the *bone* of a *dead man*, it rendred him *unclean*. And thus hereby was figured the *ſpreading* and infectious nature of ſin. And *one* of the *Prieſts* that was *clean* was to put *running water* to the *aſhes of the burnt-Heifer*, and with a *bunch of Hyſſop* tied to a *Cedar-ſtick* with a *Scarlet-thread* to *ſprinkle* the *perſon*, or *Tent*, or *Veſſels* that were *unclean*, and then to be himſelf *unclean* until the evening, becauſe he had touched the *water of ſeparation*. And whatſoever *any unclean perſon* touched, was to be held *unclean*, to ſignifie the contagion of ſin, ſpreading from one to another.

Numb. 19. whole Chapter.

SECT.

SECT. LXVII.

THe Camp now advanced to *Kadesh* in the Wilderness of *Zin*, which was next to the Land of *Edom*, in the first month of the fortieth year, after their coming out of *Egypt*, and there *Miriam* died and was buried, *four months* before her Brother *Aaron*, and *eleven months* before her Brother *Moses*. She was the *eldest* of the three, she attained to the age of 130, [see *Exod.* 2. 4, 7.] she was a *Propheteſs*, and *by her* also God guided the *Israelites* in their Travels, [see *Mich.* 6. 4.] she (in all likelihood) was the Girl that was set to watch what would become of *Moses* when he was expos'd in an Ark of Bulrushes on the River *Nile*, see *Exod.* 2. 4, *&c.*

Numb. 20. *verſ.* 1.

SECT. LXVIII.

(*i*) So that in their Travels from *Kadesh-barnea*, where the *Spies* came back to *Moses* to this *Kadesh* in the Desart of *Zin*, there were about 38 years spent, and most of their *Fathers*, that were numbred at their coming out of *Egypt*, were in this time dead.

AT this *Kadesh* (*i*) the people *for want of water* murmur again againſt *Moses* and *Aaron*. With the same want God had tried their *Fathers* in the *first year* after their coming out of *Egypt*, *Exod.* 17. 4. and they murmured *then* as their Children do *now*, and they had water given them out of a Rock. But these *their Children* were *worse* than their *Fathers*, because the *supply* their *Fathers* had from God in *that extremity* should have been an argument and encouragement to them to rely on his *Providence* now, and not to have *distrustfully murmured*, or wished so desperately as they did. *Would God* (say they) *we had died with our Brethren, whom God suddenly destroyed in the Insurrection of* Corah, *and at other times*, thereby (as it were) *slighting* that *fearful Judgment of being cut off in Gods firery Indignation*, in comparison of being pinch'd with a *present want of water*. They highly expostulate with *Moses* and *Aaron* for bringing them into that *barren Wilderness*, which was no place *to sow seed in*, or plant *Figg-Trees*, *Vines* or *Pomegranates*, but a *Land of Deserts*, *a Land of Drought*, and where there was no *water*, *a Land thorow which no man passed, and where no man dwelt*, see *Jer.* 2. 6. *Moses* and *Aaron* hereupon betake themselves unto the door of the Tabernacle to intercede with God as formerly for this rebellious people. And the Lord immediately signified his *approach* and the actual manifestation of his *glorious Presence*, by the *descending of the Cloud* to the door of the Tabernacle, [see *Ch.* 14. 10. and *Ch.* 16. 19.] And here He Commands *Moses* to take the *Rod*, (viz. *Aaron's Rod* which budded) out of the Tabernacle, * and with *that Rod* in his hand to *speak* to the Rock before the Children of *Israel*, and it should give forth water. *Moses* indeed with his *miraculous Rod*, at their eleventh station at *Rephidim* by Mount *Sinai*, *struck the Rock* in *Horeb* as God commanded Him, and *water* came forth; And he named the place *Massah* or *Meribah*. But *here* at this their 33*th* station (38 years after) with *Aaron's budded Rod* (having his spirit provoked by these rebellious people) He *smites the Rock twice* without any such Command or Commission from God to smite it at all. And *he* and *Aaron* likewise as it seems speak *unadvisedly with their lips*, * uttering words of *passion* and *distrust*, possibly to this purpose; *Hear now ye Rebels, must we fetch you water out of this Rock? Never imagine that God will work such a Miracle for such a rebellious Crew* as ye are. However the *Rock* gave forth water abundantly. God was very angry with *Moses* and *Aaron* that they had *thus distrusted him*, and had not *sanctified* * him *inwardly* in *their hearts*, by trusting in Him, [1 Pet. 3. 15.] nor glorified him *outwardly*, by ascribing to him the *glory* of his *truth* and *power* before the Children of *Israel*; and therefore He tells them, *They shall not bring that people into Canaan*, [see *Deut.* 3. 25, 26.] And as the former place at *Rephidim* was called *Massah* and *Meribah*, viz. in

See *Numb.* 20. *v.* 9. *&* *Ch.* 17. 10.

* See *Psal.* 106. 33.

* *V.* 12. *Ut sanctificaretis me*] alloquendo *Petram*, *Et miraculum cum fiducia prædicendo. Ita mortem* His *interminatur ut* populus *intelligeret* sibi *non parciturum Deum qui* viris *tantis non pepercerit. Porro hæc* Ferè *allegoria, uti non* Moses Hebræos *sed* Joshua *perduxit in Palestinam*, *sic non* Lex *in cælum nos*, *verum* Christus *evehit. Demum hinc palam est quo spiritu hæc* Moses *scripserit, qui vitia nec celat sua, nec suorum.* Vide Cap. 12. 1. *Anonym. in loc. Publice peccarunt ideoq; severius cum iis egit Deus, quam alibi cum* Moses *infidelitatem proderet*, Numb. 11. 22, 23. *quia tum primum peccavit.*

place

place of *Strife* and *Contention* (because the people there *strove with the Lord*, that is, contended with *Moses* his Servant, which he accounts as contending with Himself,) so shall this also be called. And thus the Lord *was sanctified in them* or *among them*; that is, among the *Israelites* by giving them *water*, and thereby manifesting his Almighty Power, Faithfulness, and his Goodness and Compassion towards them, notwithstanding their great Provocations.

Numb. 20. from 1. to 14.

SECT. LXIX.

MOses now by Gods direction sends *Messengers* to the *King of Edom*, to desire Him that He would please to permit *them* (who were *His own flesh and blood*, as being descended from *Jacob* Brother to *Esau*,) to pass thorow his Country, *that* being the nearest and most convenient way into *Canaan*. And they *amiably* desire this, because God had charged them that they should not meddle with the Sons of *Esau*, or their possession, [*Deut.* 2. 4, 5.] He tells him, He cannot but have heard of their *sore* and *long Troubles* and *Oppressions* which they suffered in *Egypt*, and *how* (upon their crying unto the Lord) he sent *his Angel*, viz. *his own eternal Son*, the *Angel* or *Mediator* of the *Covenant of Grace*, [see *Exod.* 3. 2. and *Mal.* 3. 1.] who conducted them in the way by a *Cloud* and *Pillar of fire*. He tells him, They would not turn aside into their *Fields* or *Vineyards* to do them any damage, and would drink only of *their Rivers* that were *common*, and not meddle with *their Wells* digged for *their private use* (which were very precious in those hot and dry Countries) without paying for it. But the *King* of *Edom* would not consent to it; so they were forc'd to fetch a compass thorow the *Wilderness* which lay about the Land of *Edom*. Notwithstanding as they went *along their Coasts*, in the out-skirts of their Country, the *Edomites* afforded them Victuals for their money, [*Deut.* 2. 29.] though they did not come forth to meet them with *bread* and *water*, as men use to do who wish *success* and *prosperity* to those to whom they bring it, see *Deut.* 23. 3, 4.

Numb. 20. from *verſ.* 14. to 22.

SECT. LXX.

FRom *Kadesh* the Camp removes to mount *Hor*. * Here God tells *Moses*, That *Aaron* should be *gathered unto his people*; that is, *his godly fore-Fathers* that died before him, see *Gen.* 25. 8. *Heb.* 12. 23. He commands him to bring *Aaron* and *Eleazar* his Son up to the top of Mount *Hor*. And they accordingly went up in the sight of all the Congregation. Here *Aaron*, being attired in all his *glorious Vestments*, *Moses* strips him of them, and puts them upon *Eleazar* his Son, to shew that God had appointed him to succeed in his Fathers Office, and that the *High Priests eldest Son*, (*k*) or the *next Heir* of their Family (unless rendred uncapable by some blemish) was still to succed in that Office. Thus on the *first day* of the *fifth month*, in the *fortieth year* after their coming out of *Egypt*, *Aaron*, being an 123 years old, (*l*) died, (seven months and seven days before *Moses*) and was there buried, and the whole Congregation *mourned* for him 30 days. *

* A hill in *Mosera*, *Deut.* 10. 6. or whose other top was called *Moscra*. From this Mount *Hor* the people that were driven out of this Country by *Esau* were called *Horims*, *Deut.* 2. 12. and *Esau* is called the *Horite*, *Gen.* 36. 20.

Numb. 20. from *verſ.* 22. to the end.

(*k*) *Eleazar's* Sons did succeed him to the time of the Judges. Then the High Priesthood was translated to the Posterity of *Ithamar*, the other Son of *Aaron*; for *Eli* was of the stock of *Ithamar*.

(*l*) See *Numb.* 33. 38.

* So long they mourned for *Moses*, *Deut.* 34. 8.

SECT. LXXI.

AT this time *King Arad* the *Canaanite* (whose Country lay in the South of *Canaan*) understanding by the *Spies* he had sent forth to observe the course of the *Israelites*, that they were turned back again from the *Red-Sea*, and marched directly upon *the South of Canaan*, (not knowing of *Moses*'s purpose to compass the Land of *Edom*) he immediately marched forth with his Army as far as *Mount Hor*, in the edge of the *Desart*, where the *Israelites* now lay, and there fought with them, and took some of them Prisoners. The *Israelites* intending to renew the *battel*, and again once more to encounter *Arad* and *his Army*, they call'd upon the Lord for help, and vowed unto Him, that if he would please to deliver these Enemies into their hands, they would utterly destroy and burn their Cities, and that nothing of their Goods should be reserved for their own private use. The Lord was pleased to hear their prayer, so that in the *second battel* they vanquish'd, and overcame them. But how could the *Israelites* being so far off in the Wilderness destroy their Cities lying in *Canaan*, [*Numb.* 33. 40.] into which they came not till after *Moses*'s death? It seems the performance of this Vow was long after made, *viz.* when they were come unto the Land. For the King of *Arad* is reckoned for *one* of those whom *Joshua* destroyed, [*Joshua* 12. 14. *Judg.* 1. 16, 17.] so that they now conquered the *Canaanites* Army that came out against them, and devoted the Spoils which they took; and afterwards * *when their Cities* came into their possession, they utterly destroyed them, and so paid their *Vow* which now they made. From whence the place was call'd *Hormah*, that is, the *place* where the *Vow* of utterly destroying these *Canaanites* was performed.

V. 1. *By the way of the Spies,*] it might be a way so called, and well known by that name at that time.

* Therefore this clause seems here inserted either by *Moses prophetically*, or some *other holy men* afterwards.

Numb. 21. from 1. to 4.

SECT. LXXII.

LEaving Mount *Hor*, they fetch a compass about the Country of *Edom* (the people being much vexed that they were forc'd to go so far about) and on the East-side of it at *Zalmona* * they make their 35*th* station. Here, *loathing Manna* again as *light bread*, and wanting also *water*, they in a great discontent Expostulate with *Moses*, and murmur against *God* † Himself; This was their wonted carriage in all their straights and difficulties. *(m)* The people murmuring in this manner, the Lord sent *fiery Serpents* among them, whose venemous biting caused a grievous burning in their bodies, insomuch that multitudes of them, by this Judgment, perished. Thus God with the *venemous biting* of *fiery Serpents* punishes the *virulent* and *fiery Tongues* of these murmuring *Israelites*. The people hereupon come to *Moses* to beg of him that he would interceed with the Lord for them. The Lord was pleas'd to appoint *Moses* to make an Effigies, a *Figure* or *Representation in Brass* of one of those *fiery Serpents*, wherewith they were stung, and then to *set it upon a pole* in the Camp, so that every man that was stung with those *fiery Serpents* might look upon this *brasen Serpent*, and so be healed. And this was an eminent *Type* of the *promised Messiah*, as our *Saviour* himself shews, *Joh.* 3. 14, 15. The *Israelites* carefully kept this *brasen Serpent* unto the days of *Hezekiah*; but then in that age, because the people burnt Incense to it, that good King brake it in pieces, 2 *King.* 18. 4.

* So called from the Effigies or portraicture of a *Serpent* there) set up.

† By *God* in this place, *Christ* is meant, see 1 *Cor.* 10. 9. who is of the same divine Essence with the Father. He it was that led the *Israelites* by day in the pillar of Cloud, and by night in the pillar of fire, see *Exod.* 20. 21.

(m) See *Exod.* 14. 11. & *Exod.* 15. 24. & *Exod.* 16. 2, 3. & *Exod.* 17. 2, 3. *Numb.* 11. 1, 4, 5. *Numb.* 16. 13, 14. & *Numb.* 20. 3, 4, 5.

Numb. 21. from *vers.* 4. to 10.

SECT.

SECT. LXXIII.

THeir 36*th* incamping was at *Punon*, [*Numb.* 33. 42.] their 37*th* at *Oboth*, [*Numb.* 21, 10. and *Ch.* 33. 43.] their 38*th* at *Ije-abarim*. Upon the borders of *Moab*, [*Numb.* 33. 44.] to wit, in *that Desart* which lieth over against the Land of *Moab* towards the *East*, [*Numb.* 21. 11.] and is call'd the *Coast of Moab*, *Deut.* 2. 18. And when they removed thence to pass by the Valley or Brook of *Zared*, God forbad them to make War upon *Moab*, *Deut.* 2. from *vers.* 8. to 13. And in the time since they encamped at *Kadesh-barnea* * (38 years ago) to this time, the *whole Race* of those that *mutined* and *rebelled* against God, from twenty years old and upwards, were wholly extinct and dead, see *Deut.* 2. from 13. to 16. Their 39*th* Encamping was at *Dibon-Gad*, [*Numb.* 33. 45.] Their 40*th* at *Almon Diblathaim*, *vers.* 46. in the Wilderness of *Moab*. The *Israelites* now coming to pass the borders of *Moab* at *Ar*, and approaching the Country of the *Ammonites*, God also forbad them to make *any War* upon *them*, or to *distress* them, or to seize upon their *Land*, for He had given it unto the Children of *Lot* for a Possession, *Deut.* 2. 19. Then God commanded them to pass over the River *Arnon*, which *at that time* divided the Country of the *Amorites* from the Land of the *Moabites*. Indeed the Country beyond *Arnon* towards *Jordan* had been in the Possession of the *Moabites*, but *Sihon* had taken it from them. Which *Moses notes* to let us see how God *by this means* had provided *this Country* for the *Israelites*, who might not else have medled with it, if it had been still in the *Moabites possession*, but not being *so now*, the *Israelites* are commanded to take it from the *Amorites*, *Deut.* 2. 24. *Moses* also further, to shew that the *Israelites* had *good right* to this Country, cites a *writing* or *Relation* call'd *the Book of the Wars of the Lord*, * wherein (it seems) the *Victories* which God gave the *Israelites* over their *Enemies* were largely described. In *that writing Moses* shews it was related *what God did at the Red-Sea, and at the Brook of* Arnon, *at the stream of the Brook that goeth down to the dwelling of Ar, and lieth upon the border of* Moab. So that *Arnon* was at *this present* the border between the Land of *Moab* and the Land of the *Amorites*, though formerly the *Land* beyond *Arnon* belonged also to the *Moabites*.

* *In Kadesh annos 37 cum dimidio commorati sunt; dimidium vero anni in itinere a* Kadesh *ad* Zered *insumpserunt. Jun.* viri belli *vocantur qui 20 etatis annum explevarant.*

* Which probably was one of the *Israelitish Annals*, and then passed among them, but is since lost, see *Joshua* 10. 13.

a *Sam.* 1. 18.

Numb. 21. from *vers.* 10. to 16.

SECT. LXXIV.

FRom thence they departed to *Beer*, which signifies a *Well*. Here the Lord did again miraculously supply them with *water*, and that *in the sight* of all the people. He stayed not now till they *murmured again*, but of his own accord did appoint *Moses* to gather the people together, and to set the *Princes* of the Tribes to dig with their *Staves*, having (as 'tis probable) *little Spades* or *Paddles* at the end of them, promising them that a *Well* should thereupon miraculously spring up, in that *dry* and *barren* place, which accordingly came to pass. And thereupon the people sang that *gratulatory Song* wherein with *much joy* and *thankfulness* to God they acknowledged the miraculous manner of the *Wells* springing up, saying, *Spring up, O well, sing ye unto it*; that is, *sing Praises unto Him who gives it*. This it seems was that renowned Well call'd *Beer-Elim*, Isa. 15. 8. that is, *The Well of the mighty Ones*.

Numb. 21. from 16. to 19.

SECT. LXXV.

FRom the Wilderness of *Kedemoth Moses* sent Messengers to *Sihon* the *Amorite*, King of *Heshbon*, praying him to permit them quietly to pass thorow his Country, which was a shorter cut to the *Fords* of *Jordan*; And they promise him they

will not do any injury to *him* or his *people* by the way; they would not turn into their *Fields* or *Vineyards* to do them any damage, nor drink of their *private Wells* of water without paying for them. * This possibly they did to make him the more *inexcusable*. But he denying them passage, and making War upon them, *He himself* was *slain*, and his *Host discomfited*, and so the *Israelites* possessed themselves of all their *Cities*, utterly destroying all the *Inhabitants* thereof, and his Country, unto the borders of the *Amorites*, *which was strong*, and therefore *Sihon* had not encroached upon their Country as he had upon the *Moabites*, at least not beyond the River *Jabbock*. Among other Cities which they took, *Heshbon* was one, which *Sihon* took from the *former King* of the *Moabites*, who was *King* before their present King *Balak*, and so both *Heshbon* and the *Country adjoyning* was the possession of *Sihon* when the *Israelites* took it. To prove this, *Moses* alledgeth the *proverbial* or *enigmatical Song* which (it seems) was *first made* and *used* by the *Amorites*, by way of *triumph* over the *vanquished* Moabites: *Come into Heshbon, let the City of* Sihon *be built, and prepared*; implying, that though *Heshbon* perished, * being in *Moabs* hands, yet now it should be more *fairly built* and *fortified*, being in *Sihons* hands. *For there is a fire gone out of* Heshbon, *a flame from the City of* Sihon, *it hath consumed* Ar *of* Moab, *and the Lords of the high places of Arnon*; that is, the *fury of War* which was *kindled* and *began* in the subversion, and laying waste of *Heshbon*, brake out from thence, and consumed the Country of the *Moabites* as far as *Ar*, a chief City of theirs, and the *Lords of the high places of Arnon*; that is, their *great men* and *Priests that sacrificed in their high places*: *Woe unto thee, O* Moab! *thou art undone O people of Chemosh*; In this clause of their Song the *Amorites* scoff at *Chemosh* the God of the *Moabites*, (*n*) [*1 Kings 11. 7.*] because he was not able to help them, but had permitted *those* of them that escaped the Sword to be taken *Captives* by *Sihon*. They further *triumphantly* add, *We have shot at them*; that is, *all their Country* between *Heshbon* and *Dibon* (one of *their high places* in the Land of *Moab*) we have taken from them; And we have *wasted their Country* even unto *Nophah*, which reacheth unto *Medeba*, (*o*) another City in the Land of *Moab*.

* See paraphrase on *Deut.* 2.

* *Vers.* 30.

(*n*) See *Jer.* 48. 7, 13. The *Ammonites* god was *Milcom*, 1 *Kings* 11. 5.

(*o*) See *Isa.* 15. 2. & *Jer.* 48. 18, 22.

Numb. 21. from 18. to 31.

SECT. LXXVI.

AFter this *Moses* sent his *Spies* to *Jaazer*, a City also that had been *Moabs*, [*Jer.* 48. 31, 32.] but *now* was the *Amorites*, which they took with the *Towns* thereunto belonging, and cast out thence *the Amorites* from the River *Arnon* (which is the bound of *Moab*) to the Brook of *Jabbock* which parteth it from *Arnon*, yet medled not with the *Country* lying upon the River *Jabbock*, neither with any of the *Lands* belonging *at that time* to the Children of *Ammon* or *Moab*, as God commanded them. After this the *Children of Israel* marched to *Bashan*, a rich Country, famous for its *huge Oaks*, [*Ezek.* 27. 6.] and *rich Pastures* which nourished *strong* and great Cattel, [*Deut.* 32. 14. *Amos* 4. 1.] *Og* King of this Country being a remnant of the *Giants*, whose *Bedsted* was of *Iron* nine Cubits in length and four in breadth, [*Deut.* 3. 11.] came out against them and fought with them at *Edrei*, and was there with *all his people* utterly *vanquished* and *destroyed* by *Moses*, and the *Israelites* (whom God encouraged to go out against him) and they possessed themselves of *all his Country*, to wit, *sixty Cities*, and all *that Coast* as far as *Argob*, *Deut.* 3. from *vers.* 1. to 18.

Numb. 21. from *vers.* 31. to the end.

SECT.

SECT. LXXVII.

AFter these Victories the *Israelites* encamped in the plains (*p*) of *Moab*, on this side of the *Ford of Jordan*, right over against *Jerico*, at *Abel-Shittim*, which was their 42d *Encamping*: Here they continued till after *Moses*'s death, and till under the *Conduct of Joshua* they passed over *Jordan* unto the Land of *Canaan*. In which time *many notable things* fell out, even *all* recorded from *this place* to the end of *Deuteronomy*.

Numb. 22. *vers.* 1.

(*p*) So called, because they had been sometimes *Moabs*, though since the *Amorites*, and now the *Israelites* by Conquest.

SECT. LXXVIII.

THe *Moabites* had no reason to be afraid of the *Israelites*, because God had commanded them not to meddle with them, and accordingly they had *peaceably* passed by their Country. Yet their minds were stricken with such a terrour from God, that *all this* could not *quiet* them. They saw *the Israelites* were a numerous and mighty people; *They* had already vanquished *two Kings*, *they* were still upon their borders. Thus God made good *his Promise* to his people, *Exod.* 15. 15. *As for the mighty men of* Moab, *trembling shall take hold upon them, all the Inhabitants of* Canaan *shall melt away*, and *Deut.* 2. 25. *This day will I begin to put the dread of thee, and the fear of thee upon the Nations that are under the whole Heaven, who shall hear report of thee, and shall tremble and be in anguish because of thee.* *Balak* King of *Moab* and *his people* being under these *fears*, they send to the *Elders* of the *Midianites* to joyn with them against the *Israelites*, telling them, That *this vast Company* were like *to lick up all about them, as the Ox licketh up the grass of the field.* 'Tis very plain, that the *Midianites* had no manner of reason to joyn with them. For *first*, They were *allied* to the *Israelites* being the Posterity of *Midian*, who was the Son of *Abraham* by his wife *Keturah*, [*Gen.* 25. 12.] *Secondly*, The *Israelites* had not hitherto medled with them. *Thirdly*, The *Israelites Conquest* of the *Amorites* was an *advantage* to them, because they were by this means freed from *Sihons* Tyrannical Yoke, under whom (as it appears) they were *before* in bondage. However, after Consultation (it seems) they joyned together in this business, and *Balak* and *they* sent for *Balaam* a *Southsayer*, who was at that time *famous* for his *Inchantments* and *Divinations* (and dwelt at *Pethor*, a City in *Mesopotamia*, his native Country, (*q*) scituate upon the *River Euphrates*,) to come and *curse* the *Israelites*, purposing afterwards to make *War* upon them. The *Messengers* (carrying with them *large Presents* to satisfie him for his *Divinations*, call'd by the *Apostle the wages of unrighteousness*, 2 *Pet.* 2. 15.) come to Him and tell him, That there was a *mighty great people* come out of *Egypt*, which *covered the face of the Earth*, and they were now encamped over against *Moab*; They tell Him, they came to him from *Balak* King of *Moab*, and from the *Midianites*, to desire him to come over and *curse* this people; For they were confident he was able by his *Curses* and *Inchantments* very much to *weaken them*; nay they believed that *those* whom he *blessed* were *blessed*, and *those* whom he *cursed* were *cursed*. *Balaam* having received their Message, desired them to stay with him *that night*, and he would acquaint them *next morning* what the *Lord Jehovah* the *true God* (of whom probably he had some *knowledge*, and profess'd to worship, though it seems he being an *Idolater* and *Southsayer worshipped other false Gods* also;) did speak unto him. The Lord was pleased not by the *force* of *Baalams Inchantments*, but *of his own free will* to speak to him, as he has often (for his peoples sake) revealed his Will to *wicked men*, as particularly to *Pharoah*, *Gen.* 41. 15. and to *Nebuchadnezar*, *Dan.* 2. 45. God charges *Baalam* he should *not go* with these *Messengers*, much less should He presume to *curse* the people of *Israel*, for they were blessed. *Balaam* in the morning tells *the Messengers*, That God would not give him leave to go with them, but he conceals from them the other part of the Lords Injunction, *viz. That he should not presume to Curse the* Israelites, *for they were blessed.* The *Messengers* returning with this Message, *Balak* sends again to him, and sends more *honourable*

(*q*) In *Mesopotamia* or *Aram* *Abraham* first dwelt, [*Acts* 7. 2. *Gen.* 24. 4, 10.] and there he served *strange Gods*, *Josh.* 24. 2. In this Country all the *Patriarchs*, the Sons of *Jacob* except *Benjamin* were born, and brought up, *Gen.* 35. 26. till *Jacob* their Father fled the Land, *Gen.* 31. 21. *Jacob*'s Posterity hereupon professed their Father to be an *Aramite*, *Deut.* 26. 5. And from *Aram* is now *Balaam* sent for to curse them. The Eastern-Country was infamous for Divination, and such like Arts, *Isa.* 2. 6.

Persons

Perſons than the former, *importuning* him to *come*, promiſing to promote him to *great honour* if he would come and *curſe this people* for Him. Theſe *new Embaſſadors* coming to make this ſecond Addreſs to *Balaam*, He plainly tells them, That if King *Balak* would give him *his houſe full of Silver and Gold, he durſt do neither leſs nor more than God injoyned him.* However if they pleaſed to ſtay with him *that night*, he would ſee what the Lord would ſay unto him. God now permits *Balaam* to go with *theſe new Embaſſadors*, not that it was pleaſing to Him he ſhould do ſo, (as appears *verſ.* 22.) but the more to diſcover the evil diſpoſition of *Balaam*'s heart, and to manifeſt his own Glory in conſtraining him to *bleſs* thoſe whom he intended to *curſe*. *Balaam* attended with *two Servants* goeth along with theſe new Meſſengers, but God was *angry* with him for it, becauſe he ſaw he had a great deſire to curſe the *Iſraelites*, and went with a purpoſe to do it, if he could be permitted. Whilſt he was upon the way, the *Angel of the Lord*, (viz. *the Angel that redeemed* Jacob *from all evil*, Gen. 48. 16.) ſets himſelf as an *Adverſary* againſt him. The *Angel* appearing in a *viſible ſhape*, with his *drawn Sword* in his hand (a ſign of wrath and vengeance) the *poor Aſſe Balaam* rod upon had her *eyes opened* to ſee him, and turn'd aſide out of the way. *Balaam* hereupon *ſmote* her to bring her into the way again. The *Angel* meets him a *ſecond time* in another place, where there was a *wall* on both ſides. The *Aſſe* ſeeing *him*, thruſt her ſelf unto the *wall*, and ſo cruſhed *Balaam*'s foot; he thereupon ſmites her again. The *Angel* meets him a *third time* in a *narrow way* where there was no turning to the *right hand* or to the *left*, then the *Aſſe* fell down under *Balaam*, who being extreamly enraged, *ſmote her* again with his *ſtaff*. God herupon by his Almighty Power opened the mouth of the *Aſſe*, and cauſed her to ſpeak *articulately* and *underſtandingly*, and to *rebuke the madneſs of the Prophet*, 2 *Pet.* 2. 16. *Jude verſ.* 11. She ſaid unto him, *What have I done unto thee, that thou ſhouldſt ſmite me theſe three times? Balaam* being *inur'd* as *Sorcerers* and *Witches* are to hear *evil Spirits* ſpeak in the *ſhape of bruit Beaſts*, was not ſo much *aſtoniſhed* at it as *other men* would have been, but briskly replies, *I beat thee becauſe thou haſt abuſed me*; If there were a *Sword* now in my hand, I would *kill* thee. The *Aſſe* anſwered, *Am not I thine Aſſe, upon whom thou haſt ridden ever ſince I was thine? Did I ever uſe to ſerve thee ſo before?* Then the Lord opened the eyes of *Balaam*, and he ſaw the *Angel* of the Lord ſtanding in the *way* with a *drawn Sword* in his hand, and he *bowed down his head and worſhipped.* And the *Angel* ſaid, *Wherefore haſt thou ſmitten thine Aſſe, behold it was I that withſtood thee, becauſe thy way is perverſe before me*, in that thou haſt ſo earneſtly deſir'd to go to *Balak* notwithſtanding I did ſo abſolutely charge thee to the contrary. And now thou goeſt with a purpoſe to *curſe my people*, though I have commanded thee *again* and *again* that thou ſhouldſt not curſe them: *'Twas well for thee that the Aſſe turned from me, elſe I had ſaved her alive, and ſurely ſlain thee.* *Balaam* ſaid unto the *Angel*, *I have ſinned, I knew not that thou ſtoodſt in the way againſt me.* Then he *faintly* proffers to go back again to his own houſe, but yet *loving the wages of unrighteouſneſs*, he was not willing to do it, except *neceſſity* did *conſtrain* him. The *Angel* ſeeing him ſo deſirous to go, bids him go on, only he ſhould be ſure to ſpeak nothing but what He injoyn'd him. When *Balaam* came to *Balak*, *Balak* began to expoſtulate with him that he did not come to him ſooner, telling him, He was a Prince that had *power* to have preferred him. *Balaam* tells him, That now he was come, he had *no Commiſſion* to ſpeak any thing to Him, but what God ſhould put into his mouth. Then *Balak* offered *Sheep* and *Oxen* in Sacrifice, and ſent part of them (as the cuſtom was) for *Balaam* and *his own Princes* and *Nobles* to *feaſt* upon. On the morrow he brought him to the *high places* conſecrated to the Worſhip of *Baal*; for *Idolaters* thought their *high places* fitteſt to obtain their Requeſts in from the hands of the *Gods* whom they worſhipped. And he carried him to thoſe *high places* alſo, that from thence he might have a full ſight of *the people of Iſrael*, who were encamped in the Plains of *Moab*, whom he would have him to *behold*, that his Curſes might be the more *powerful* and *effectual*.

Numb. 22. whole Chapter.

SECT.

SECT. LXXIX.

BAlaam now appoints *Balak* to cauſe *ſeven Altars* there to be built, and to prepare him *ſeven Oxen* and *ſeven Rams* to Sacrifice to *Jehovah*, that he might *obtain leave* to Curſe *his people*. *Seven* was a *number* ſanctified by God for *many myſteries*, [ſee *Levit.* 4. 6.] and particularly in Sacrifices (ſee *Job* 42. 8. 1 *Chron.* 15. 26. 2 *Chron.* 29. 21.) wherefore the *Aramites*, and *Moabites*, and *other Nations* having learned from their *Anceſtors* the manner of ſacrificing unto the *true God* retained it to *Moſes*'s time, and long after, though they corrupted it with their own *Superſtitions*, and abuſed it to much Impiety. *Seven Altars* therefore being prepared, they offered on *every Altar a Bullock* and a *Ram*. *Balaam* bids *Balak* ſtand by the *Burnt-Offerings*, and there to pray for good ſucceſs, whilſt he himſelf would betake himſelf to ſome *ſolitary place* in the top of that hill to *exerciſe* his *feats* of *Divination* and *Inchantments*, [ſee *Ch.* 24. 1.] and to obſerve *Signs* if any appeared. And the Lord was pleaſed there to meet *Balaam*, not for the ſake of his *Inchantments*, but *voluntarily* for the manifeſtation of his own Glory, and the good of his people. God not regarding *his Sacrifices* (which he ſeemed ſo much to depend upon) told him what he ſhould ſay, and forc'd him to bleſs the *Iſraelites* inſtead of curſing them. And *Balaam* lifted up *his Parable*, (r) that is, declared his *Prophetick Viſion*, and the *Anſwer* which he had received from the Lord, pronouncing it with an *high and audible Voice*, ſaying, *Bulak* ſent for me from *Meſopotamia* to come hither to *Curſe this people*; But how can I Curſe *thoſe* whom God will not have curſed? I have ſeen this people from the top of the Rocks, and indeed the *very ſight of them* is full of *majeſty* and *terrour*. *This* I muſt *Propheſie of them*, That God will caſt out the *Inhabitants of Canaan*, and place them in their ſtead, and ſo they ſhall *dwell alone*, in a *Land of their own*, under the Government of their *own Laws* and *Princes*; and *no Nation* ſhall be worthy to be compared with them, and that *chiefly* becauſe they ſhall be Gods *peculiar people* (ſee *Exod.* 19. 5.) and *ſeparated* from other people of the World by their *Religion*, *Laws* and *Manners*. And who can look upon the *vaſt* and *miraculous increaſe* of this people without admiration? an expreſs ſign of Gods great bleſſing upon them. They are even like the *duſt of the earth* for multitude, [ſee *Gen.* 13. 10.] who can number one *Squadron*, or *fourth part* of them as they are now encamped. I am ſo far from endeavouring to bring any *unfortunate death* or *ruine* upon this people, who are Gods *choſen Ones*, and directed by *his Laws* to walk in ways of *holineſs* and *righteouſneſs*, that I, for my part, deſire to *die the death of the righteous among them, and that my laſt end may be like unto theirs.* (s) *Balak* hearing this, angrily replies, I ſent for thee to *Curſe mine Enemies*, and *behold thou haſt bleſſed them altogether*. *Balaam* anſwered, *He muſt ſpeak what God had put into his mouth*. *Balak* then deſir'd him to remove to *another place*, hoping poſſibly that *that* might prove a more *lucky* and *ſucceſsful* place than the *firſt* had been. For *Idolaters* uſed in *their conceits* to attribute much to the *luckineſs* of *times* and *places*. *Balak* had carried him before where he ſaw the *whole Army* of the *Iſraelites*, and poſſibly he thought that the *ſight* of their *vaſt multitudes* did ſomething *diſmay* and *damp his ſpirit*, that he durſt not *curſe* them. He reſolves therefore to carry him where he ſhould only ſee the *outermoſt part of them*, and ſhould not ſee them *all*. And accordingly carries him to the *field of the Spies* or *Scout-watches*, ſo call'd (as it ſeems) becauſe there they kept the *watch* of the Country. Here alſo they build *ſeven Altars*, and offer *Sacrifices*, and *Balak* ſtood by the *Burnt-Offerings*, and *Balaam* betook himſelf to a ſolitary place again to practice his *Inchantments* as before. God meets *Balaam* and appoints him *what return* he ſhall make; And coming to *Balak*, He utters again his *Parable* or *Prophetick Viſion*, ſaying, *Hearken, O* Balak, *to the Meſſage that I have brought thee from the Lord.* The *word of God* is not like the *Speeches* of the Sons of men; *They* oftentimes *promiſe*, but *do* not or *cannot perform*. But *all ſuch falſehood* and *variableneſs* is far from God. The *Strength of Iſrael* will not *lye*, nor *repent*; * He hath *commanded me* to *bleſs* this people, *and I ſhall not turn away the bleſſing from them.* There is no *hope* that God will ever be induc'd

(r) *Parabolam*, i. e. *Sermonem propheticum* quod frequentes ſint *parabolæ* in Prophetis. By a *Parable* is uſually meant a *grave Speech* containing excellent matter of Inſtruction, eſpecially when delivered in *an high ſtrain of Language*, *figurative expreſſions*, and a *certain ſplendor of words* more than *uſual*, which carry a kind of *majeſty* in them, yet withall they are uſually *dark* and *obſcure*, ſee *Ezek.* 20. 49.

(s) Here *Balaam* teſtifies his belief of the *Souls immortality*, and the different future ſtate of *good* and *bad*. Otherwiſe what were the *death* of the *righteous* better than that of the *wicked*?

* See 1 *Sam.* 15. 29.

(t) V. 21. Deus non videt] *h. e. non probat, non fert non tolerat, &c. Aliqui verba sic reddunt* non aspexit injuriam adversùs *Jacobum*, nec vidit vexationem adversùs *Israelem, h. e. non vidit injurias illis allatas quin vindicavit ut in* Pharaone, &c. *vel per futurum* non videbit *quin aut suos protegat, aut inimicos puniet vel in* tempore *præsenti, sed* modo *potentiali* non ferre potest *videre* vexationem *Israeli* illatam, &c. *vel hæc omnia simul conjungi possunt*, non vidit, non videbit, non ferre potest, &c.

עָמָל & אָוֶן *non solum* peccatum *sed* afflictionem, injuriam, & vexationem *significant.* Et ב *non* subjectivè *sed* objectivè *sumitur, scil.* adversùs *Jacobum*, adversùs *Israelem.*

(u) V. 23. *Sicut hoc tempore ita & in posterum.*

* See *Gen.* 15. 12. *Dan.* 8. 18. Revelations by *Visions* were when their eyes were open, and they were awake, see *Ch.* 24. 16. Revelations by *Dreams*, when their eyes were shut, and they asleep.

to *give way* that they should be *cursed.* For *He hath not*, (t) nor *will He* at any time *see wicked injuriousness* practic'd against *Jacob*, or *perverse Counsels* and *vexation* against *Israel*, so as to *approve* of it, but will shew himself *in their defence* by opposing those that do *oppose* and *oppress* them. The truth is, the *Lord their God* is present with them, and *reigneth as King among them*, and the *joyful shout* of a *King* and *his people encouraging one another to battel* is found among them. *God*, that brought them out of *Egypt* is an *Almighty God*, He *hath the strength of an Unicorn*, his *Power is irresistible*, [see *Job* 39. 10, 11. and *Numb.* 24. 8.] *surely there is no Inchantment* (that will prevail) *against Jacob*, nor no *Divination against Israel* that will hurt Him. And as *at this time*, (u) so *hereafter* it shall be publish'd and declar'd what *great things* God *hath* done for this people, and what things He *shall* hereafter do. For these *Israelites* will be wonderfully *Victorious*, *Behold this people shall rise up as a great Lion, and lift up himself as a young Lion, he shall not lie down until he eat of the prey and drink of the blood of the slain*; that is, till he have gotten a *full Victory* over his Enemies.

Balak was extream *angry* to hear these words, and told him, If he would not *curse* this people (for which end he sent for him) he should not however have blessed them. *Balaam* replies, *He must do as God commanded him.* *Balak* hearing this, resolves however to try a *third time* what could be done against *Israel*, and therefore now carries *Balaam* to the top of Mount *Peor*, where the *Moabites* used to sacrifice to *their Idol* call'd *Baal-Peor*, [*Ch.* 25. 3.] having there an *House* or *Temple* built for him, call'd *Beth-Peor*, *Deut.* 3. 29. Here they build *Altars*, and *offer Sacrifices* as before. Formerly when *Balaam* left *Balak standing by his Altars*, and went himself *aside* to see what God would say to him, he used by *Inchantments* (that is, some of those *magical Arts* and *diabolical ways* which *Sorcerers* use) to seek liberty and beg leave of God to *curse* the *Israelites*, but having found that it pleased the Lord still to *bless* them, and that there was no hope by *his Inchantments* to get leave to curse them, he resolved now to give over that course, and *suddenly to curse them* before he had any charge from God to the contrary. And accordingly he turn'd his eyes towards the Wilderness where the Children of *Israel* were encamped, intending now to do it; but the *glorious* and *goodly sight* of their *multitude*, and *order appall'd* and *astonish'd him*, and suddenly the *Spirit of God* came upon him, casting him into a *trance*, * and by his *mighty over-ruling Power* constrain'd him to *bless* those whom he resolv'd to *curse*. *Balaam* therefore declaring how God had in a *supernatural manner* opened his *eyes* to *see things to come*, he utters *another Parable* or *prophetick Vision* concerning *Israel*, saying, *How goodly are thy Tents, O* Jacob, *and thy Tabernacles, O Israel!* what a goodly sight do they yield, being ranked in such *admirable Order*, under their several *Ensigns* and *Standards?* This people may be compar'd to *large* and *fruitful Vallies* and *Gardens enclosed*, set with *pleasant* and *wholesome Plants*, and kept always *fresh* and *fruitful* by the watering of *Rivers*; yea they may be compar'd to the *Trees* of *Lign-aloes* which the *Lord* hath planted, which prosper above the *ordinary course* of nature, and above *that* which by meer skill and industry of men they are wont to do. And as *this Tree* is of a *sweet Odour*, so shall a *sweet fame* and *report* be spread of *this people*; yea *lastly*, they may be compar'd to *Cedar-Trees* planted by the *water side*, which are *great, tall*, and *very durable*; so great shall the *growth* of this people be, and so *stable* and *flourishing* the glory of their *Kingdom*. *He shall pour water out of his Buckets*; that is, *he shall so water them*, that *Israel* shall have a *numerous Off-Spring*, * and his *Posterity* shall wonderfully grow up, and *increase* as seed in *moist grounds*, and among many waters.

His King shall be more Potent than Agag, the King of the *Amalekites*, whose Kingdom was *then* the most *potent* and *flourishing*. This was fulfilled in *Saul*, [1 *Sam.* 15. 7, 8.] and in the glory of *Israels* Kingdom in *David* and in *Solomons* days, but especially in *Christ*, *Psal.* 89. 23. He goes on, *God that brought them out of* Egypt *is an Almighty God*; *His Power is irresistible*, *He hath as it were the strength of an Unicorn*, [see *Ch.* 23. 22.] He further shews, *That* Israel *shall eat up the Nations his Enemies*, (that is, the *seven Nations* of *Canaan*,) *and break their bones*; And *like as a Lion* (the *King* of Beasts) returning from his Prey *coucheth down*, and *lieth at rest*, and none dare *disquiet him*, so *safe* and *secure* shall the peace of *this people* be; *blessed is he that blesseth them, and cursed is he that curseth them.*

Balak hearing this, was exceedingly *enraged* against *Balaam*, and smiting his hands together, told him, He had sent for him to *Curse this people*, but behold *he had blessed them*, and that *three several times*; He bids him therefore be gone; He had thought to have *preferred him*, but *his God* had deprived him of *that honour* and *preferment* he intended for him. *Balaam* replies, That He had no cause to *blame* him, for this was *that* which he told his *Messengers* at the first, *viz. That if he would give him his house full of Silver and Gold, he could not go beyond the Commandment of the Lord.* However, says he, I will *counsel thee what thou shalt now do*; and will shew thee also what *this people* shall do to *thy people* in the latter days. I counsel thee therefore for the present to *intice* them to *Idolatry*, and to joyn with you in your *Idol-Feasts*, and let the Daughters of *Moab* and *Midian* intice them to *commit Fornication* with them, [see *Ch.* 31. 16. *Rev.* 2. 14.] and this is the *only way* to *provoke God* to *leave them*, and to be *against them.* And *for the present* thou needest not fear them; for God has commanded them not to set upon you, [see *Deut.* 2. 9.] but *hereafter*, *viz.* many years hence there shall arise a *Prince* out of them *that shall subdue thy people*, [see 2 *Sam.* 8. 2.] And I *Balaam* being one whose *eyes* God hath in a *supernatural manner* opened to *see things to come*, do now utter another *Parable* or *prophetick Vision* unto thee, which is this; *I shall see him*, * *but not now, I shall behold him but not nigh. There shall come a Star out of* Jacob, *and a Scepter shall arise out of Israel*; that is, a *King* of the Seed and Posterity of *Jacob*, who shall shine as a *Star* in the Firmament in regard of the glory of his *Person* and *Government*; and this King was *David*, in whose days the Kingdom of *Israel* was raised to an exceeding *Splendor* and *height*, and *this King* did vanquish the *Moabites*, 2 Sam. 8. 2. and was a *Type of Christ*, who was discovered to the *wise men* by a Star, *Matth.* 2. 2. Now *this David*, he says, *he should see*, though not *now*, *viz.* in *his Posterity* He should see Him after many *Generations.* And *this King* (he says) *shall smite the Corners or Princes of this Country*, who were the *Corners* or *chief strength of the Kingdom*, as the *corners* of an house are the *chief strength* of the *building*; and *he shall destroy all the Children of Sheth*; so the *Moabites* were called because some *one* of their *Progenitors* (famous in his time) was called *Sheth.* And further he *foretelleth* that the *Edomites* that inhabit *Mount Seir* shall also be *subdued* by the *Israelites*, which was literally fulfilled in *David*, 1 *Chron.* 18. 13. and thereupon he sung *that triumphant Song*, Psal. 60. 8. *Moab is my washpot*, that is, *I have so subdued them, that I use them in my meanest services* as a vessel *to wash my feet in*; *over* Edom *will I cast my shooe*, that is, *I will trample upon the* Edomites *as a vanquished people.* He says therefore, *Out of the house of* Jacob *shall come one that shall have the Dominion, and shall destroy the* Edomites, and not only those that are found in Arms in the Field, but those also that remain in the *several Cities* and *fortified Places* that shall oppose him. Then looking towards the Country of the *Amalekites* (the Posterity of *Esau*, Gen. 36. 12.) He uttered this Parable or Prediction concerning *them.* *Amalek* was the *first of the Nations* that warred against *Israel*, [see *Exod.* 17.] but he is *appointed* to be *destroyed*, till he be rooted from the face of the earth. This was fulfilled in part by *Saul*, [1 Sam. 15.] and after in *Mordecai*'s time, see *Esther* 7. Then he looked towards the *Country of the* Midianites, (called here *Kenites* from one principal *Family* or *People* among them, which is put for the *whole Nation*,) and *predicted this* of them, *Thy dwelling is strong, thou buildest thy Nest or Habitation like Eagles among the Rocks*, yet thou shalt endure *much* at the hand of *several Enemies*, (which was in part accomplished when the *Midianites* were vanquished by *Gideon*, Judg. 7. 2.) and shalt at length be carried away *Captive* by the *Assyrians*, who, *with the Jews*, carried away *all the Nations* round about them, [compare *Jer.* 25. 9. with 1 *Chron.* 2. 55.] And he further added, *Alas! who shall live*; that is, *who almost can escape, when God shall do this*, intimating the grievous Calamity of that time, when the *Assyrians* shall make *this havock.* And *Ships shall come from the Coast of* Chittim, *and shall afflict* Ashur, *and shall afflict* Eber, *and he shall also perish for ever*; that is, the *great Empire of* Asia first held by

* *Ita benedicit ipsi Deus ut copiosam sobolem habeat & in posteritatem magnam excrescat. Gloss. Hebraismus est, erit fœcundus, multos procreabit liberos, i.e. proles ejus vehementer crescet, ut arbores in humida terra sicut situla plena copiosam dat aquam ita prosapia* Israelis *erit fœcunda, propagatio liberorum sæpe per aquas significatur ut* Psal. 68. 26.

* All the branches of this Prophesie are in the first sense to be meant of *David*, though in the *sublimer* sense of *Christ*, of whom *David* was a *Type.* *V.* 17. Videbo eum; non modo, & non prope] *Hebræi ponunt de* David*e, quia subjugatio Moabitarum, & Idumæorum ei convenit, ut patet,* 2 Reg. 8. *sed unanimiter Christiani de Christo accipiunt; illum enim directe spectant cum quadam allusione ad Typum ejus* David*em & ad gesta ejus, sicut a Prophetis fieri solet.* Balaam *ergo vidit eum, non oculis suis sed posterorum, & successorum suorum.* Jans.

the *Assyrians*, afterwards by the *Chaldeans*, and last of all by the *Persians*,) shall be destroyed by the *Greeks* and *Macedonians* (properly called *Chittim*, (*u*) *Gen.* 10. 4. *Isa.* 23. 1. 12.) under *Alexander* the *Great*, and afterwards by the *Romans* who came into *Asia* out of the Harbours of *Greece*, *Dan.* 11. 30. And the *Jewish Nation* and their *Country* shall be much infected and evil intreated by the *Grecians* of *Syria* and *Egypt*, [*Dan.* 8. 11. & 11. 31.] and much more by the *Romans* under *Vespasian* and *Titus*. The *Greeks* also *at last* shall be ruined by the *Romans*, and *their Empire* shall be overthrown by them. As for the *Roman Empire* it self, it is now much *fallen*, and the *usurping State* thereof under the *Papacy* God will at last *consume with the breath of his mouth*, 2 Thess. 2. 8. Thus *Balaam* as he *began* with the *blessing of Israel*, so he endeth with the *destruction of their Enemies*. Then he went away with a purpose to return home, but was stayed (as it seems) by the *Midianites*, and among them was afterward killed by the *Sword* of *Israel*, Numb. 31. 8.

(*u*) *Chittim* was one of the Sons of *Javan* the Son of *Japhet*, who seated themselves in *Macedonia* and the *Greek* Islands: Afterwards the *Greeks* passing over from thence into *Italy*, and planting themselves there, even *Italy* was also called *Chittim*.

Numb. 23. whole Chapter. *Numb.* 24. whole Chapter.

SECT. LXXX.

ISrael now being encamped at *Abel-Shittim* [see *Ch.* 33. 49.] in the very borders of the promised Land, the *Women* of *Moab* and *Midian* were set on work (according to the wicked Counsel of *Balaam*, see *Numb.* 31. 16. *Rev.* 2. 14.) to turn the people to *Idolatry*, and to *allure* them to *commit folly* with them, that so the *Favour of God* being thereby turned away from them, they might be exposed to mischief from their Enemies; And accordingly a *great number* of the people did commit *Whoredom* with them, and being invited by them to their *Idolatrous Feasts* (made upon *Sacrifices* offered to their Gods) at length were drawn to *open Idolatry* also [see *Exod.* 34. 15.] and to *bow down* to their *Gods*, and worship them. Thus a great many of the *Israelites* worshipped *Baal-Peor*, * (which was the *Idol-god* of the *Moabites*, so called from *Mount-Peor*, where *this Idol* was worshipped,) and the anger of the Lord was greatly kindled against them for it. And he commanded *Moses* to call the *Heads* and *Princes* of the people together, and by their assistance to take *all the Ringleaders* of this disorder and to *hang them up before the Sun*; that is *openly* in the sight of all men, that as they had *sinned* openly, they might be *punished* openly, for the terrour of others; and this was accordingly done. Then *Moses* gave order to the *Judges* and *Rulers* to *put to death all such of them* that were under their several Commands whom they found to have joyned themselves to *Baal-Peor*. And *last of all*, God sent a *Plague* among them, whereof there died 23000 men in *one day*, [see 1 *Cor.* 10. 8.] which added to them that were *hanged* and *killed by the Sword* amounted in all to 24000. During *these dreadful Judgments* and *Executions*, *Zimri* a Prince of Renown in the Tribe of *Simeon openly*, and *impudently* in the sight of *Moses* and *all the Congregation* (who were *weeping before the door of the Tabernacle*; under a sense of the *wrath of God*, whereby so many of their Brethren had been cut off,) carried *Cozbi* the Daughter of a Prince of *Midian* into his *Tent* to commit *folly* with her. *Phineas* the Son of *Eleazar* understanding this, being *stirred* up with *an holy zeal* for God, and by the *special motion of his Spirit*, he took a *Javelin* in his hand, and ran into the *Tent*, and slew *them both* in the *very act* of their *Villany*; and by *this heroick act* of *Phineas* the *wrath of God* was *appeased*, and the *Plague* stayed, see *Psal.* 106. 30. And God was so *well pleased* therewith, that he commands *Moses* to make known for *Phineas*'s *incouragement*, that *he had given unto him his Covenant of peace*, for the setling of the *Priesthood in his Posterity*, and to be *continued in his Seed* as long as ever the *Levitical Priesthood should continue*, * provided they walked in ways pleasing unto God. And he call it *his Covenant of Peace*, First, Because they should *peaceably* injoy it. 2ly, Because the

* See *Hosea* 9. 10.

* *V.* 13. Sempiternum *id dicitur quod diuturnum admodum. Nam post pronepotem* Phinees, *translatus erat Pontificatus ad* Eli, *qui erat de familia* Ithamari *ut patet*, 1 Paralip. 24. 3. *Fœdus ergo hoc conditionatum fuit, nempe si posteri in fide perseveraverint. Ad* tempus *interruptum erat, sed post quatuor Pontifices vi hujus fœderis resipiscentibus posteris* Phineas *rediit (tempore* Davidis *&* Solomonis) *ad* Sadoc *ex* Eleazari *&* Phinees *familia, in qua deinceps postea mansit ad* Herodis *tempora, ufq; ad Christum.*

work

work of the Priest was to *make peace* between God and the people: Now though the *Dignity* of *being High Priest* should have come to *him*, and *his by descent*, because he was *the eldest Son of Eleazar*, (*Aaron*'s eldest Son) yet that it should not be removed to *another* Family for want of *Issue*, *that* was of Gods special goodness, and is here promised as the *reward* of *Phineas*'s *zeal*. Yet we must not understand this Promise *so absolutely*, but that *his Posterity* might by *their sins*, for *a time*, deprive themselves of *this Dignity*, as it *afterwards* fell out, when *Eli* was made *High Priest*, who was of the Family of *Ithamar*, see 1 *Chron.* 24. 3.

God having thus manifested his *favour* to *Phineas* for this *heroick act of zeal*, (*which was counted to him for righteousness*, Psal. 106. 31.) and having punished *his own people* for their sins, he now decrees *Vengeance* against *their Enemies*. And accordingly he commands the *Israelites* forthwith to *vex the Midianites*, that is, to *make War upon them*, which *Command* implyed also a *promise of Victory*. For their newly *professed Friendship* towards them was but *feigned*, and they *plotted their ruine* according to the *Counsel of Balaam*, and distressed them with their *wiles* and *devices*, though not with *War*; neither need it seem strange that *the Israelites* are not commanded to War against the *Moabites* * as well as the *Midianites*, because God had expresly forbidden them, *Deut.* 2. 9. And 2ly, Because the *Midianites* seem to have had the *chief hand* in this mischief, as seems probable from *Balaam*'s stay among them.

* *Nondum completa erat mensura* Moabitarum.

Numb. 25. whole Chapter.

SECT. LXXXI.

GOd now to shew unto *Moses* how *tender* he was of his own people, and how *severe* against all those that did seek to hurt them, he commands him to *make War*, and to *avenge his Quarrel* upon the *Midianites*, (*x*) who had been the *occasion* of so much mischief to them. And when *that* was done, he tells him, *He should be gathered to his godly fore-Fathers* long since dead; that is, to *the spirits of just men made perfect*, Heb. 12. 23. *Moses* hereupon having received (as it seems) *particular directions* from God that he should send out but 12 *thousand* of the *Israelites* against them (that the hand of God in the Victory might more eminently appear, see *Judg.* 7. 2.) and should take them equally out of every Tribe *one thousand* (that *no one Tribe* might exalt it self above *another* for this Victory) He accordingly did so, and appointing *Joshua* (as 'tis probable) for *General*, he likewise sent *Phineas* with them, to *encourage them* (who had lately manifested *his zeal against that* Midianitish *Harlot*, Ch. 25. 6.) with *one* of *the holy Instruments*; that is, a *silver Trumpet* in his hands, [see *Ch.* 10. 2.] Hereupon *these twelve thousand* of the *Israelites* ingaging with the *Midianites*, they *slew all the Males* of them that they could lay their hands on, (*y*) and among them *five Kings* of *Midian* who were formerly (as it seems) *Vassals* to *Sihon*, and therefore are called only *Dukes of Sihon*, Josh. 13. 21. but *Sihon* himself being sometime before *slain* (it seems) they became now absolute Kings; among whom was *Zur* the Father of *Cozbi* whom *Phineas* slew, *Ch.* 25. 15. *Balaam* also fell with them in *this battel*, who being their *Counsellor in sin*, became now a *Partner with them* in their *punishment*. As for the *Midianitish-Women* and *Children*, the *Israelites* took them *Captives*, and burning their *Cities* and *Castles*, they carried away *great Spoils* of their *Goods* and *Cattel*. *All these Captives* and *Spoils* they brought to *Moses* and to the Camp of *Israel* now encamped in the Plains of *Moab*. *Moses* was angry with the *Officers* of the Army for saving the *Women* alive, who had before *insnared* the people, and therefore *above all others* should have been slain. He thereupon gives order (undoubtedly by Gods special direction) that all the *male Children* (*z*) should be put to death, as also *all the Women* that were of years fit for the knowledge of Man; only the *Women-Children* should be *spared*, to wit, to make them *Servants* or *Wives*, if they would learn the *knowledge* of the true God. *Moses* also injoyns the *Souldiers* to abide out of the Camp *seven days* to *purifie themselves*, their *Captives* and *Spoils*, and shews them the *manner* how it must be done;

(*x*) *Scopus enim* Midianitarum *fuit ut a Divini cultu per filias suas avellerent Israelitas, & in Idololatriam impingerent, quæ vero Dei maxime injuriosa.* Jans.

(*y*) Many of them running for refuge into other Countries escaped for the present, and afterwards in the time of *Gideon* returned, and vexed the *Israelites*, see *Judg.* 6.

(*z*) *Etiam parvulos ad majorem detestationem facinoris & Parentum in ipsis punitionem, & ne parvuli Parentum necem ulciscerentur.*

namely,

namely, *Gold* and *Silver*, and such things as could pass thorow the fire, * should be *purified* by fire, and they themselves should be cleansed with the *water of separation*, see *Ch.* 19. 11, &c. And *Eleazar* tells them, That God had given *Moses* an *express Commandment* concerning *these things*, which himself as the Lords *High Priest* was to make known unto them, and to see them observed accordingly. Moreover the Lord Commands *Moses*, That the *Prey* taken in this Expedition (which was *very great*, *viz.* of *Beasts* and *Women-kind* 800 and 40 thousand;) should be divided into two *equal parts*; the *one* for those that went out to the *War* (which were twelve thousand) and the *other* for the rest of the people that stayed at home, which were a vast multitude, as appears, *Ch.* 26. 51. And further, that he should levy a *Tribute* for the *Lord* out of *both parts*, which *He* (being the *Inheritance* of the *Priests* and *Levites* intended for them, see *Gen.* 14. 20.) orders him to take out of *their part* that went to War, but *one* in 500 either of *Persons* or *Cattel*, but out of the *other part*, *one* in 50. And accordingly the *smaller levy* out of *their half* that went to War was given to *Eleazar*; that is, to *him*, and *the rest of the Priests*, who being but *few* had therein a *liberal share*. But the *greater levy* out of the *peoples half* was given to the *Levites*, because *they were many*. So that the *Levites* had *one* in 50, the *Priests* only one in 500; the *same proportion* being observed *here*, that was observed in their *Tythes*; the *Levites* having the *Tythes* or *Tenths* of the people, and the *Priests* but the *tenth* of their *Tythes*, see *Numb.* 18. 21.

* *Duo credita vim habere purgandi:* ignis *exurendo*, aqua *eluendo.* Grot.

These things thus done, the *Captains* of *Israel numbred* their Souldiers, and found that they mist not *a man*, which might sufficiently shew them, that it was the *Lords doing* that the *Midianites* were thus vanquished, and might be a great encouragement to them resolutely to go on and to fight the residue of the Lords battels. They therefore having besides the Cattel above mentioned (which were brought to a common Stock) gotten every man for himself very *rich spoils* of *Jewels*, *Bracelets*, and *Chains* of *Gold*, &c. in *testimony* of their great *thankfulness* to God, who had graciously spared their lives, and thus wonderfully assisted them in *gaining* this great *Victory*, and that they might make an *atonement* for their *Souls*, (having sinfully spared the *Women* alive, for which *Moses* reproved them, *vers.* 14. 17.) *they* out of these their *particular Spoils* offer a *voluntary Oblation* to the Lord. And *Moses* and *Eleazar* took the *Gold* and the *Jewels* of them, which they offered, (amounting to 16 *thousand*, 700 and 50 *Shekels*, *) and brought them into the Lords *Tabernacle*, where they were kept as a *Memorial* of Gods favour to them in giving them this great Victory.

* Understand *golden Shekels* whereof the *common* contained an 160 barley-grains, of a quarter of an once, the *holy one* as much again, *viz.* 320 grains, or half an ounce, one once of Gold was valued at ten times that quantity in Silver, see *Dutch Annot.* on *Gen.* 24. 22.

Numb. Ch. 31. whole Chapter.

SECT. LXXXII.

GOd Commands *Moses* and *Eleazar* now to number the people. There had been *two numbrings* of them before. The *first* was when they were *sessed* for a Contribution to the *building* of the *Tabernacle*, compare *Exod.* 30, 11, 12. with *Exod.* 28. 26. The second was on the *first day* of the *second month* of the *second year* after their departure out of *Egypt* at *Mount Sinai*, and now they being in the *Plains of Moab* near *Jordan* over against *Jerico*, in the 40*th year* of their wandring in the Wilderness, they are commanded to be *numbred* again from twenty years old and upward. And possibly the Lord injoyned it *now*, to make way for the more *equal dividing* of the *Land* (which they were presently to go about) according as they found the *Tribes more* or *less* in number, see *Exod.* 26. 52, 34. as also to manifest Gods *Power* and *Goodness* in so wonderfully *increasing* them, and preserving *so many of them*, though he had destroyed the *old Stock* (as he had threatned) for their great Rebellions against him; As *Moses* therefore received Gods Flock by *tale* when he came out of *Egypt*, so he must now before he dies deliver them up by *tale* again.

Upon the *numbring* 'twas found, *First*, That the Tribe of *Reuben* was decreased since the *last numbring* (see *Numb.* 1. 21.) *two thousand seven hundred* and *seventy*, which some ascribe to the Conspiracy wherein *Dathan* and *Abiram*, two Princes of this *Tribe*, joyned with *Corah*, which brought so great a *Plague* upon them, and yet many of the *Sons* of *Corah* escaped, possibly because they consented not to their *Fathers Rebellion*, or at least soon repented of it upon the warning given by *Moses*, *Numb.* 16. 5.

2ly, The Tribe of *Simeon* was more *decreased* than any of the *rest*; For when they went out of *Egypt* they were *fifty nine thousand* and *three hundred*, [Numb. 1. 22.] *now* but *two* and *twenty thousand* and *two hundred*. The impudence and punishment of *Zimri* * (who being a Prince of this Tribe, was probably *abetted* by many of his Brethren,) is conceived to be *one cause* of the *diminution* of this Tribe, many of them possibly perishing in the last Plague. †

Moses *reliquis benedicens hujus Tribus mentionem omittit.* Deut. 33.

* See *Ch.* 25. 14.

† *Videtur plaga ista maxime saeviisse in Tribum* Simeon *ex qua erat* Zimri. *Nam ex* Cap. 26. v. 14. *Constat nullam Tribum fuisse ita diminutam numero virorum post primam numerationem atq; Simeonis. Desiderati enim sunt in secunda numeratione 37 millia ex illa sola Tribu. Castrametabatur enim ad meridiem, i. e. versus terram Moabitarum & Midian.* Jansen.

3ly, The Tribe of *Gad* was *fewer* by *five thousand* and *one hundred* and *fifty*. Thus all the Tribes under *Ruben's Standard* were greatly diminished.

4ly, The Tribe of *Judah* was increased *one thousand nine hundred*, notwithstanding two of his five Sons [*Gen.* 38.] *viz.* *Er* and *Onan* (who might have been *Heads* of Families) died Childless in *Canaan*.

5ly, The Families of *Issachar* were increased *nine thousand* and *nine hundred*.

6ly, The Families of *Zebulun* were increased *three thousand* and *one hundred*, so the *Tribes* under *Judah's Standard* were *all* increased. And thus *Judah* prevailed *above all his Brethren*, Gen. 49. 8. his Camp being increased *fourteen thousand* and *nine hundred*.

7ly, The Families of *Manasseh* were increased *twenty thousand* and *five hundred* men of War. None of the other Tribes had *half* so much increase.

8ly, The Families of the Sons of *Ephraim* were diminished *eight thousand*.

9ly, The Families of the Sons of *Benjamin* were increased *ten thousand* and *two hundred*. Thus though *Ephraim's own Tribe* was diminished, yet the other *two Tribes* joyned with him were *augmented twenty two thousand* and *seven hundred*.

10ly, The Tribe of *Dan* was increased *seventeen hundred*. Though there was but *one Family* in this Tribe, *viz.* *Shusham's*, yet none of all the Tribes save *Judah* have the like multitude, *viz.* *sixty four thousand* and *four hundred*.

11ly, The Tribe of *Asher* was increased *eleven thousand* and *nine hundred*.

12ly, The Tribe of *Naphtali* was *fewer* than before by *eight thousand*. But though this *particular Tribe* under *Dan's Standard* was diminished, yet his *whole Camp* was increased *five thousand* and *six hundred* men of War. So that upon the *whole*, though *Judah's*, *Ephraim's* and *Dan's* Camps were all more in number now then when they marched from *Sinai*; yet by reason of the great decrease of *Reuben's* Camp, which was *forty five thousand* and *twenty fewer* than before, the *total here* is *less* than the *total there* by *eighteen hundred* and *twenty*. God Commands *Moses* that unto *these Tribes* the Land should be divided by *lot*, which would prevent *dissention*, and teach them to acknowledge *God* for their *chief Lord*, by whose immediate *Providence* they were disposed of to those dwellings.

The *Levites* were numbred by *themselves*, because they were to have no *share* in the Land. They were found to be (reckoning them from *one month* old and upwards) *twenty three thousand*, and so were increased a *thousand*. Thus as God had *threatned*, of all those that were numbred at *their coming forth out of* Egypt, from twenty years old and upward, there was not a *man* left at this time (when they were numbred again) but only *Caleb* and *Joshua*. Yet we must observe the *Levites* as 'tis probable were not *included in this threatning*; for *of them* there were left *Moses*, and *Eleazar*, and *Ithamar*, and perhaps many more.

Numb. 26. whole Chapter.

SECT. LXXXIII.

THe Daughters of *Zelophehad*, of the Tribe of *Manasseh*, (their *Father* being dead without *Sons*) come now to *Moses* and *Eleazar*, desiring that *that share* or *portion* of Land might be assigned *to them* which should have been *their Fathers* had he

he *then* been living. They plead, That their *Father* was one of those whom the Lord carried out of *Egypt*, to go and take possession of the Land of *Canaan*. And though he died in the Wilderness, yet he was not taken away by *any special Judgment*, for having his hand in any *Insurrection* or *Rebellion* against the Lord, (such as was that of *Korah*) but *he died in his own sin*; that is, he died a *natural death*, when his time was come, as being *by sin* liable to *death* as *all other men* are. They further urge, that except *this* be granted them, the *Name* of their Father wil be quite *extinct*. *Moses* inquiring of the Lord concerning *this Case*; it pleased the Lord to grant these Daughters of *Zelophehad* their desire, which was afterwards punctually performed *Joshua*, as we may read *Josh.* 17. 4. *According to the Command of the Lord he gave them an Inheritance among the Brethren of their Father.* Yet withall there was afterwards a *Caution* added, to wit, that they might not *marry out of their own Tribe*, * see *Ch.* 36. 6. And upon this occasion was the *Law* for *Succession in Inheritances* made and ordained.

* Hence some conclude, that when a man died without Issue, and his Brother married his Widow, to raise up Seed unto his Brother, (whose Estate he inherited) his *first Son* in their Genealogies was reckoned to be the Son of him that died without Issue. So it was in this case. The first Sons of those that married the Daughters of *Zelophehad* were accounted the Sons of *Zelophehad*, and so under his Name did inherit his Land.

Numb. 27. from 1. to 12.

SECT. LXXXIV.

GOd now signifies to *Moses* that he should die, and accordingly Commands him to go up to that Tract of the Mountains of *Abarim*, * (which are in the Land of *Moab* over against *Jerico*) and on one of the highest of them called *Nebo*, whose *top* was called *Pisgah*, he should see that *good Land* into which he might not enter; And when he had *seen* it, *his Soul* should be gathered unto the *Souls* of his *pious Ancestors* who died before him. For *He* and *Aaron* had rebelled against *his Commandment*, [see *Ch.* 20. 12.] which was, that they should *by Faith sanctifie* * *him in the eyes of the people* at the Wilderness of *Zin*, but they *sanctified him not*. *Moses humbly* and *earnestly* begs of the Lord that he might be permitted to go over and see that *good Land*, [*Deut.* 3. 23, 25.] but the Lord was not pleased to grant his *Request*: Humbly therefore submitting to his *holy Will*, he now earnestly prays to God, *Who is the God of the Spirits of all flesh*, and not only the *Creator*, but the *Searcher* and *Trier* of men spirits, and *knows what is in man*, and can *frame* and fashion mens spirits as he pleases, and give them *Gifts* and *Graces* requisite for the Places he calls them unto, to appoint a *Successor* to him that might, as a *good Shepheard* go *out* and *in* before the Flock. God, upon his prayer, appoints *Joshua* to succeed him, *a man in whom was the Spirit*; that is, the *Spirit of Wisdom* and *understanding*, the *Spirit of Counsel* and *Might*, the *Spirit* of *Knowledge* and the *fear of the Lord*. God Commands him therefore to *lay his hands* * upon *Joshua*, to intimate to Him, by *this Ceremony*, that the *hand of God* should be upon him to *defend* and *prosper him* in all his ways, and that he would confer upon him *a great measure* of the Gifts of his Spirit answerable to the *Dignity* whereunto he had advanced Him, and accordingly 'tis said, *Deut.* 34. 9. That *Joshua the Son of* Nun *was full of Wisdom*, for *Moses* had *laid his hands on him*. *Moses* was also to set him before *Eleazar* and the *Congregation*, and to give him a *Charge* concerning what he was to *do*, and what to *forbear* in the administration of his Office. And *Moses* was further commanded to put some of *his own honour* upon him; that is, *admit* him into some *Partnership* of *Authority* and *Dignity* with himself, and so cause the *people* to give him *that Honour* that was due unto *Moses*'s *Successor*, and the *Judge Elect* of *Israel*. And *Moses* tells him further, That upon *occasion* he shall present himself before *Eleazar*, that he may inquire of the Lord *for him* after the Judgment of *Urim*; that is, putting on the *Ephod* to which the *Pectoral* * was fastened, wherein was the *Urim* and *Thummim*. And at *Eleazar*'s word, speaking from the Lord, *He* and the *people* shall *go out to War*, or return from it, and so in all *weighty*

* See *Ch.* 33. 47. *Deut.* 32. 49. & 34. 1.

* We sanctifie the Lord, when we conceive aright of his Nature and Attributes, and when we speak so reverently of Him, as to cause his Name to be praised and magnified among men.

* The like Ceremony was afterwards used in the days of the Gospel, when men were separated and set apart to Preach the Gospel, 1 *Tim.* 4. 14.

* See Pharaphrase on *Exod.* 28. 30.

weighty Affairs (which were extraordinary) by *his direction* they should govern themselves. And *Moses* did all these things which the Lord commanded him.

Numb. 27. from 12. to the end.

SECT. LXXXV.

THe Children of *Israel* having, as it seems, omitted their *Sacrifices* and *solemn Feasts*, the most part of the 38 years last past, by reason of their travels, wherein the *Sanctuary*, the *Alar*, and *other holy things* were made up fit for *removal* from place to place; And the most part of the *Generation* from twenty years old and upward that had been mustered in *Sinai* being now *dead*, [see *Ch.* 26. 64.] The Lord hereupon causeth the *Law* of sacrificing to be again here *repeated*, thereby intimating to them that when they came into the Land which he promised them, they must not any longer neglect *his Ordinances*, as they had done in the Wilderness, [see *Deut.* 12. 8.] And therefore first in the *general* he *charges* them, that they be sure to give Him *all the Sacrifices* and *Offerings* which he had at several times appointed them to offer. And then 2ly, He sets down *particularly* what they were to offer. First, For their *daily Sacrifice*, from *vers.* 3. to 9. Secondly, For *their weekly Sacrifice* every *Sabbath* * *day*, from *vers.* 9. to 10. Thirdly, For their *monthly Sacrifice* every *new Moon*, from 11. to 16. And fourthly, For *their yearly Sacrifices*. First, At the *Passover*, from *vers.* 16. to 26. 2ly, At *Pentecost*, from 26. to the end. 3ly, He mentions the Offering appointed at the *Feast of Trumpets*, Ch. 29. from 1. to 7. 4ly, The Offering on the day of *Expiation*, from 7. to 12. 5ly, On the eight days of the Feast of Tabernacles, from *vers.* 12. to 39.

* The Sacrifices appointed for every *Sabbath-day* are full double to those appointed for every day. And yet the daily Sacrifice, the continual Burnt-Offering, was not then to be omitted.

Numb. Ch. 28. whole Chapter.
Numb. Ch. 29. from 1. to 39.

SECT. LXXXVI.

BEsides those set and solemn Sacrifices which God Himself had injoyned, there were *other Sacrifices* which were to be offered to the Lord, namely, such as men *voluntarily* offered, or upon a *particular Vow*, Ch. 29. v. 39. And upon this occasion (it seems) *several Precepts* concerning *Vows* were added, to shew *who* were *necessarily* obliged to perform their *Vows*, and who not. And *Moses* made known these Laws to the *Heads* of the Tribes, because *they* were the men that according to *these Laws* were to *judge* the people, and either to *bind* them to *their Vows*, or *free* them from them. Now *Vows* were either *Obligatory*, or *reversible*, according to the *condition* of the *person* that made them. 1. If the *Votary* were a man of *grown years*, having power over himself, and had strengthened his Vow with an *Oath*, he must not fail to perform what he had *vowed* and *sworn* to do, and that without *delay*, [*Deut.* 23. 21.] provided *the thing* in it self were *lawful* and *honest*, otherwise *not*, as in the Case mentioned, *Acts* 23. 21. 2. If the *Votary* be a *young Woman*, under the power of *her Father*; if *her Father* by his *silence* seemed to consent to it (though in words he did not expresly approve it) her *Vow* standeth firm; But if he *disallow it*, it is *void*, and the Lord will not impute it as a *sin* to her, seeing her Father *refuseth* to let her keep it. 3. If the *Votary* were a *married Wife*, her *Husband* had power either to *ratifie* or *make void* her *Vow*. 4. If the *Votary* were a *Widow* or a *divorced Woman*, her *Vow* must stand. And because *married Women* might be apt to make *large Vows* what they would *do* if they came to be *free* again, and then being *free* might make *light* of performing their *Vows*, under pretense that *those Vows* were made while there were *under the power* of their Husbands; To prevent *that* the *Law* does here *direct* that in case a *Woman* vowed in her Husbands house, if her *Husband held his peace*, then *all her Vows* should stand, *viz.* after her Husband

Husband is *dead*, or after she is made *free* by *Divorce* for every *Vow*, and every *binding Oath* to *afflict the Soul*, her *Husband* may *establish*, or make *void*. But if any *Husband* having heard his Wives *Vow*, and not *contradicted* it, shall afterwards *refuse* to let her perform it, *he shall bear her Iniquity*, and the *Sin* shall be imputed unto Him.

Numb. Ch. 30. whole Chapter.

SECT. LXXXVII.

THe *Rubenites* and *Gadites* now petition *Moses* to give them *their Possession* on this side *Jordan*, in the Land already Conquered, (*which the Lord smote before the Congregation of the Children of* Israel, according to the Promise made to *Abraham*, Gen. 15. 21.) alleding how *convenient* it would be for *them*, in regard it was a *Country* very fit for the keeping of *Cattel*, whereof *they* had the greatest *store*. *Moses* not apprehending (as it seems) their *drift* (which was plain and honest) accuses them of *great injustice*, that they should desire to injoy *peaceable Possessions* at present, whilst *their Brethren* must fight for *theirs*, which would in all likelihood tend to discourage the hearts of the people from going over into the *Land* which the Lord had given them. And herein he tells them, They would be like the *Spies* * their *Ancestors*, who brought up an evil Report on *this good Land*, and so disheartened the people, that the Lords anger was kindled against them for it. And if you should do *thus* (says he) you will shew *that you are risen up in your Fathers stead an increase of sinful men to augment yet the fierce anger of the Lord toward* Israel. And assure your selves, if ye *turn away from following the Lord*, He will leave *Israel* yet to wander in this Wilderness, as their *Fathers* did, until they all be consumed; And by *this means* you will occasion them to *sin*, and *so* to be destroyed. The *Reubenites* and *Gadites* humbly reply, That it was *far* from their *thoughts* to *desert their Brethren* on this occasion. 'Tis true (say they) we meant to leave our *Cattel*, our *Wives* and *Children* behind us, and to that end we purposed to build *Sheepfolds* here for our Cattel, and *Cities* for our *Wives* and *little Ones*; that is, to *repair* and fortifie *those Cities* of the *Amorites* in this *Country* which lie now ruinated. But *for our selves*, we are ready to go *arm'd* along with *our Brethren*, yea *before them*, and if it be thought fit to go in the *forefront*, and to expose our selves to the *greatest danger*. But when they say *they were ready to go along with their Brethren*, we must understand it so, that their meaning was only that *so many* of them should go as should be thought *requisite* for the *Aid* of their Brethren against the *Inhabitants* of *Canaan*. For 'tis plain they meant to leave *Garrisons* behind them for the *defence* of their *Wives* and *Children*, and for the guarding of the *Country* in case any of the *neighbouring Nations* should invade the Land when they were gone. And therefore [*Joshua* 4. 13.] it is expressly said, That there went of *those Tribes* along over *Jordan*, with their Brethren, only about *forty thousand armed men*, whereas in the *Tribe of* Reuben *alone* there was above *forty thousand fighting men*, see *Ch.* 26. 7. *Moses* tells them, That if they *will go armed before the Lord to War*; that is, before the *Ark*, the sign of his Presence, and so aid and assist their Brethren in their *Wars* against the *Canaanites*, and will continue with their Brethren till they have *subdued the Land*, then they shall have *this Land* on *this side Jordan* (as they desire) for their *lot* and *portion*, see *Deut.* 3. 18. But if they will not *do so*, he tells them, *Behold ye have sinned against the Lord, and be sure your sin will find you out.* However (He acquaints them) that *these two Tribes* must not think to have *all this Land* to themselves, but *part* of it must be reserved for *half the Tribe of Manasseh*, and that because *they* by a *particular Expedition* had vanquished *that part* of the Land *particularly*. *Iair* had conquered *Argob* and the Towns belonging to it, and called it *Bashan-Havoth-Iair*, after his own Name, as *Nobah* did *Kenah*, and called it also after his own Name, having driven from thence the *Amorites*, as is express'd, *vers.* 39.

* See *Ch.* 13. 24.

Numb. 32. whole Chapter.

SECT.

SECT. LXXXVIII.

Moses now by the Lords Commandment wrote this *following Journal* of the *Israelites* Travels from *Egypt* to the Land of *Canaan*, wherein are set down all the *several Stations* or *Places* where they pitched their *Tents*, and abode for some time. And this was done the better to *assure Posterity* of the *wonderful Deliverance* of the *Jews* out of *Egypt*, and of Gods *leading* them *thorow the Wilderness* to the *Land of Promise*, and that by *this express* Description of their *several Stations*, not only the *certainty of this story* might be evidenced, but that they might be put in mind of the *Rebellion* of their *fore-Fathers*, and of Gods *severity* in *Chastizing* them for it; as also of his *Goodness* and *Faithfulness* manifested to the *Seed of Abraham*, notwithstanding their many *Provocations*. Their most *remarkable Stations* were these: First, *Rameses*, * whether they resorted by *Moses*'s Direction from all parts of the Land of *Goshon*. And the reason is intimated why *they went out with an high hand* in the presence of the *Egyptians*, (they not opposing them) namely, because God had *pulled down their pride*, by slaying their *First-born*; yea upon *their Gods also He had executed Judgment*, causing possibly some such *notable accident* to befal the *Egyptian Idols* as did the *Philistines Dagon*, which fell down before the *Ark*, see *Exod.* 12. 12. Their *second Station* was *Succoth*, their *third Etham*, where the Lord began first to go before them *by day* in a *Pillar of Cloud*, and *by night* in a *Pillar of fire*. From *Etham* they turned unto *Pihahiroth*, a narrow passage between *two ledges of Mountains*, into which being entred, *Pharaoh* overtook them with a *great Army*, and thought they could not have escap'd him; but God divided the *Red-Sea*, which the *Israelites* passing thorow, the *Egyptians* assayed to follow them, and there were miserably drowned. The *Israelites* having past thorow the *Sea*, went *three days journey* in the Wilderness of *Etham* without any water, and pitched in *Marah*. Here they found the *Waters very bitter*, insomuch that they began to *murmur* against *Moses*; but God *sweetened* the *Waters*, by the casting in of a *Tree*, *Exod.* 15. 23. From *Marah* they came to *Elim*, where were *twelve Fountains* of Water. From *Elim* they encamped by the *Red-Sea*, † and from thence removed to the Wilderness of *Sin*, so called from *Sin*, a City in *Egypt*, over against which this Wilderness lay. Hither they came just a month after their departure from *Rameses*: Here they murmur grievously for want of *Food*, and God gave them *Quails* for *one meal*, and *Manna* from Heaven, which was continued till they came into *Canaan*. From *Sin*, they came to *Dophkah*, and from thence to *Alush*, and from thence to *Rhepidim*, * where *wanting water* again they were ready to *stone Moses*; but water was fetched for them *miraculously* out of a Rock in *Horeb*. Here they had a Victory over the *Amalekites* who set upon them. From *Rephidim* they came to the Wilderness of *Sinai*. Hither they came at the beginning of the *third month*, (*Exod.* 19. 1.) and stayed till the second day of the *second month* of the *second year*, *Numb.* 10. 11, 12. Here the *Law* was given, and the *Tabernacle* framed, and the *people* punished for *making* and *worshipping* a *golden Calf*, and *Nadab* and *Abihu* smitten dead for offering *strange fire*. Here the people were first *numbred*, and then ordered *as to their Encampings* about the *Tabernacle*, and in their *Journeys* towards the Land of *Canaan*. From *Sinai* they marched by *Taberah* (signifying a *burning*) because there the *fire* of God (till quenched by *Moses*'s prayer) consumed the *hindermost in the Camp*, for their *murmuring*; and so they came to *Kibroth-Hattavah*. Here the people fell a *lusting* for *Flesh* again. And God now gave them *Quails* for a *whole month* together in great abundance, whereon they *surfeited*, and *died* miserably with the *flesh between their teeth*. Then they came to *Hazeroth*. Here *Aaron* and *Miriam* murmured against *Moses*, and she was smitten with *Leprosie*, *Numb.* 12. Then they came to *Rithmath* in the Wilderness of *Paran* near *Kadesh-barnea*, whence *Spies* were sent to search the Land. Upon the evil report of *ten of them* the people horribly murmur. God was very *wroth* with them for it, and appoints *Moses* to return again to the *Red-Sea*, and declares, That not *one* of *that Generation* save *Caleb* and *Joshua*, should enter into *Canaan*. Then they came to *Rimmon-Parez*: and from thence to *Libnah* call'd *Laban*, *Deut.* 1. 1. and then to *Rissah*, then to *Kehelatha*, thence to Mount *Shapher*, thence to *Haradah*, and pitched in *Makheloth* (signifying *Assemblies*) so called as some think, because of the *mutinous Assemblies*

* See *Sect.* 1. of *Chap.* 4.

† See *Sect.* 8. of this Book.

* See *Sect.* 10. of this Book.

of *Corah*, *Dathan* and *Abiram* in that place. Thence to *Tahath*, and pitched at *Tarah*; thence to *Mithcah*, and pitched at *Haſhmonah*, and encamped at *Maſeroth*, and then came to *Bene-Jaakan*, and incamped at *Hor-gidgad*, from thence to *Jotbathah* a Land of *Rivers of waters*, Deut. 10. 7. Here the Rock *Rephidim-water* (as it ſeems) ſtopped its courſe, * (God ſuſpending *Miracles* when he affords *means*) and as 'tis probable the *Iſraelites* drank of the *water of the Country* till they came to *Kadeſh*. Then they encamped at *Ebronah*, from thence they marched to *Eziongaber*, a place by the *Red-Sea*, where was a *Harbour for Ships* in *Edom*'s Land, 1 *Kings* 9. 26. From thence to *Kadeſh* in the Wilderneſs of *Zin*. Here *Miriam* died. The people in this place *wanting water*, *murmur* again, and had *water* again given them out of a *Rock*. Here God was very angry with *Moſes* and *Aaron* for their *unbelief*, and here they had the *Sentence of Death* paſſed on them, though *repriev'd* for a time, and rendred uncapable of entring into *Canaan*. They came hither in the beginning of the 40*th year*, and hence they ſent to crave a paſſage thorow *Edoms Land*, but it was denied them; God Commands them not to force it, but to find *another way*. From *Kadeſh* they removed to *Mount Hor* in the edge of the *Land of Edom*, where *Aaron* died. Then they came to *Zalmonah*, ſo called poſſibly of *Zolom* an Image. For this is thought to be *the place* where the *Iſraelites*, for *murmuring again for want of water*, *and loathing Manna*, were *ſtung with fiery Serpents*, and the *braſen Serpent* was by God's direction *erected* for their *Cure* and *help*. As for their *five following Stages*, viz. *Punon*, *Oboth*, *Jie-abarim*, and *Dibon-Gad*, (ſo called, becauſe it was repaired and poſſeſſed by the Tribe of *Gad*, Ch. 32. 34.) and *Almon-Diblathaim*, we find no *memorable accident* happening at them. Thence they came to the Mountains of *Abarim*, and then to the *Plains* of *Moab*. And here God commanded *Moſes* to charge the *Iſraelites* to drive out the *Inhabitants* of the Land, *viz.* by *deſtroying them*, Deut. 7. 22, 23. and to deſtroy their *Pictures*, and *molten Images*, and *High Places*, and to divide their *Land* by *lot* among themſelves. But if they did not take care to drive them out, then he *declares*, The *Canaanites ſhould be pricks in their Eyes*, *and thorns in their Sides*, and a continual Vexation to them, and He would bring *that deſtruction* on *them* for their *Diſobedience*, which he thought to bring on the *Canaanites*, viz. *root them out of the Land*.

* See Dr. *Fuller*'s *Piſgah-ſight*.

Numb. 33. whole Chapter.

SECT. LXXXIX.

THe Lord now by *Moſes* declareth unto *Iſrael* the *Bounds* (*a*) and *Limits* of the Land of *Canaan* lying *within Jordan*, which he intended to give them, that they might be aſſured they ſhould poſſeſs it, and might know how *far* they were to *proceed* in their *Conqueſts*, and where to *ſtay*, and according to *theſe Bounds* and *Limits* might make a diviſion of the *Land* among the *nine Tribes*, and *half the Tribe of Manaſſeh*; the Tribe of *Reuben*, *Gad*, and *the other half Tribe of Manaſſeh* having their *lot* on the *other ſide Jordan*. The *perſons* that were to make the *diviſion* were *Eleazar* the *High Prieſt*, *Joſhua*, and *one Prince of every Tribe* who are particularly named. The Tribes are here named in their particular Order, in which they ſhould *inherit the Land*, their Inheritance abutting one upon another, as their Names are here joyned together, to make it the more evident to them that they were alloted their *Portions* by the *Wiſdom* and *Providence* of God.

(*a*) *V.* 3. The Wilderneſs of *Zin* lay at the very *Eaſt-end* of the *South-border*, in the corner whereof it joyned with the *Eaſt-border*, right againſt the *South-end* of the *Salt-Sea*; that is, the *Lake of Sodom* called alſo the *Dead-Sea*, ſee *Gen.* 14. 3.

Numb. Ch. 34. whole Chapter.

V. 7. This was not that Mount *Hor* where *Aaron* died, which was *South-ward* in the edge of *Edoms* Land, *Ch.* 33. 37, 38. but another Mountain on the *North-ſide* of *Canaan*, by ſome ſuppoſed to be *Libanus*, and by other Mount *Hermon*.

SECT.

SECT. XC.

THe Lord further Commands the *Iſraelites* to give 48 *Cities* to the *Levites* for their *Poſſeſſion*. He appoints the *Suburbs of them* to reach a *thouſand Cubits* from the *wall* of the City *on each ſide*, ſo that meaſuring the *length* from *one end* of the *lines* to the *other end* oppoſite againſt it, as from *Eaſt* to *Weſt*, or from *North* to *South* there were *two thouſand Cubits*, that made *the perfect ſquare*. God alſo appoints *ſix* of *theſe Cities* for Cities of *Refuge*, *Three* in the Land of *Canaan*, and *three* (*b*) on the *other ſide Jordan*. And *thoſe Cities* were (as we may ſee afterwards, *Deut.* 4. and *Joſhua* 20.) 1. *Bezer*, a City of the *Reubenites*. 2. *Ramoth* of *Gilead* of the *Gadites*. 3. *Golan* in *Baſhan* of the *Manaſſites*. Theſe *three Moſes* ſeparated, *Deut.* 4. 41, 43. 4. *Kadeſh* in *Galilee* in Mount *Naphthali*. 5. *Shechem* in Mount *Ephraim*. 6. *Kirjath-arba* (which is *Hebron*) in the Mount of *Judah*; and theſe *Joſhua* ſeparated, *Joſhua* 20. 7. Before *theſe Cities* of *Refuge* were appointed, it ſeems the *Altar* only was a kind of *Sanctuary* to thoſe that fled to it, ſee *Exod.* 21. 14. But afterwards *theſe Cities* were the *chief Sanctuaries* to the Children of *Iſrael*, and the *Sojourners* and *Strangers* among them; and yet they were *ſuch* only *to thoſe* who had *killed a man unwittingly*. And therefore they were not to receive *any man* till he had profeſſed *his Innocency* as to *this particular*, ſee *Joſh.* 20. 4. And *ſuch Cities* were purpoſely appointed as lay at an *equal diſtance* in the ſeveral parts of the Land, that *no man* driven to make uſe of them might have *too far* to go, and ſo might be *overtaken* by the *Avenger of blood*, who was *the next Kinſman* to the *man ſlain*, and might lawfully *ſlay him*, who had *ſlain his Kinſman*, if he took him *out of the City of Refuge*, and before he could recover the *Sanctuary*. And the *way* to *theſe Cities* was always to be *prepared* and made *even* and *plain*, that the *Man-ſlayer* might flee thither without *hinderance*, ſee *Deut.* 19. 3. When the *Man-ſlayer* came thither, he was at the entrance of the Gate to *ſhew his Cauſe* to the *Elders* of the City, who were to take him in, till he was *ſent for*, and *fetched* to the City where he had done the *Fact*, and there he was to ſtand before the *Congregation*, [*Joſhua* 24. 4, 6.] who if they found him *worthy of death*, were to deliver him to the *Avenger* to *kill* him; if *not*, they were to return him to the City of *Refuge* again, where he was to live in a kind of *exile* and *impriſonment* until the *death* of the *High Prieſt*, and *might not come out* before, * and then He was to have liberty to return to his *own houſe*, and former *dwelling place*; the *High Prieſt* being a *Type* of the *Meſſias*, our *High Prieſt* and *Saviour* Jeſus Chriſt, who by *his death* hath *blotted out the hand-writing of our Sins*, and reconcileth us to God. But *theſe Cities of Refuge* were not intended to be any *Protection* or *Aſyle* to *willful Murderers*, and ſuch as of *malice-prepence* ſlew a *man*, and *ſtruck* him with an *Inſtrument of Iron*, or with a *Stone* or *Hand-weapon*, wherewith (in probability) a *man* that is *ſmitten* muſt needs be *kill'd*. Moreover, no man was to be put to *death* on the *ſingle teſtimony* of *one man* alone. And no *Redemption-money*, no *Bribe* or *Preſent* was to be *taken* to ſpare a *murderers* life. For *blood defileth the Land*, and *the Land cannot be cleanſed of the blood that is ſhed therein*, *but by the blood of him that ſhed it*. And laſtly, no *Redemption-money* was to be taken for granting *him*, that was fled to a City of Refuge, a *Diſpenſation* or *Liberty* to return to the place of his former *abode* or *habitation*, before the *death* of the *High Prieſt*.

(*b*) There was no *inequality* in this, becauſe the *portion* of the *two Tribes* and *an half* without *Jordan* reached as far in *length* as *theirs* in the Land of *Canaan*, though it were nothing ſo *broad*. Beſides, if the Lord *inlarged their Coaſts*, and gave them *all the Land*, they were to add *three cities* more, *Deut.* 19. 8, 9.

* If He went out before, He forfeited his Priviledge and Protection, and the Avenger might lawfully ſlay him.

Numb. 35. whole Chapter, and *Deut.* 4. *verſ.* 41, 42, 43.

SECT. XCI.

THe Lord having formerly ordered that *Zelophehad*'s Daughters ſhould have *that portion of Land* in the *Tribe of Manaſſeh*, which their *Father* ſhould have had for his *ſhare* had he lived, the Children of *Gilead* (who were of *that Tribe*) conſidering that if *theſe Daughters* married into any *other Tribe*, this *portion* of *their Land* would be quite *alienated* from *their Tribe*, therefore they made it *their ſuit* that ſome order might be taken to prevent *this miſchief*. For by *like accidents* the portion of every

Tribe might *in time* be *changed*, and so at length *all* may come to *confusion*, and the very end of Gods appointing *every Tribe* to have their portion *apart* by themselves might be quite made void. And further, whereas by the *Law* of God it was appointed that at the *year of Jubilee* (which was every *fiftieth year*) *what ever Land* was *alienated* from *any Tribe* should return to *that Tribe again*, by *such marriages* as these, *Inheritances* would pass over from *one Tribe* to *another*, without possibility of *restitution* at the year of *Jubilee*, and so *this Law* would become *void*, which seem'd *purposely* intended to *prevent* the *confusion* of the *Inheritances* of the *Tribes*. *Moses* having ask'd *Counsel* of the Lord, answered them as God had *commanded*, *viz.* That the Daughters of *Zelophehad* should marry *only* in the *Tribe* of their *Father*, (which they accordingly afterwards *did*) and further orders, That *every Daughter* that possesseth an *Inheritance* in any Tribe should *marry* only unto *one* of *that Tribe*. But if she was not an *Inheritrix*, she might marry into any *other Tribe*. And thus Inheritances would not be removed from *one Tribe* to *another*.

Numb. Ch. 36. whole Chapter.

SECT. XCII.

WE are now come to the Book of *Deuteronomy*, which contains *Moses's dying Speech*, and *pathetical Exhortation* to the Children of *Israel*; He had brought them to the *Plains of Moab*, and to the very borders of *Canaan*: He knew by *divine Revelation* he must not go over *thither*, but must *die* on this side *Jordan*. Having therefore now but a *little time* to live, [*viz.* about *five weeks*,] like a *man* in whom was *the Spirit of God*, and an *extraordinary measure* of Grace, he employs *that short time* in *faithfully instructing* the people, and earnestly *exhorting* them to *walk steadfastly in the ways of God*. He rehearses to them several remarkable *Occurrences*, and *passages* of divine Providence which had happened to them during their *forty years* travels in the Wilderness, (not binding himself always to exact *order* as to *times* and *places* in his Narration) that they might *remember them* for their benefit. And *this* being for the most part a *new Generation*, (the *old rebellious Stock* having perished in the Wilderness) He sets himself to instruct them in the *Laws* and *Statutes* of God, not only *repeating them to them*, but *explaining* and *amplyfying* many of them, and adding some *new ones* * to them. He causes them to enter into a *solemn Covenant* to serve the Lord faithfully. He *Predicts* and foretells what would befal them *hereafter*, and solemnly *blesses* them before his death.

* Hence this Book is call'd *Deuteronomy*, or a *second Declaration* of the Law. Δευτερονόμιον, *quasi secunda vel secundaria Lex. Repetitio est præcipuarum Legum & monitorum in eorum gratiam, qui tempore promulgatæ Legis aut nondum nati, aut per ætatem intelligendi incapaces erant. Cum quibus* Moses *hic instaurat fœdus; præterea quædam hic nova addita.*

Chap. I. And *first*, He reminds them of Gods calling *Israel* from *Horeb*, to march towards *Canaan*. He tells them how when they had continued well nigh a *full year* at *Horeb*, * God commanded them to march towards *Canaan*, the borders of which he describes towards the *South*, *West*, *North* and *East*, *Deut. Ch.* 1. from 1. to 9.

* In journying from *Egypt* to *Kadesh-barnea* they spent about *two years*, and from thence to the fields of *Moab* about 38 *years*, whereas from *Horeb* or *Sinai* to *Canaan* it was but about 11 or 12 days Journey, had they not provoked God by their sins to keep them wandring in the Wilderness so long.

2. He reminds them how *about that time*, by the advice of *Jethro* his *Father-in-law*, he set *Judges* and *Officers* over the people. For (says he) finding my self not *able* to bear the *weight* and *burden* of governing so great a people *alone*, I said unto you, *The Lord hath multiply'd you as the Stars of Heaven, and the Lord God of your Fathers make you a thousand times so many more as you are, and bless you; choose out therefore from among you wise and understanding men, and I will make them Heads over you*; I will Constitute some of them to be *Rulers* over *Thousands*, others to be *Rulers*

Rulers over *Hundreds*, others *Rulers* over *Fifties*, and others to be *Rulers* over *Tens*. *And I charged the Judges at that time that they should judge righteously between man and man, and not respect persons in Judgment, but should hear the small as well as the great, that they should not be afraid of men*, for the *Judgment* is Gods; that is, *it is ordained by him*, and to be *executed* in his *Name*, and the *Judges* representing his *Person*, and *sitting* in his *Seat*, should *in judging* follow the *Rule* by him prescribed, and should *judge justly*, as God Himself would do, see 2 *Chron.* 19. 6. And I further said, *If ye find any Cause too hard for you to determine, bring it unto me.* And *many other things* I delivered, and taught the *Judges* their *duty* in a more *full* and *ample manner* than now I express, *Deut. Ch.* 1. from 9. to 19.

3. He shews them, that when they left *Horeb*, they marched thorow all that *great* and *terrible Wilderness*, (a Land where *no man* dwelt, and wherein were *fiery Serpents* and *Scorpions*, [*Deut.* 8. 15.] a Land extream *barren*, and *destitute of all things* necessary for the sustenance of man, except by miraculous supply,) and came to *Kadesh-Barnea*. Then (says he) I said unto you, *Ye are come to the Mountain of the* Amorites, the *border* of the *Land* which the Lord our God hath given unto us. *Go ye up therefore and possess it, as God has commanded you, fear not, nor be discouraged.* But ye desired that *Spies* * might first be sent to *search the Land*, and to inform you concerning it, and concerning the *way* wherein you must go up to take possession of it, and *what Cities* you must first assault. And I having inquired of the Lord concerning it, [*Numb.* 13. 3.] and the Lord *giving way* to it, or at least *permitting it*, I was content with it, and took *twelve men*, *one* of a *Tribe*, and they went up into the *Mountain*, and came to the Valley of *Eshcol*. And the *Spies* brought back some of the *fruits* of the *Land*, namely, *Grapes*, *Pomegranates* and *Figgs*, and said, The *Land was a very good Land*. But ye *refused* to go up, and so rebelled against the Commandment of the Lord. And ye *murmured* in your *Tents*, and said, Because the Lord *hated us*, he hath brought us forth out of *Egypt* to deliver us into the hands of the *Amorites*, and to destroy us. You further said, *Our Brethren* (whom we sent as *Spies*) *have discouraged us*, viz. *all* of them but *Caleb* and *Joshua*. *They* tell us, The people of *that Land* are greater and *taller* then we, their *Cities* are *great* and *walled up to Heaven*; moreover they tell us, That the Sons of the *Anakims* those *great Giants* are there. Then (said I) dread them not, nor be afraid of them. For the Lord your God goeth before you, and will *fight for you*, as he did in *Egypt*, and as he hath hitherto done for you in the *Wilderness*; there you have seen how the Lord by his Almighty Power hath *born* you as a *Father* takes up and carries *his Child in his arms*, and hath *born with your manners* and *perverseness*, as a *tender Father* doth with a *froward Child*. Yet notwithstanding *this incouragement* you did not *believe* * in the Lord your God, who went before you to search out a place for you to pitch your Tents in, in a *Pillar of Cloud* by day, and a *Pillar of Fire* by night. And the Lord was angry at your *Murmurings* and *Unbelief*, and sware there should not *one* of that evil Generation see that good Land, [*Numb.* 14. 23.] save *Caleb* the Son of *Jephunneh* (*who followed the Lord fully*) and *Joshua* the Son of *Nun*, *Numb.* 14. 6, 30, 38. And (says he) the Lord hath since that time, at the *other Kadesh*, been *angry with me for your sakes*; For being moved with *your Provocations*, I offended both in *unadvised Speeches and distrust*, and thereupon the Lord said, *I should not go into the Land*, [*Numb.* 20. 1, 2, 12.] But *Joshua* (who is continually about me to minister unto me) He should go into it, therefore I am to *incourage him*, for *he* shall cause *Israel* to inherit it. Moreover the Lord said, *Your little Ones* which ye said would be a *Prey* to the *Amorites*, and which had then no knowledge between *Good* and *Evil*, they shall go in thither and possess it. But as *for you* the Lord said, Turn you back again into the *Wilderness*, into the *way* that leadeth towards the *Red-Sea*, ye shall not go forward directly towards *Canaan*, [see *Sect.* 60.]. Then ye said, *We have sinned against the Lord*, we will go up and fight as the Lord hath commanded us. And when ye had girded every man his Sword upon his thigh, ye *were ready to go up* to the *Hill* to fight with your Enemies. But the Lord forbad you to go up, saying, He would not be *among you* with his *blessing* and *gracious assistance* if ye did; yet you would not hearken, but went up *presumptuously* unto the *Hill*, and the *Amorites* (which dwelt in the Mountain) came out against you, and chased you (as *Bees* * use to do, who being angred come out in great swarms against

* *Atq; hic certum est Exploratores esse exigente populi incredulitate missos. Deum Ducem sequi debebant, & Canaanæos fidenter aggredi. Sed Dei promissis fidem non habebant,* Deut. 9. 23.

* This *unbelief* the Apostle notes to be the cause why they entred not into the Land of Promise, *Heb.* 4. 6.

* See *Psal.* 118. 12.

against them that disturbe them,) and the *Amorites* killing many of you, pursued the rest unto *Hormah*. And when you *repented* and *wept* the Lord would not *hearken* to you. And ye abode in the Wilderness of *Kadesh many days*, as the number of the days you abode there doth sufficiently manifest. For ye were made to wander near 38 years after this in the Wilderness, from *vers.* 19. to the end.

Chap. II.

4. He then relates their march from *Kadesh-Barnea*, and their compassing *Mount Seir* * many days, and how they were forbidden to meddle with the *Edomites*, *Moabites* or *Ammonites*.

* *Mons Seir*, i.e. *Idumæa*; *Idumæa* dicitur mons quia Regio est Montosa.

He goes on with his Speech. After this (says he) we turned into the Wilderness of *Kadesh*, where after we had wandred a long time (almost 38 years, going forward and backward) in that mountainous Country of *Seir*, we returned, by Gods Command *Northward*, towards *Canaan* to pass between the Coasts of *Edom* on the one hand, and of *Moab* and *Ammon* on the other, and so we came to *Sihon* the *Amorites* Land. And God commanded us, seeing we were to pass by the *borders* and *out-skirts* of the Land of the *Edomites*, and they would be afraid of us, that we should not meddle with them, † for He would not give us any part of *their Land*, no not so much as a *foot-breadth*. He declared, He had given *Mount Seir* to *Esau* for a Possession, [*Joshua* 24. 4. *Gen.* 36. 8.] and at this time he would secure their Possession to them, that we should not invade it. But he said to us, *Ye shall buy meat of them for money* that ye may eat, * and ye shall buy *water* of them for money that ye may drink. For the Lord hath *blessed thee* in all the works of thy hands, and *prospered* thee, so that thou art able to pay for what thou hast occasion for. The Lords eye hath been upon thee to take care of thee in all thy travels thorow this Wilderness, and these forty years He hath been with thee and supplied thee, thou hast lacked nothing, therefore thou needest not seek to supply thy self in an unlawful way. And (says He) when we had passed by (as God had commanded us) from our Brethren the Children of *Esau*, (who were unkind to us, *Numb.* 20. 14, 18.) we turned and passed thorow the Wilderness of *Moab*; then the Lord charged us we should not *distress the Moabites*, nor contend with them in battel, for He would not give us *their Land*, having given the City *Ar* † and the Country belonging to it to the *Children of Lot* for a *Possession*. And he had driven out of it the *Emims* (that *tall* and *mighty people*, and of a *Gigantick stature*, like the *Anakims*, whom the *Ammonites* call *Zamzummims*, *vers.* 20. that is, presumptuous wicked ones, who dwelt there in time past,) and had given it to them, and therefore it was not to be taken from them by the *Israelites*. And the like He had done for the Children of *Esau* driving out the *Horims* by them out of *Mount Seir*, that they might dwell in their Land; And as the *Edomites* had done to the *Horims*, so (saith He) hath *Israel* done to *Sihon* and *Og*, whose Lands they have already taken, as *part* of their possession which the Lord hath given them. And thus the *Caphtorims*, that is, the *Philistins* [see *Gen.* 10. 14.] destroyed the *Avites*, the former Inhabitants of their Country, *vers.* 23. By all which you may understand that as God hath cast out *great* and *warlike People* out of several *Countries* and *Places*, and given their Lands to others, so He can and will do for you, if ye will trust in him and obey him. And further (says He) when we came to the Brook *Zered*, [see *Numb.* 21. 12.] I exhorted you to go over, and we passed over. And the time we spent since we came from *Kadesh-Barnea* and in our marches from thence to the River *Zered* is 38 years. In which time all that *Generation of men* that were fit for War (who were numbred by Gods appointment, *Numb.* 1. 3. from twenty years old and upward) have been destroyed for their *Murmurings* and *Disobedience*, as God had sworn. Further (says he) when we came to the River *Arnon*, I incouraged you to pass over, telling you, That God had given into your hands *Sihon* King of the *Amorites* and *his Land*, therefore you should fight with him, and gain it from him. And to encourage you the more hereunto, I told you, That *God would from that day forward put the fear and dread of you upon all the Nations that are under the whole Heaven* unto whom the Report of what He hath done for you shall come. And (says he) you know that before we made War upon *Sihon*, I sent *Messengers* with words of peace to him, [see *Deut.* 20. 10.] desiring him that we might pass quietly thorow his *Land*, promising that we would go directly along the *High-way*, and not turn out of the *Rode* into the *Fields* or *Vineyards* to the right hand or to the left, and that we would pay

† Though afterwards when their Posterity had filled up the measure of their sins, they might be expelled out of their Possession, see 1 *Chron.* 18. 13. And this present Charge seems limited to those *Edomites* that lived about *Mount Seir*. For the *Amalekites* were the Children of *Esau*, *Gen.* 36. 12. and those God commanded them to destroy, *Exod.* 17. 14.

* Hereby it is evident that the *Israelites* did not eat only *Manna* in the Wilderness, but other meat also when it could be gotten.

† *Ar* was a chief and Royal City of the *Moabites*, and so it is here put for the whole County.

pay for the *meat* and *water* we had of *him* and *his people*, and that we would ask nothing more of him, but that we might pass thorow his Country *on our feet*, and herein we desired no more of him than the Children of *Esau*, and the *Moabites* afforded us, *viz.* *Meat* and *Drink* for our *money* as we passed thorow the out-skirts of their Country. But *Sihon* would not let us pass, for *the Lord hardned* * *his Spirit*, and *made his heart obstinate that he might deliver him into our hands*, as appeareth by the event. For *Sihon* coming out against us with his people to fight us, the Lord delivered him into our hands, and we smote him and all his Host, and we took all his *Cities*, and utterly destroyed *Men*, *Women* and *Children*, [see *Deut.* 20. 14, 15, 16.] as God had commanded us. Only we took the Cattel and the Spoil of the Cities to our selves for a Prey. But the Land which was on the out-side of the River *Jabbock* which belonged to the *Ammonites*, [*Josh.* 12. 2.] and those Cities of the *Ammonites* that lay in that mountainous Country beyond *Jabbock*, and what-ever else was in the possession of the *Ammonites* did we not at all meddle with, or with any thing else that God had forbidden us.

* God cannot be the Author of Sin, or the rebellion of the heart, but he may (being debtor to no man) withhold his grace, He may leave men to themselves, He may permit Satan to work effectually in them. See *Sect.* 59. of *Ch.* 3. on *Exod.* 4. 21. Chap. III.

5. He reminds them how after they had conquered *Sihon*, they conquered *Og* the *Giant* King of *Bashan* the other King of the *Amorites*. When we marched up towards *Bashan*, then (says he) *Og* the King thereof with his Army came out against us at *Edrei*. And the Lord commanded us not to be afraid of him though he was a Giant of such a formidable stature. And accordingly the Lord delivered him, and his people, and his Land into our hand, and we took all his *Cities*, even *threescore Cities*, all the Region of *Argob*, a Province in *Bashan*; we took all those *Cities*, which were fenced with *high walls*, *gates* and *bars*, and many unwalled Towns also. And we destroyed *Men*, *Women* and *Children*, as we had before done unto King *Sihon* and his Subjects, but the *Cattel* and the *Spoil* of the *Cities* we took as a *Prey* to our selves. So we took at this time from those *two Kings* of the *Amorites* the *Land* that was on this side *Jordan* from the River *Arnon* to Mount *Hermon* (called by the *Sidonians Sirion*, (*c*) and by the *Amorites Shenir*,) and all the Cities of the Plain, and all *Gilead*.

(*c*) And *ch.* 4. 48. *Sion*.

And (says He) there now remained of that *Gigantick Race* in the Kingdom of *Bashan* but *this Og* only, whose *Bedstead* * was of *Iron*, and *nine Cubits* (according to the Cubit of an ordinary man) was the *length* thereof, and *four Cubits* the *breadth* thereof, and it was now kept in *Rabbah* (*d*) the chief City of the *Ammonites*, from 1. to 12.

* The *cubit* of a man being usually a *foot and an half*, according to this measure his *Bedstead* was four yards and an half *long*, and two yards *broad*.

(*d*) Possibly this *Bedstead* was taken in some War between the *Ammonites* and this King, and so kept in *Rabbah* as a glorious *Trophy* of their Victory.

6. He shews how he distributed *those Countries* taken from the *two Kings*, to *Reuben*, *Gad*, and the half Tribe of *Manasseh*, [see *Numb.* 32. 19.] enjoyning them nevertheless to go over *Jordan* before their Brethren *armed*, and to fight for them, and help them against the *Canaanites*, till God had given them *that Land* quietly to possess, and then they should return to their own Possessions on this side *Jordan* again. And (says He) I appointed in this *new Conquest three Cities* of *Refuge*, viz. *Bezer* in the lot of the *Reubenites*, and *Ramoth-Gilead* in the lot of the *Gadites*, and *Golan* in *Bashan* in the lot of the *Manaesites*, from 12 to 21. and *Ch.* 4. from 14. to 44.

7. He further tells them how he encouraged *Joshua* (who was to be his *Successor*) from what he had seen the Lord do to those *two Kings* of the *Amorites*, and that consequently he should not fear the *other Kings* he was to fight with, for the Lord would fight for *Israel*. Then he tells them how earnestly he besought the Lord to permit him to go into *Canaan*. I prayed (says he) *O Lord God, thou hast begun to shew thy Servant thy greatness, and thy mighty hand; For what God is there in Heaven or Earth that can do according to thy Works, and according to thy Might? I pray thee let me go over and see the good Land that is beyond* Jordan, *and that goodly Mountain* Lebanon. But the Lord was wroth with me *for your sakes*. Your murmurings made me sometimes too rash in speaking, and sometimes too slow in believing in the Lord, which provoked Him against me, so that He would not grant my Request, but said to me, *Let it suffice thee, speak no more to me of this matter. Get thee up to the top of* Pisgah, *and lift up thine eyes West-ward and North-ward, East-ward and Southward, and behold it with thine eyes, for thou shalt not go over this* Jordan. But give *Joshua* in Charge what I Command thee, and encourage and strengthen him. For he shall go over before this people, and shall cause them to inherit the Land which thou shalt only see with thine eyes. *Ch.* 3. from 21. to the end.

8. From

8. From all these Experiences of Gods *signal Goodness* to them, He comes now to exhort them to keep and obey the *Statutes* and *Commandments* of the Lord, and to teach their Children also to observe them; and especially to take heed of *Idolatry*, which was a very provoking sin. And that he might excite them the more to the observance of *these Precepts*, he bespeaks them in this wise; *Hearken, O* Israel, *unto the Statutes and Judgments which I am now to teach you, and be careful to practise them, that ye may live, and go in and possess the Land which the Lord God of your Fathers hath given you. You shall not add* * *to the words which I command you, neither shall you diminish ought from it; but you must keep close to the Commandments of the Lord, which I from Him command you.* Your eyes have seen the *Judgments* of God executed upon those that committed *Idolatry* with *Baal-Peor*, unto which many of *Israel* declined by the counsel of *Balaam*. But you that did cleave unto the Lord, and kept your selves from that *Transgression*, were saved from that destruction. Behold I set before you the *Statutes* † and *Judgments* which God hath commanded me to give you, and which you are to observe in the Land which you are going to possess. And carefully to *observe them* will be a *great evidence* of your *wisdom* and *understanding* in the sight of the *Nations* that shall hear, and rightly consider *these Statutes*, and they will say, Surely *this great Nation* is a *wise* and *understanding people*. For what other great Nation is there which hath *God* so *nigh unto them*, and always dwelling among them, as these *Israelites* have, as is evident by the *miraculous signs* of his Presence among them, and his *readiness* always to hear their prayers, and to defend and protect them from all evils. And indeed what other Nation is there that hath *Statutes* and * *Judgments* so righteous * as is *this Law* which I am to set before you this day. You ought therefore to take heed lest you forget the great things God hath done for you, and that they may never be forgotten, I exhort you to teach them your *Sons*, and your Sons *Sons*. And especially remember the day when you stood † before the Lord in *Horeb*, when God commanded me to gather the people together to hear his words, that they might learn to *fear* Him all the days of their life, and might teach them unto their Children. And ye came near and stood under the *Mountain*, and the Mountain burnt with fire unto the midst of *Heaven*, * and there were great *Tempests* and thick *darkness*. And the Lord spake unto you out of the midst of the fire. Ye heard the *voice* of his *words* but saw no *Similitude* of Him at all. And he declared unto you his *Covenant*, *viz.* the *Condition* required on your part, namely, Obedience and Observance of his *ten Commandments*, which He wrote upon *two Tables* of stone. And besides those *ten Commandments* which the Lord himself gave you; He not long *after that time* gave me other *Statutes* and *Judgments*, *viz.* the *Ceremonial* and *Judicial* Laws, which he commanded me to teach you. Take heed therefore unto your selves, lest you corrupt your selves by Idolatry, or by making any *Image* of God; for remember you saw no manner of *similitude of Him* at *Horeb*, or any *figure* of *Man*, *Beasts*, *Birds*, *creeping things* or *Fishes* to represent Him. Take heed also of worshipping the *Host of Heaven*, the *Sun*, *Moon* and *Stars*, which are so far from being *Gods*, that God hath created them for the common use of *man*, and the service of all Nations. And *you Israelites* ought above all people to be careful not to dishonour God by such *gross Idolatry*, because He hath brought you forth by an out-stretched Arm out of the Iron-Furnace of *Egypt*, and hath taken you to Himself as his own *peculiar people*, and as *his own Possession*, as you see this day. Furthermore the Lord was angry with me for your sakes, and sware that I should not go over *Jordan*, but should die in this Land. However ye shall go over and possess † it. Take heed therefore lest ye forget the Covenant of the Lord your God, and especially take heed of *Idolatry*, or making any graven Image to represent God, which he hath so severely forbidden. For God is a *jealous God*, *jealous* of having the Worship due only to Himself given to any Creature; He is a consuming fire to those that provoke him by their Rebellions. Furthermore I advise you that when you are setled in the Land of *Canaan*, and are mightily increased, that you be not *secure*, nor think it a small matter to corrupt your selves by *Idolatry*; for if you do, I call *Heaven and Earth to witness* against you this day, that I faithfully admonish'd you of your danger, and told you that upon such Provocations God would destroy *many* of you, and drive the small remnant that shall be left out of the Land he hath given you to possess, and

* *Improbatur hic* ἐθελοθρησκεία *& cultus proprio arbitrio excogitatus.* *Confer* Deut. 12. 8, 32. Numb. 15. 39, 40. Prov. 30. 5, 6. Gal. 3. 10.

Chap. IV.

† Some by *Statutes* understand Ordinances of divine Worship, and by *Judgments* Laws that concern their duty towards men, and the punishment of Transgressors.

* *Ex legibus de populis fit juditium.*

† Most of those that stood then at *Horeb* were dead, see *Ch.* 2. 14, 15, 16. But many that were then young were now alive.

* *Per hyperbolen significat quod vehementer & altissime flammas evomeret.*

† *Moses* being sure of Heaven envies not those that should inherit the earthly *Canaan*.

and would *scatter you* among *Heathen Nations*, where you shall serve *their Gods*, * (or at lest *those that did serve them*) viz. *such Gods* as are the work of mens hands, and made of *Wood* or *Stone*, which neither *see* nor *hear*, *eat* nor *smell*.

But yet even then when you have thus transgressed, and are thereupon under great tribulation, if ye shall humble your selves before the Lord, and shall seek his Face, and turn to him with *all your Heart* † and *all your Soul*, He is so gracious and merciful, that he will have pity upon you, and will not forget the *Covenant* which he made with your *Fathers*. And that you may remember the *extraordinary engagements* the Lord hath laid upon you, look back upon *ancient times* and consult the *Histories* of all things that have happened since the *Creation* in any part of the world, from the one side of the Heavens to the other, and from the rising of the Sun to the going down thereof, and inquire whither there was ever *such a thing* in the world before, That a people should *bear the Voice of God speaking unto them out of the midst of the fire*, and yet live and escape as ye did; yea further inquire whither ever God assayed at any time in *such a manner* to take unto Himself a *Nation* from the midst of *another Nation* by *Temptations*, *(e) Signs*, *Wonders by War (f)* and *by a mighty Hand*, and *out-stretched Arm*, and by *great Terrours*, as he hath done you when he brought you out of *Egypt*. Before *your eyes* were those great things done, that you may know that the *Lord he is God*, and *there is no other besides him*. Out of the *Air* from *on high* he made you to hear his Voice, to *instruct* you, and upon *Mount Sinai* he made you see his *great fire*, and you heard his *words* out of the midst of it. And because of his own *free Grace* and * *Love* (and not for any *desert* of *theirs*) he chose and loved your *Fathers*, and chose *their Seed* after them for his peculiar people, therefore he brought you by his Almighty Power out of *Egypt in his sight*; that is, the eye of his Providence being still fixed upon you, even as a Father causes his Child to go before him that he may preserve him from danger, *Exod.* 14. 19. * And he brought you out of *Egypt*, that you might drive out *other Nations greater and mightier* than you, and take their *Land* to your selves for an Inheritance, as you have in part experienced already in your having conquered *Sihon* and *Og* Kings of the *Amorites*, and gained their Countries. Which *Conquests* may be an *earnest* to you of further Victories over your Enemies. Know you therefore this day, and consider it well in your hearts, that *the Lord* He is *God* both in Heaven above, and in Earth beneath, and there is *none* besides him. Therefore diligently keep his *Statutes* and *Commandments* which I command you this day, that it may go well with you, and your Children after you, and that you may live long and happily in the Land which the Lord God giveth you, from *vers.* 1. to 41.

9. He comes now to set before them the *Law* of God, *viz.* the *ten Commandments* and the *Testimonies*; that is, the *particular Articles* or *Points* of the *Covenant* which God made with them at *Horeb*, whereby he *testified his mind* to them, and the *particulars* in which he required Obedience from them. He shews how they were *terrified* at the *dreadful manner* wherein the *Law* was delivered, and desired *Him* to *mediate* between God and them.

Chap. V.

Then calling all the *Elders* and *Chief* of the people of *Israel* together, He said, *Hear*, *O* Israel, *the Statutes and Judgments which I speak in your ears this day, that you may learn them, and keep and do them.* The Lord our God made a *Covenant* with us in *Horeb*. He made not *this Covenant* with *our Fathers* in *Egypt*, nor with the *Patriarchs Abraham*, *Isaac* and *Jacob*; for though he made the *same Covenant* with them for *substance*, and they were obliged to *believe in the Messias*, and to keep the *Law* so far as it was *revealed* to them, yet *this Covenant* was not revealed to them with all its *Circumstances* and *particular Laws*, nor in *that form* and *manner* wherein it was revealed to *us* on Mount *Horeb*, with whom God entred into *Covenant* as with a *Body Politick*, and a *People* whom he had separated from all other Nations unto his own Worship and Service. You *(g)* may remember (says he) how God when he gave you the *Ten Commandments* talked with you *face to face*; *(h)* that is, *immediately by himself*, and not by an *Internuncio* or Messenger. But after God had spoken to you the *Ten Commandments* out of the *fire*, I was fain to stand as a *Mediator* between the *Lord* and *you*, for you were afraid to hear the *Voice* of the Lord immediately any more.

* *Quod in patria fecistis ultro, facietis attoniti pudore atq; inviti exules.*

† Some think those verses from 27. to 32. to be a Prophesie of the calling of the *Jews*.

(e) God propounding his Will to the *Israelites*, tried their Obedience whither they would trust in Him. They were also temptations to *Pharaoh*, to try whither he would be won to yield to God, and let the people go.

(f) Against *Pharaoh* whom with his Host He destroyed in the *Red-Sea*.

* Ante se] *in exitu ex Ægypto retro se posuit ut eos intueretur.*

(g) *Plurimi eorum qui tempore Legislationis in* Horeb *fuerunt infra 20 annos, poterant eorum meminisse quæ ibi gesta, & dicta fuerunt.*

(h) V. 4. *Facie ad faciem loquutus est nobis*] i. e. *præsens præsentibus sine ullo internuncio.*

Now the *Ten Commandments* the Lord ſpake to you in *Horeb*, you may find recorded in the *20th Chapter* of *Exodus*. *(i)* Theſe are the *Precepts* God ſpake immediately by himſelf to you, and he added no more *moral Precepts*; and He wrote them in *two Tables* of ſtone, and delivered them unto me. And after this *dreadful delivery* of the *Law* the *Elders* of your Tribes came to me, and ſaid, *Behold the Lord our God hath cauſed us to ſee his Glory and Greatneſs, and we have heard his Voice out of the fire, and we have ſeen that God doth talk with man, and yet he remaineth alive.* But you intimated that *your preſent ſafety* was a matter of great *wonder* to you, and though you had eſcaped that danger for the preſent, yet you were not willing to be expoſed to the like danger again. For the *very terrour* of it you apprehended would kill you, if God ſhould ſpeak to you again immediately by himſelf; and you ſaid, *What man is there that ever heard God ſpeaking out of the fire* (as we have done) *and yet lived.* Therefore you deſired me to *receive from the Lord all that He ſhould command you*, and to deliver it unto you, and you would *hear* it and *do* it. And the Lord approved of your *motion*, and further ſaid, *O that (k) there were ſuch an heart in them that they would fear me, and keep all my Commandments always, that it might be well with them and with their Children for ever.* Therefore God commanded you to betake your ſelves unto your *Tents* again, and commanded me to *ſtand before him*; and to receive from him *all the Commandments, Statutes* and *Judgments* which I ſhould teach you, and which you ſhould obſerve in the Land which He intended to give you, that you may walk in them, and that it may be well with you, and that you may prolong your days, and that you may increaſe mightily as the Lord God of your *Fathers* promiſed you ſhould do in *that good Land that floweth with Milk and Honey.*

(*i*) Some words are here added by *Moſes* in this fifth Chapter of *Deuteronomy* to thoſe uttered by God on Mount *Sinai*, *Exod.* 20. as an explanation of them. In the fourth Commandment, as it was there delivered by the Lord, *the worlds Creation*, and *Gods reſting on the ſeventh day* was mentioned as a *main ground* of it, *Exod.*20.11. But here *Moſes* omits *that*, and preſſeth *their deliverance out of Egypt* as a *chief reaſon* of Gods injoyning them to ſanctifie this day, *Deut.* 5. 15. becauſe by their redemption out of *Egypt* they were bound to Conſecrate themſelves wholly to Gods Service as his *peculiar people*, whereof the holy employment of the *Sabbath* might be a notable *memorial* and *ſign*: and ſecondly becauſe of that particular charge of ſuffering their Servants to reſt on the *Sabbath-day*, their former Bondage in *Egypt* being a ſtrong inducement to move them to it, *ut requieſcat ſervus tuus, &c. Exod.* 20. 17. God forbids the coveting of our *Neighbours houſe*, and then next the coveting *of his wife*. *Here* the coveting of our Neighbours *wife* is firſt forbidden, and then afterwards the coveting of his *houſe, &c*, ſo that they that would divide this laſt Commandment into *two* as the *Papiſts* do, cannot juſtly ſay which is the *ninth Commandment*, and which is the *tenth*, becauſe *one branch* of it is firſt in *Exodus*, and *another* is firſt in *Deuteronomy*; and we cannot reaſonably think that *Moſes* would pervert the *order* of the *ten Commandments*. *Paul* makes but one Commandment of both branches, *Rom.* 7. 7.

(*k*) *Humanitas optanda, non ſperanda deſignat.*

Chap. VI. 10. *Moſes* now enters upon the explanation of the *firſt Commandment*, *Hear, O* Iſrael, *the Lord thy God is one Lord*, (one *Eternal, Almighty*, and *divine Eſſence*, *one* in ſubſtance, though *three* in perſons,) and alone to be *adored* and worſhipped. And *thou ſhalt love the Lord thy God with all thy heart, with all thy Soul, and with all thy might.* And *theſe words which I command thee this day ſhall be in thy heart*, and ſo imprinted in thy *mind* and *memory*, that upon *all occaſions* thou mayſt know what thou art to do. And *thou ſhalt teach them diligently unto thy Children, and ſhalt talk of them when thou ſitteſt in thine houſe, and when thou walkeſt by the way, and when thou lieſt down, and when thou riſeſt up. And thou ſhalt bind them for a ſign upon thine hand, and they ſhall be as Frontlets (l) between thine eyes*; that is, thou ſhalt uſe all *means* to keep them in continual remembrance, and to ſet them before the eyes of thy Children, that they may live according to them. And *thou ſhalt write them on the poſts of thy Houſe, and on thy Gates*, [ſee *Ch.* 11. 18, 19, 20.] And *when the Lord ſhall have brought thee into that good Land which He ſware unto thy Fathers to give thee, and into great and goodly Cities which thou buildeſt not, and into Houſes full of all good things which thou filledſt not, and to Wells digged which thou digedſt not, and to Vineyards and Olive-Trees which thou plantedſt not; when thou haſt eaten and art full, then beware leſt thou forget the Lord that brought thee forth out of the Land of* Egypt, *from the houſe of Bondage. Thou ſhalt fear the Lord thy God, and ſerve him, and ſware by his Name*; that is, when thou haſt a lawful Call to *ſware*, thou ſhalt perform this religious act *by the Name* of the *only true God*, and not of *any Idol*, nor by any *Creature* whatſoever; Ye ſhall not follow after *other gods*, nor worſhip or ſerve the *gods*

(*l*) *Scopus hujus præcepti eſt non ad hujuſmodi Ceremonias præciſas obſtringere, ſed continuam Legis recordationem inculcare.* Janſ. *vide Exod.* 13. 9. The *Phariſees* followed the literal ſenſe in their *Phylacteries*, which were ſome written Schedules of Parchment which were faſtened to their Foreheads and Arms, to keep the Law of God in remembrance, ſee *Matth.* 23. 5.

of

of other Nations that are round about, leſt the anger of the Lord (who is a *jealous God*) be kindled againſt thee, and He deſtroy thee from off the face of the Earth. Take heed alſo leſt you provoke the Lord by your *diſtruſt* and *murmurings*, and *limiting* the *holy One* of *Iſrael*, as you formerly did at *Maſſah*, [*Exod.* 17. 2. *Pſal.* 78. 41.] And ſee that ye diligently obſerve the *Commandments* of the Lord, that ye may go in and poſſeſs the *good Land* which he promiſed to your Fathers to give you. And when your Children ſhall ask you in time to come what mean the *Teſtimonies*, *Statutes* and *Judgments* which the Lord our God hath commanded us? you ſhall ſay, *We were bondmen in* Egypt, *and the Lord brought us out with a mighty hand*, and the Lord ſhewed *Signs* and *Wonders* great and ſore upon *Egypt*, upon *Pharaoh* and his *Houſhold* before our eyes, and the Lord commanded us to obſerve *all theſe Statutes*, and to *fear* Him *for our good always*, that he might preſerve us alive, as he hath done to this day. And if we carefully obſerve *theſe Laws* as he has commanded us, *it ſhall be our Righteouſneſs*; that is, an evidence and manifeſtation of our *Integrity* and *Uprightueſs* before the Lord, and though our Obedience be *weak* and *imperfect*, yet if it be *ſincere*, God *in* and *thorow* the *Meſſias* will accept of it, and will mercifully reward us for it.

11. He goes on to give them ſome further explanation of the *firſt Commandment*, Chap. VII. injoyning them to extirpate the *Canaanites*, and *their Idolatry*, and to have *no Communion* with them, leſt they ſhould be ſeduced by them to the worſhip of other gods. They ſhould remember they were a people *holy to God*, whom he *freely* choſe, and will ſeverely puniſh if they prove *unfaithful*; but if they be *faithful*, he will give them victory over their Enemies. He further ſays to them, *When the Lord ſhall have brought you into the good Land he hath given you*, to caſt out the *ſeven Nations* of the *Canaanites* that are *greater* and *mightier* than you, and hath delivered them into your hands, then you ſhall ſmite them, and utterly deſtroy them; you ſhall make no *Covenant* with them, nor ſhew mercy unto them, unleſs they become *Proſelytes* and *Converts* to the true Religion which I have eſtabliſhed among you. Neither ſhall you make *Marriages* with them; your Daughters you ſhall not give to their Sons, nor their Daughters ſhall you take to your Sons, for they will be apt to turn them away from following after the Lord your God, and intice them to ſerve *other Gods*; ſo will the *anger* of the Lord be kindled againſt you, that he will deſtroy you ſuddainly. But you ſhall deſtroy their *Altars*, and break down their *Images*, and cut down their *Groves*, which they have planted for Idolatrous uſes, and burn their *graven Images* with fire. For you are an holy people unto the Lord your God; the Lord hath choſen you to be a peculiar people to Himſelf, above all people that are upon the face of the Earth: And the Lord did not *ſet his love upon you*, and *chooſe you* becauſe ye were *more* in number than any other people, (as in worldly Kingdoms *Dominion* over a *great* and *populous Nation* is more deſired than over *few*.) For the truth is, you were *very few* till God made ſuch a miraculous multiplication of you in *Egypt*. The Lord loved you *freely*, and choſe you of his own *free Grace*, not finding any thing in you more than in *others* to move him ſo to do. And becauſe the Lord loved you, and intended to keep the *Oath* which He had ſworn unto your Fathers, He hath brought you out of the houſe of Bond-men, out of *Egypt* with a mighty hand. Know therefore that the Lord your God, he is the only *true God*, the *faithful God*, which keepeth *Covenant* and *Mercy* with them that *love him*, and *keep his Commandments* to thouſand Generations, and *repayeth them that hate him to their face*; that is, will ſo apparently take Vengeance on them, (and will not be ſlack or ſlow to do it) that they ſhall plainly perceive (as men do a thing ſet before their face) that he doth it for their wickedneſs. Wherefore if you ſhall carefully obſerve the *Commandments*, *Statutes* and *Judgments* which I command you this day *from the Lord*, then will He keep and perform unto you the *Covenant* and *Mercy* which he ſware unto your *Fathers*, and will love you and bleſs you, and exceedingly increaſe you. Will bleſs you in the fruit of the Womb, and your *Corn*, *Wine* and *Oil*, and the fruit of your Cattel ſhall be increaſed. You ſhall be bleſſed above all people; There ſhall not (except very rarely) be any *Male* or *Female* barren among you, or among your Cattel. And the Lord will take away from you all ſickneſs, and will not inflict upon you any of thoſe *dangerous* and *noiſome Diſeaſes* wherewith (as it is well known to you) he puniſhed the *Egyptians for your* ſakes, [*Exod.*9.10.]

and wherewith the Inhabitants of that Country were usually troubled, [*Deut.* 28. 27.] but will lay them upon all them that hate thee. You shall therefore destroy all the Nations that the Lord your God shall give into your hands; you shall have no pity upon them, neither shall you serve *their Gods*, for that will be *a snare to you*, and a cause of your *ruine*, and will bring Judgments upon you from which you will not be able to free your selves. But possibly you will say, *These Nations are more than we*, how can we then dispossess them? I say to you therefore, *Be not afraid of them*, but remember what the Lord your God did unto *Pharaoh*, and unto *all Egypt*. Remember the great *Miracles*, *Signs* and *Wonders* the Lord did in *Egypt*, and the great *Trials* and *Temptations* whereby He exercised, and proved *Pharaoh* and the *Egyptians* to see whither they would be obedient to Him; and how at last by a mighty Hand and an out-stretched Arm he brought you out. Be of good courage; so shall the Lord do to these Nations of which you seem now to be afraid. Moreover the Lord will send the *Hornet* among them, [see *Exod.* 23. 28.] that is, *venemous Flies* that shall sting them to death, so that they that shall hide themselves from you, and think thereby to escape, shall be destroyed by *them*.

Be not therefore afraid of them, for the Lord your God is among you, a *mighty God* and *terrible*. He will cast out these Nations before you by *little* and *little*; He will not employ his Omnipotence to destroy them all at *once*, but according to the *quality of humane means* He will do it by *degrees*; you shall not destroy them all at *once*, lest the *Land* become a *Wilderness*, and the *wild Beasts* of the Field increase upon (*m*) you, see *Exod.* 23. 29. But the Lord your God will deliver them into your hands, and you shall destroy them by *degrees*, and that with a mighty destruction. And he shall deliver their *Kings* into your hands, [see *Josh.* 10. 24. & 12. 7, 9, &c. (*n*)] and you shall destroy *their Names* (*o*) from under Heaven, so that *their names* shall be buried in *Oblivion*, or if they be mentioned, it shall be to their *Reproach*. There shall none stand before you if you continue obedient to the Lord your God... The *carved Images* of the *Heathen* Gods you shall burn with fire. You shall not desire the *Silver* and *Gold* that is on them, and with which they use to adorn them, nor take it unto your own use, but utterly consume it, with the *Idols themselves*, lest you be *insnared thereby*; that is, lest by doing otherwise you should provoke God (who forbids you *this*, to work in you a greater detestation of Idolatry,) to send down *Judgments* upon you. And further, the *Gold* and *Silver* that has been used about *Idols*, and has served for *Idolatrous uses*, being an *abomination* to the Lord, you shall not bring it into your houses, lest you be *accursed* for having appropriated *that* to your selves which God would have you *detest*, *abhor* and *destroy*. *

(*m*) Another reason is rendred, *Judg.* 3. 1, 2.

(*n*) Where 31 Kings were reckoned whom *Israel* conquered.

(*o*) All this is promised upon condition of their obedience to God. For when they obeyed not Gods Command, we read afterwards of many of those Nations that were too strong for them, see *Joshua* 15. 63. & 17. 12. & *Judg.* 1. 34. * See *Joshua* 7. 1, 12, 21.

Chap. VIII. 12. He further urges them to Obedience, and observance of the Laws of God, and cautions them to take heed of forgetting God, or turning from him, when they came to enjoy the abundance of *Canaans* blessings. *Remember* (says he) *O* Israel, *what happen'd to thee in the way, and how the Lord led thee these forty years in the Wilderness to humble thee, and to prove thee whither thou wouldst keep his Commandments or no*; and by this trying of thee, He intended to discover and make known to thy self and others what *was in thy heart*, 2 Chron. 32. 31. And he *humbled thee*, and suffered thee to *hunger*, and then fed thee with *Manna*, which neither thou nor thy Fathers had ever known before; and He did this, that he might make thee know *that man doth not live by bread only, but by every word that proceedeth out of the mouth of God*; that is, by *any thing* that God shall please *by his Command* to give the power of *nourishing* unto. He further mentions *two other effects* of Gods *Providential Care* over them: First, That *their Garments* * *waxed not old*; that is, were not worn out nor decayed in forty years wearing, neither did their *shoes* wax old upon their feet, *Deut.* 29. 5. 2ly, *Their feet did not swell* notwithstanding their *continual*

* Those that *out-grew* their Garments might be supplied with the Garments of such as *died* in the Wilderness, and then the *Garments* they left off might serve those that grew to their stature. Besides the provision of Apparrel they had of their *own*, they were furnished with many Suits of *several sizes* for themselves and their Children by *borrowing* of the *Egyptians*, *Exod.* 3. 22. & 12. 35. Many of different ages and statures dying, 'tis like their Garments were kept for, and used by such as succeeded, that were of the same stature.

travels

travels in the Wilderness, *Nehem.* 9. 21. Further (says he) *thou shalt consider in thy heart that as a man chasteneth his Son, so the Lord thy God chastened thee*, namely, *out of love*, and with a *gentle hand*; and this ought to work in thee a *filial fear* of offending Him, and an earnest desire in all things to obey him, and to walk in his ways and keep his Commandments. And moreover, consider the excellency of the *Land* into which the Lord thy God *bringeth thee*, *viz.* a Land of *Brooks* of *Fountains*, and *deep Springs* in Vallies, and which issue out of Hills; A Land of *Wheat* and *Barley*, of *Vines*, *Figg-Trees* and *Pomegranates*, a Land abounding with *Oil* and *Honey*, a Land wherein thou shalt eat *bread* without *scarceness*, and wherein thou shalt not lack any thing, a *Land* whose Stones are *Iron*, and out of whose *Hills* thou mayst dig *Brass*; that is, a Land wherein there are abundance of *Mines*, and *Iron* mingled with the *Stones*, or as plentiful as *Stones* and *Brass* to be digged almost out of every hill. Beware therefore when thou hast *eaten*, and *art full*, and hast built *goodly houses* and dwelt therein, and when thy *Herds* and thy *Flocks* multiply, and thy *Silver* and *Gold* is multiplied, I say, beware then lest *thy heart be lifted up*, and thou forget the Lord thy God, who brought thee out of *Egypt*, and led thee thorow that great and terrible Wilderness wherein were fiery Serpents and Scorpions, and Drought, who brought thee out *water* out of a Rock of Flint, and fed thee with *Manna* in the Wilderness, and did exercise thee with many Afflictions that he might *humble* thee, and *prove* thee, and do thee good at the latter end, *viz.* after he had humbled thee. When therefore thou art grown rich, and things go so well with thee, take heed lest thou say in thy heart *my power, and the might of my hand hath gotten me these great riches. But thou shalt remember that 'tis the Lord thy God that giveth thee power to get Wealth, that he may establish and make good his Covenant which he sware unto thy Fathers, as it is this day. And it shall be that if thou do forget the Lord thy God, and walk after other Gods, and serve them, and worship them. I testifie against you this day, that you shall surely perish, because ye would not be obedient to the Voice of the Lord your God.*

13. He admonishes them to walk humbly with God, laying aside all conceits of their own *worth* and *righteousness*. To this end they should remember their many rebellions against God. Chap. IX.

Hear, O *Israel*, (says He) thou art now shortly to pass over this *Jordan*, to go in and possess the *Lands* of Nations *greater* and *mightier* than thy self, whose *Cities* are *great* and *fenced up to Heaven*, [Ch. 1. 28.] and the people *great* and *tall*, the Children of the *Anakims*, of whom thou hast heard it spoken by way of Proverb, *Who can stand before the Children of* Anak? understand this therefore, thou must not expect to Conquer these *great* and *potent Nations* by thy *own strength* or *power*, but the Lord thy God will go over before thee, as a *consuming fire* to destroy them before thy face, and thou shalt drive out quickly, and destroy *those people* whom thou shalt fight with immediately upon thy entrance into *Canaan*, though *all the Inhabitants* of the Land shall not be *quickly* destroyed, but by *little* and *little*, see *Deut.* 7. 22. And when thou hast by the *miraculous power* and *assistance* of God thus *cast them out*, take heed of saying in thy heart *for my Righteousness the Lord hath brought me in to possess this good Land*; For *know* that not *for thy righteousness, or the uprightness of thy heart*, the Lord will do this; but to punish the wickedness of the *Inhabitants of the Land*, and that he may perform *his Word* which he sware unto thy Fathers, *Abraham*, *Isaac* and *Jacob*. *Remember* thou art *a stiff-necked people*, and didst highly provoke the Lord thy God in the *Wilderness*, yea from the day you came out of *Egypt* even unto this place, ye have in many things been rebellious against the Lord. *Remember* how in *Horeb* ye provoked the Lord your God, so that he was ready to have destroyed you, when I was gone up into the *Mount* to receive the *Tables of Stone*, even the *Tables of the Covenant* which the Lord made with you. I abode there 40 days and 40 nights, and did neither eat bread nor drink water; And the Lord delivered to me *two Tables* of Stone, on which were written with his own Finger the *ten Commandments*, word for word, as he spake them from the Mount out of the midst of the fire, on the day when ye assembled at the foot of the Mount to hear the Law from his mouth. At the end of 40 days and 40 nights God gave me these *two Tables*, and said unto me, Arise get thee down quickly from hence; for *thy people* which thou hast brought forth out of *Egypt* have corrupted themselves;

they

they are quickly turned aside out of the way which I commanded them; They have made unto themselves a *molten Image*. Further the Lord said unto me, I have seen this people that they are *a stiff-necked people*; *Let me alone that I may destroy them, and blot out their name from under Heaven. Intercede* no more for them, and *I will make of thee a Nation mightier* and *greater than they*. Then I prayed unto the Lord for you, that ye might not be destroyed, *Exod.* 32. 11, 14. And I came down from the *Mount* with *two Tables* in my hands, and the *Mount burned with fire*, the *terrour* of which sight (one would think) might have kept you from *Idolatry*, but I beheld, and lo you had made you a *molten Calf*, and I took the *two Tables*, and cast them out of my hands, and brake them before your eyes. And I *took your Sin*, that is, *the Calf* wherein you had so hainously sinned, (Idolatrously worshipping it instead of the true God, and burnt it with *fire*, and stamped it, and ground it very small, even until it was as small as dust, and I cast the *dust* thereof into the Brook that descended out of the Mount, and made the people to drink thereof, to make them loath and detest so great an abomination. And I went up into the Mountain a *second time*, and fasted 40 days and 40 nights more by reason of this *great sin* of the people; and I fell down before the Lord as at first, and interceeded for them, being much afraid of the great anger which the Lord had conceived against them. And I prayed unto the Lord, and said, *O Lord God destroy not thy people, and thine Inheritance*, which thou hast redeemed by thy great Power, and brought forth out of *Egypt* with a mighty hand. Remember thy Servants *Abraham, Isaac* and *Jacob*; *look not unto the stubbornness of this people, nor unto their wickedness, nor to their sin. Lest the Land whence thou broughtest us out say, because the Lord was not able to bring them into the Land which he promised them, and because he hated them, he hath brought them out to slay them in the Wilderness. Remember, O Lord, they are thy people, and thine Inheritance which thou broughtest out of* Egypt *by thy mighty Power, and by thy stretched-out Arm.*

The Lord was pleased to hearken unto me at *that time* also. And the Lord was very angry with *Aaron* who made the *Calf* for them, and was ready to have destroyed him, but I interceded for him also and prevailed. But though I insist chiefly on *this sin* at *Horeb*, because it was a most transcendent and grievous Transgression, yet *alas!* many other Rebellions of yours I might reckon up, as particularly at *Taberah*, Numb. 11. 1, 3. at *Massah*, Exod. 17. 7. at *Kibroth-Hattaavah*, Numb. 11. 34. likewise at *Kadesh-Barnea*, when the Lord commanded you to *go* and *take possession* of the Land that He had given you, you would first send *Spies* to search the Land, and *ten* of them discouraged you from entring into it. Whereupon you rebelled against the Lord your God, and believed him not, nor hearkned to his Voice, see *Numb. Ch.* 13. *&* *Ch.* 14. You have been a rebellious people all along since I had the Charge and Government of you.

Chap. X. 14. Having mentioned their *many Rebellions*, he comes now to shew them Gods *great Kindness* to them notwithstanding, and especially in *renewing the two Tables* of the Law; In *leading* them on towards *Canaan*; in *continuing the Priesthood*; in *separating the Tribe of Levi*, and in *hearkening unto his Prayer* not to destroy them. He further tells them, How upon his earnest *intercession* for them the Lord was pleased to be *reconciled* to them, and *this* he proves to them by several *instances*: As 1. That the Lord gave him charge to *hew out two new Tables* of Stone, (*p*) and to come up with them into the Mount, and He would write on them the words of the *first Tables* which he had broken; and He commanded him also to make an *Ark* or *Chest* of *Shittim-wood* to keep those Tables in, *viz.* the *Ark of the Testimony*, which he took care to have made by *Bezaleel*, and there he placed them, and there (he tells them) they were at that day. Further he shews them, That the Children of *Israel* having gone many Journeys forward and backward in the Wilderness as the Lord commanded them, at last they went from *Beeroth* (*q*) of the Children of *Jaakan* to *Mosera* (*r*) which was a part of the same Mountain with *Hor*, though it had

(*p*) Herein they differed from the *first Tables*, which were the work of God, *Exod.* 32. 16.

(*q*) *Contentus & hoc loco* Moses *recitatione* historiarum *seu* rerum, *neq;* superstitiosè *circumstantias locorum tractavit. Non fuit illi propositum* mansiones *recensere, sed* beneficia *Dei in certis mansionibus præstita celebrare.* Gerar.

(*r*) Abulensis *duo distincta loca conjectat* Mosera *&* Moseroth; Illum, *locum quendam in monte* Hor; hunc, *mansionem* Israelitarum (*vide* Numb. 33. 30.) *quæ solutio videtur probabilis.*

different

different names) and there *Aaron* died, and was buried; and this might humble them for the *sin* of the *golden Calf*, whereby God was so displeas'd with *Aaron*, that he would not permit him to go into *Canaan*. Yet that God permitted *Eleazar* his Son to succeed him in the Office of the *High Priest* was a proof of his being reconciled to them upon *Moses*'s prayer. Moreover he shews how they removed from *Gudgodah*, and God brought them to *Jotbath* a Land of waters, which was a great mercy to them in their travels through the Wilderness, and *another proof* of his grace and favour to them; and that he had regard to their *Infirmity*, that they might not have occasion to murmur against Him for want of water as formerly they had done. Then returning to the history of things done at *Mount Sinai*, He instances in the separating the *Tribe of Levi* (wherein not only the *Levites*, but the *Priests* also are comprehended,) to bear the *Ark* of the Covenant of the Lord, to *stand* before the Lord, to *minister* unto him in divine Offices, and to *bless the people in his Name*, as a *special sign* of Gods having received them into Favour again upon his prayer and intercession. And because the *Tribe of Levi* are thus to be imployed, He shews they are to have no part of the *Spoils* taken in War, no *Inheritance* in the Land of *Canaan* (which was to be divided among the other Tribes, see *Numb.* 18. 20. *&* 26. 53, 57. *&* 35. 2. *&* *Deut.* 18. 1.) but *the Lord himself would be their Inheritance*, maintaining them by the *First-fruits*, *Tythes*, *Vows* and *Oblations* made unto *Himself*. These *Gifts* the Lord hath given him, they are his *Inheritance*, see *Numb.* 18. 8, 9, *&c.* *Deut.* 12. 19. And *Moses* further shews them, That God did manifest he had received them into Favour again, in that He said unto him, *Arise take thy journey before the people, that they may go in and possess the Land which I sware unto their Fathers to give them*; whereby the Lord *intimated* that he was willing they should *presently* have entred into the Land, had not they by their *murmuring* excluded themselves for many years after, *Ch.* 10. from 1. to *vers.* 12.

15. He now presses them with many *pathetical Arguments*, sincerely to *love* and *obey* the Lord.

And now, O *Israel*, (says he) what does the Lord require of thee, but to fear the Lord thy God, to walk in all his ways, to love him and serve him with all thine heart, and with all thy Soul, to keep his Commandments, and Statutes which I command thee this day for thy good. Behold the *visible Heaven*, and the *Empiræan* or *third Heaven*, the *Heaven of Heavens*, is the Lords, thy God, and the *Earth* with all that therein is; He is Lord of all, and he needeth not any of his Creatures. And he *set his love* on thy *Fathers*, and chose their *Seed* after them out of his *free Grace*, above all other Nations, to be his *peculiar people*. *Circumcise* therefore *the fore-skin of your hearts*, that is, put away from your heart all that opposeth his holy Will, and be no more *stiff-necked* and disobedient to his Will. For the Lord your God is Lord of Lords, a *great*, and *mighty*, and *terrible God*, who regardeth not *persons* meerly for *their outward Condition*, nor taketh *Reward*; that is, will not pervert *Judgment* by condemning the Innocent, or acquitting the Wicked for *Gifts* or *Rewards*, as unrighteous Judges use to do. He doth execute righteous Judgment to all that are *oppressed*, Psal. 103. 6. particularly to the *Fatherless* and *Widow*, and loveth the *Stranger*, and giveth him *Food* and *Raiment*. Ye shall therefore *in imitation of Him* love *Strangers*, for ye your selves were sometime *Strangers* in the Land of *Egypt*. Thou shalt fear the Lord thy God, and serve him, and cleave to him, and *swear by his Name*, Ch. 16. 13. He is *thy praise*, that is, He it is whom thou oughtest to *praise* continually, and in whom thou art to *glory*. And this shall be *thy chief glory and praise* among other Nations, that *this great and mighty Jehovah* is *thy God*, and that thou art *his people*. He is the *God* that hath done for thee these *great* and *wonderful* things (so terrible to thine Enemies) which thine eyes have seen. Remember thy *Fathers* that went down into *Egypt* were but *threescore* and *ten* * persons, and now the Lord hath made thee as the *Stars of Heaven* for multitude.

* See Notes on *Gen.* 46. 27.

16. He addresses his Speech to the *ancienter* sort, who being under twenty years old when they came out of *Egypt*, and of *capacity* then to observe, had seen how miraculously God delivered them out of that house of Bondage, and *whose Eyes* had seen all the great things the Lord had done for them in the Wilderness. Chap. XI.

And

And to you (says He) of the *ancienter sort* I now direct my Speech. To *you* I speak, and not to *your Children* who have not known nor seen all that the Lord did for his people, nor the Miracles and wonderful things which He did in *Egypt* by his mighty Hand and out-stretched Arm, and how he destroyed *Pharaoh* and his Host in the *Red-Sea*, so that you injoy the benefit of that destruction that fell upon the *Egyptians* even to this day, their Power being thereby so sweakened that they have not been able *since* to attempt any thing against you. You also have seen what He hath done for you in the Wilderness till you came even to this place. You have seen also what he did to *Dathan* and *Abiram*, the Sons of *Eliab*, the Son of *Reuben*, how the *Earth* opened her mouth and swallowed them up, and their Houshold and their Tents, and all the substance that was in their possession in the midst of *Israel*. These glorious Acts that God did in the Wilderness you have *seen*, and therefore have great reason to be obedient to his Commandments, that ye may be strengthened both in body and spirit to go into the *good Land that floweth with Milk and Honey*, and may fight against your Enemies, and subdue them, and may possess it and prolong your days in it. And further, to press them to Obedience, He tells them, The *Land* they were going to possess was not like the *Land of Egypt* whence they came out (which having but *little rain*, *Zach.* 14. 18. and being watered with the overflowing of *Nilus*) occasioned the people to put their *feet* to the *Spade* to dig Trenches and Channels to derive water to their grounds, (when they had sown their Seed) to which the overflowing of *Nilus* did not reach, so that they took pains to water them, as if a man should water a *Garden* of Herbs: But they were going to a *Land* which was continually watered with *rain* from *Heaven*, a *Land* of *Hills* and *Vallies*, (commodious, healthful and fruitful) and a *Land* not watered as *Egypt* by the *art* and *industry* of men, but by the *special Care* and *Providence* of God, whose eyes are upon it all the year long to send rain at all times when it needeth it. And when they came into *that good Land*, if they would be obedient unto God, He * would give them *rain in due season*, the (*s*) *first rain* after the sowing of their Seed to bring it out of the ground, and the *latter* a little before Harvest for the plumping and ripening of the Corn: and He will send *grass* in the Field for the Cattel, that so they may have plenty and abundance. Take heed therefore (says he) to your selves that your hearts be not deceived, and that ye turn not aside and serve other gods and worship them, and so the Lords wrath be kindled against you, and he shut up the Heavens that there be no rain, and make the Land not to yield her fruit, and so you may perish quickly through *scarcity* from off the good Land which the Lord hath given you.

* *V.* 14, 15. *Moses* having hitherto spoken to the people in his *own name*, here he speaks to them as *in the person* of God.

(*s*) *Sub quibus extremis omnis pluvia opportuna comprehenditur.*

(*t*) See particular 10. and *Ch.* 6. 8.

Further he exhorts them to lay up these his words in their hearts, and to bind them as a *sign* upon their hands, and set them as *frontlets* between their eyes, to write them upon the *door-posts* of their Houses and upon their *Gates*, (*t*) that is, to use all *due means* to keep them in continual remembrance, and to *teach them diligently to their Children*, speaking of them when they *sit in their house*, and when they *walk by the way*, when they *lie down* and when they rise up; that so *their days* and the days of their *Children* may be multiplied, as the *days of Heaven upon the Earth*; that is, that they and their Posterity may *continue in that good Land* as *long* as the *Heavens* shall continue in their place over the *Earth*, namely, as *long as the world shall last*, (*u*) see *Psal.* 89. 29. (He tells them) if they shall diligently keep the Commandments of the Lord, and walk in his ways, and cleave unto him, then will He drive out all these Nations before them, and they shall possess the Lands of greater and mightier Nations than themselves. Every place (within the compass of the promised Land) whereon the *soles of their feet* shall tread shall be *theirs*, from the Wilderness of *Paran* the *Southern* border, unto *Lebanon* the *Northern*, from the River *Euphrates* the *Eastern* to the *outermost Sea*, or *main Ocean* the *Western bound* of the Inheritance promised them. (*x*) There shall none be able to stand before them, for the Lord will put the fear and dread of them upon all the *Inhabitants* of the Land, they shall tread upon, as He hath promised.

(*u*) Had not the *Jews* provoked God by their Disobedience, to cast them out of that good land, this Promise should have been made good to them. And from this Promise some conceive and hope that upon the Repentance of the *Jews*, and their embracing of Christ, they shall be again re-established in this Land, and therein continue with great glory to the end of the world.

(*x*) See this Promise fulfilled, 2 *Chron.* 9. 26. in *Solomon's* Reign.

Further

Further he tells them, He sets before them this day a *Blessing* and a *Curse*; that is, He shews them what are the *Promises* of God to them on the one hand if they will be *Obedient*, and what are his *Threatnings* on the other hand in case they be *Disobedient*, and *follow after other gods* which were *Strangers* to them, and of whose *god-head* they never had any *proof* or *experience*. And by shewing them both the *one* and the *other* he instructs them in the *Choice* which they should make. Moreover he gives them in Charge, that when they came into *Canaan* they should cause the *blessings* which the Lord had promised to *them that keep his Laws*, to be pronounced on Mount *Gerizim*, * and the *Curses* which He had threatned against the *Disobedient* to be pronounced on (*y*) Mount *Ebal*, and so should make *these two Mountains* to be as it were *continual Remembrancers* to the people, that when they see Mount *Gerizim* they may think of the *Blessings* set before them, and when they see Mount *Ebal* may think of the *Curses*. Those *two Mountains* he tells them are on the other side *Jordan* West-ward near unto *Shechem*, see *Gen.* 12. 6, 7.

* Two Hills near together in the Tribe of *Ephraim*.

(*y*) This is afterwards injoyn'd again, *Deut.* 27. 12, &c. where 'tis more fully express'd how it was to be done, and *Josh.* 8. 33. how it was accordingly done. And It seems from this Commandment given to *Moses* concerning Mount *Gerizim*, the *Samaritans*, many Ages after, took occasion to build a *Temple* there, as taking *that Hill* to be a *blessed place*, compare *Joh.* 4. 3, 20. with *Judg.* 9. 7. 2 *Macc.* 6. 2.

17. Having spoken so much by way of explanation of the *First Commandment*, He comes now to *expound* and *dilate* upon the *Second*, exhorting them to *abolish all false Worship*, and all *Monuments of Idolatry*, and to apply themselves to worship God only *according to his own Will*. In order hereunto he informs them of some *particular Statutes* and *Judgments* which the Lord requir'd them to observe when they came into the Land of *Canaan*. Chap. XII. *Second Commandment.*

1. They must utterly destroy *all places* wherein the *Nations*, whose Lands they should possess, served *their Idol-gods*, *viz.* all places *reared up*, and *fitted* for *Idol-Temples*, and *all places* they used for their Idolatrous *Worship* either upon *high Mountains* and *Hills*, or under *green Trees*; and this was injoyn'd them to shew how God detested *Idolatry*, and to prevent the *Israelites* from being tempted to worship Him in *those places*. Further he tells them, They must overthrow *their Altars*, and break their *Pillars* or *standing Statues*, and burn their *Groves*, and *hew down their Images*, and destroy their *very Names* and *memory* out of the Land. Ye must remember (says he) that ye must not *so serve* the *Lord your God* as the *Heathens* served *their gods*, who practic'd *their Idolatry in all places* where they lived; but *you shall come to the place* (*z*) which the Lord your God shall *chuse* out of all *your Tribes*, namely, the *place* where the *Ark of the Covenant* by his appointment shall *rest*, where he will manifest the *signs* of his powerful Presence, and will *make known his Name*; that is, *his Glory* to you; which place shall be *called by his Name*, viz. *the House of God*, and shall be consecrated to his *Worship* and *Service*. And ye shall come to this *His Habitation* or *Dwelling-place* (*a*) to serve Him, and *ask Counsel of Him*. And hither ye shall bring your *Burnt-Offerings* and *Sacrifices* as *Sin-Offerings*, *Trespass-Offerings*, &c. and your *Tythes*, viz. *your second Tythes*, the *Tythe* (*b*) of that which remained after the *first Tythe* was paid to the *Levites*, see *Deut.* 14. 23. see also *vers.* 17. of this *Chapter*, and the *Heave-Offerings* of your hands, that is, the *several first-fruits* which you are to bring in your *hands*, and *heave* them before the Lord, and then *leave* them to the *Priests* for their portion; and your *Vows* or *Free-will-Offerings*, that is, all such *Sacrifices* and *Offerings* as you shall extraordinarily bring either upon some *Vow* you have made, or *freely* and on your own accord, and the *firstlings* of your *Herds* and *Flocks*, see *Numb.* 18. 17, 18. And when you have carried your *Sacrifices* and *Offerings* to the place the Lord shall chuse, there shall *you* and *your Hou-*

(*z*) Now these places were first *Shilo*, Josh. 18. 8. where the *Ark* continued to the days of *Samuel*, *viz.* 343 years. Then *Nob*, 1 Sam. 21. 6. lastly *Jerusalem*.

(*a*) The reasons why the Lord appointed his people to offer *Sacrifices* in *one place* only were, (1.) Because he would teach them that there was but *one only way* to obtain *pardon* for their Sins, and *acceptance* of any Service they performed unto God, and that was by *Christ* their promised *Messias*, of whom the *Tabernacle* and *Temple* was a Type. (2.) Because hereby they might be kept to an *uniform way* of Worshipping God, that corruptions in his Worship might be prevented, whereinto they might easily fall had they been allowed to offer their Sacrifices *some* in *one* place and *some* in *another*. For this cause it was that the *Kings of Judah* were so often blamed, because they did not remove the *high-places*, but suffered the people to Sacrifice there.

(*b*) For *that* or the money for which they sold it they were to carry up yearly to *Jerusalem*, and therewith to keep a holy Feast before the Lord, see *Ch.* 14. *vers.* 22, 27.

(c) Though the Males only were bound thrice a year to appear before the Lord, *Exod.* 23. 17. yet at these times the Masters of Families were wont of their own accord to carry their *wives*, *Daughters*, and *Maid-Servants* with them, as *Elkanah* did, 1 *Sam.* 1. 4.

* Nomen *quod implorant illic orantes. Tum si qui sint alibi precati*, mentem *tamen huc atq;* oculos *oportebat inflectere*, 1 Reg. 8. 29, 44.

† This restraint possibly was laid upon them, to make them the more fearful of shedding mans blood.

(d) *Non sunt hic intelligendæ decimæ* Levitis & Sacerdotibus *debitæ, sed aliæ quas post solutas decimas ordinarias solvebant*, Deut. 14. 22, 23. *Ex illis instituebant epulas.* Fridlib.

(e) *Quæ deo offerre debueris vel volueris ad locum constitutum deferas, vel ea vel pecuniam qua ea commutaveris.*

(f) *Decimarum varia erant genera*, (1.) Decima Levitica *quæ tota* Levitis *cedebat.* (2.) Decima secundaria *quæ post primam separabatur absumenda in his epulis*, Deut. 12. 12, 17. *& præcipue* 14. 22. (3.) Decima de decimâ *quæ erat* sacerdotum. (4.) Decima trieterica *tertio quovis anno.*

(g) A man cannot better *bless his children* than by his own Obedience to his heavenly Father.

* For *only the flesh* of these Sacrifices was to be eaten by the *Owners*, Levit. 15.

shoolds (c) Feast with your *holy things*, and rejoyce before the Lord, praising of him; and ye shall rejoyce in all the good things which you have gotten through the Lords blessing upon your labours. Furthermore you must know, That God will be served after a more exact manner when you come into *Canaan* than you serve him now. For now many *Sacrifices*, *Rites* and *Feasts* cannot be observed by reason of your unsetled state, so that every man does in a manner *what seems right in his own eyes*; but when you come to be setled in the Land of *Canaan* you must not think to do *thus*. For ye are not yet come to the place of Rest, and the Inheritance which the Lord your God intendeth to give you. But when the Lord hath brought you thither, and hath given you rest from all your Enemies round about, then there shall be a *Place* which the Lord will chuse, and shall be call'd *his House* or *Dwelling-Place*, the place where he will manifest his *Name* * and *Glory*, and thither shall ye bring all your *Sacrifices* and *Oblations*, and your *choice things* that you freely vowed to offer unto the Lord. And ye shall rejoyce before the Lord your God, ye and your *Sons* and *Daughters*, your *Men-Servants* and *Maid-Servants*, and ye shall make the *Levite* that dwells within your Cities or Habitations to rejoyce also in the participation of the *Offerings*, forasmuch as he hath no part nor *Inheritance* with you in the *Land*, but must live upon what is offered to the Lord as he hath appointed, [see *Ch.* 10. 9.] Take heed therefore of offering your *Burnt-Offerings*, *Sacrifices* and *Oblations* in any other place than *that* which God shall chuse. But in your own private dwellings you may *kill* and *eat* of those kinds of Beasts which *are appointed for Sacrifice*, as freely as of the *Roe-buck* and *Hart* which are *not to be sacrificed*, yet allowed to your *Table*. Neither shall there be any *difference of persons* observed in those *private meals* in respect of *legal cleanness* or *pollution*, but *all* may partake of *any of them*, according as through the Lords blessing they can provide for themselves. Only *ye shall not eat the blood*, † *ye shall pour it upon the Earth as water, and cover it with dust*, Levit. 17. 13. Further he shews them, That they may not eat *within their Gates* the *Tythe* (d) of their *Corn*, or *Wine*, or *Oil*; that is, the *second Tythe* of those things, the *first* being paid to the *Levites*,) nor the *firstlings* (e) of their *Herds* and *Flocks*, by which he means not *those firstlings* spoken of *Numb.* 18. 17, 18. which as *holy things consecrated to God*, were allotted for the *Priests portion*, but either the *Female firstlings* (the *Male-firstlings* being only challenged by the Lord as *his own*, Exod. 13. 12.) or the *First-born* after those *first* (which were given to the Lord) which indeed were the *first* that were the owners *own*, or the *chief* and *best* of their *Lambs*, *Kids* and *Calves* call'd here the *Firstlings* by way of excellency. Nor any of their *vowed* or *free-will-Offerings*, or *Heave-Offerings*, but must eat them *before the Lord* in the *place* which he shall chuse, *they* and *their Households* and the *Levite* together, and there they should rejoyce in all that the Lord allows them to put their hand to, and to eat and partake of. Further he cautions them to take heed of forsaking the *Levite*, by withholding their *Offerings* and *Oblations* (f) from him, which were to be the means of his *livelihood* all the time they should live upon the Land. He shews they might kill and eat for their own *refreshing* whatsoever they desired at home, and when they had a purpose to offer *Peace-Offerings*, and by way of *thankfulness* to God for some eminent mercy to rejoyce together; if the *holy place* were *too far* from them, they might *feast* together upon their Cattel which they might kill for food, only then they must be sure not to eat them as *holy things*, but even as they would eat the *Roe-Buck* or *Hart*. Only, (says he) as I said before, be sure you eat not the *blood*; for the *blood* is the *vehicle of the animal life*, and therefore you may *not eat it* with the flesh. And you must observe this Precept, that it may go well with *you* and your Children (g) after you *continually*. As for their *Burnt-Offerings*, He shews them, they must offer the *flesh and blood together* upon the *Altar*, and the *blood* of their other *pacifick Sacrifices* and *Peace-Offerings* must be poured out upon the *Altar*, and then they might eat of the flesh of * them. Further he shews them, That when the Lord their God shall have destroyed the Nations before them, whose Land they go to possess, then they must

especially

especially *take heed* that they be not insnared by following *their Idolatry*; Therefore (says He) I advise you not to inquire after *their gods*, or *how they worshipped them*, thinking to serve the *true God* as they served their *Idols*. For they use to perform such *Rites* and *Services* to their *Idols* which are most *abominable* to the Lord; particularly they burn their *Sons* and *Daughters* * in the fire to their gods. Take heed therefore of following them in these or any other of their abominations; do what I command you from the Lord, neither *add* it to it nor *diminish* from it.

18. He comes now to expound and dilate upon the *Third Commandment*, by prohibiting the abuse of the *Lords Name*, which was profaned by *false Prophets*, *Revolters* and *Inticers* to *Idolatry*.

Having given the people warning to take heed of being seduced to Idolatry by *Strangers* of other Nations, here he gives them the *like warning* to take heed of being seduced by *any* that should arise *among their own Brethren*. If there shall arise (saith he) among you any that shall pretend himself to be a *Prophet*, and shall say that *God* hath appeared to him a *Vision*, or a *Dream*, and he giveth you a *sign* or *wonder*; (h) that is, laboureth to *confirm* what he saith he had by *Vision* or *Dream*, by *foretelling* some wonderful and supernatural thing that shall come to pass, though *this sign* and *wonder* come to pass, yet if withall he shall perswade you to worship *false gods*, or to worship the *true God* in a *false manner*, you shall not because of his *signs* and *wonders* regard what he saith, if *his Doctrine* be not according to the truth which God hath taught you. For the Lord may *by the Spirit of Prophesie* reveal *things to come* to *wicked men* and *false Prophets* (as he did to *Balaam* and *Caiaphas*.) He knowing how *thereby* to bring *Glory* to Himself, though *they* intend only to *corrupt* and *seduce thereby*; For the Lord may suffer the *Devil* and *false Prophets* thus to abuse men, to try and make known whether they love the Lord their God with all their Hearts and Souls, and will cleave to him. For those whose hearts are upright towards God, will not be drawn away from the true Doctrine he hath taught them by *such delusions*, see *Gal.* 1. 8. Therefore he injoyns them to *put to death* every *Dreamer* or *false Prophet* that shall endeavour to seduce them from the *true Worship* and Service of God unto *Idolatry*, and in so doing they shall not only justly punish *evil doers*, but prevent the hurt which they would do among the people. And He tells them, That not only the *false Prophet*, but all others whatsoever were to be put to death that should seduce them, though *secretly*, to Idolatry; and they were not to spare those that were dearest to them in this case. If *thy Brother* (says he) *or thy Son or Daughter, or the Wife of thy bosome, or thy Friend (which is as thine own Soul) entice thee secretly saying, Let us go and serve other gods of what Nation soever, thou shalt not consent, and hearken unto him, neither shall thine eye pity him, neither shalt thou spare or conceal him; thou shalt certainly procure his death, by declaring the thing to the Magistrate, and informing and bearing Testimony against him, and procuring justice to be executed upon him according to this Law*, and as his *just Accuser* thou shalt *throw the first stone* at him, see *Deut.* 17. 7. and then *the rest of the people shall stone him. And all* Israel *shall hear and fear, and shall do no more any such wickedness as this is among you.* Further, that he may manifest Gods extream hatred and detestation of Idolatry, he tells them, That if *in any of their Cities* they shall hear of the *revolt* of *any other of their Cities*, through the instigation of some wicked men, *Sons of Belial* that went out from among them, separating themselves from Gods people in point of Religion, they must first inquire diligently concerning the *truth* of the thing, and if they find it *certain* that such *abomination* is wrought among them, then they shall smite the *Inhabitants of that City* with the edge of the Sword, destroying it utterly, and *all that is therein*, and the *Cattel* thereof; and they shall gather all the *spoil of it* into the midst of the street thereof, and shall burn with fire *the City* and all *the spoil* thereof every whit, for the *honour of God* and in Obedience unto his Command, thereby offering it up as a Sacrifice to Him; and that City shall be a ruinous heap for ever, and shall not be built again. They must not take to themselves, or their own use, any part of the accursed goods of the City, [see *Josh.* 6. 17.] that so the Lord may turn from the fierceness of his anger, which oftentimes is kindled not only against the *Sinners* themselves, but all *Israel* for *their sakes*, [see *Joshua* 7. 1, 11, 12.

* Of this abomination practis'd by the *Heathen*, and imitated by the backsliding *Jews*, see *Jer.* 7. 31. & 19. 5.

Chap. XIII. The *Third Commandment.*

(h) Such as the *cleaving* Jeroboam's *Altar* which the Prophet told them of before hand, 1 *Kings* 13. 3. as a *sure sign* that God had sent him.

Chap. XIV. 19. He comes now to give them ſome Precepts concerning their Converſation among themſelves, which he ſhews ſhould be *holy*, and therefore they ſhould not hold *Communion* with *Idolaters*, nor conform themſelves to them, in *their Rites* and *Uſages*. *Ye are the Children of God* (ſays he) he hath choſen you to Himſelf for his *peculiar people* above all the Nations of the Earth, therefore you ſhall not, as the *Heathens* do, *cut themſelves*, or make any *inciſion* in your fleſh at the *death* of any of your deareſt Friends, *Levit.* 19. 28. nor make any *baldneſs between your eyes*, nor mourn ſo *inordinately* as they do who have *no hope* of a bleſſed Reſurrection, or eternal life. *Theſe cuſtoms* God forbids them to take up, not only becauſe they were the deſperate effects of *immoderate mourning*, but alſo becauſe they were the *cuſtoms* of *Idolaters*, and He would not have his people to conform themſelves to them in *theſe things*, leſt they ſhould from thence grow to a conformity to them in their Idolatrous worſhipping of falſe gods. In the next place he ſhews them, That they may *not eat any abominable thing*, namely, ſuch as God hath forbidden them. And therefore here he ſets down what *may*, and what *may not be eaten* of *Beaſts*, of *Fowls*, of *Fiſhes*; of all which ſee *Sect.* 33. and *Levit.* 11. If any *clean Creature* died of it ſelf, it might be *ſold* to or *eaten* by a *ſtranger*, but not by *themſelves*; which *reſtraints* were to mind them of the difference God put between *them* and *other Nations*, and the *eſpecial purity* he required of them above other people. Further he tells them, They ſhall not *ſeethe a* * *Kid in its Mothers milk*; that is, they ſhall not be cruel as to *ſeethe a Kid* in *that milk* of its Dam which was given it for its nouriſhment, ſee *Sect.* 17. of *Ch.* 4. Further he injoyns them to *tythe* all the increaſe of their Seed that the Field bringeth forth year by year, and that not only the *firſt tythe* which they were to pay yearly to the *Levites* in the ſeveral places of their Habitations, *Numb.* 18. 24. but *the ſecond Tythe*, taken after *that* which they ſhould ſpend in *holy Feaſtings*, before the Lord in the *place* which he ſhall chuſe, together with the *firſtlings* of their *Herds* and *Flocks*; that is, either the *Female-firſtlings*, or the *firſt-born* after the *Male-firſtlings* were paid to the *Prieſt*, ſee *Ch.* 12. 17. And the reaſon he gives why they ſhould go up to the *place* the Lord had choſen, and there *feaſt together* with theſe their holy things, is, that they might *learn to fear the Lord their God always*, becauſe the preſenting themſelves thus yearly before the Lord with their *Sacrifices* and *Offerings*, muſt needs be of it ſelf a *good means* to keep their hearts in a *continual awe* and *reverence of God*, and *at that holy place*, and in *thoſe holy Convocations*, the *Prieſts* were to inſtruct them in the *Law* and *the Promiſes* concerning the *Meſſiah*; and in *their Sacrifices* they might behold a *ſhadow of their Redemption by him*; *all which* muſt needs conduce to teach them the *fear of the Lord*. But in caſe they dwelt *very far* from the Houſe of the Lord, and *their Tythes* and Firſtlings were *ſo many* that they could not well carry them *ſo far*, then they might *ſell thoſe things* and carry the *money* with them, and † *buy therewith* what they were to *uſe there*, namely, *Oxen*, or *Sheep*, or *Wine*, or *ſtrong Drink*, or what elſe they deſired to make a *chearful Feaſt*, that they might rejoyce together before the Lord. And (ſays he) remember that thou *forſake not nor neglect the Levite*, that is, *not only pay him the firſt Tythes*, but communicate to him alſo of *theſe ſecond Tythes*, that he may be ſufficiently provided to *eat* and *drink* and rejoyce before the Lord *as well as thy ſelf*, ſeeing he is to have no *Land of Inheritance* among you to ſupply this unto him. And every third year after the Sabbatical (when the Land is to reſt) and ſo in the ſixth year after that thou ſhalt bring forth all * the Tythe of thy increaſe that year, that is, *ſeparate a third Tythe*, (*i*) which ſhall be laid up in ſome publick place in the Towns and Cities where they dwelt, and that not only for the *Levite* but alſo for the *Stranger*, the *Fatherleſs* and *Widow*, [Deut. 26. 12.] that they may eat, and be ſatisfied. And in *ſo doing* they might expect the Lord would pleaſe to bleſs them, and proſper the works of their hands.

* *Id eſt*, cum matre lactante, *q. d. ſatis tibi ſit comedere hædum, abſtine a matre. Hoc enim præ ſe fert crudelitatem quandam. Sic præcepit pullas avium comprehendere in nido, matre dimiſſa*, Deut. 22. 6.

† *Prætextu Legis hujus inſeptſit improba conſuetudo*, Joh. 2. 14.

* *Da decimas ut diteſcas* proverbium *Judæorum.*

(*i*) So that every third year they ſeparated *three ſeveral Tythes*. The *firſt* was the *Levites* yearly livelihood. The *ſecond* they carried up with them to *Jeruſalem* therewith to feaſt before the Lord. The *third* was laid up for the Poor.

Chap. XV. He amplifies and inlarges upon the *Fourth Commandment*, dilating upon the *Rites* and *Obſervances* requir'd in the *ſeventh* or *Sabbatical year*. At the end of every ſeventh year, reckoning *inchoative* from the *Sabbatical year* (ſays he) thou ſhalt make a *releaſe*; that

that is, every *Creditor* that lendeth ought unto his Neighbour ſhall *releaſe* it; He ſhall not *exact it* of his *Neighbour* or his *Brother*, that is, of *any Iſraelite* whatſoever, becauſe the Lord hath ordained it to be a *year of Releaſe*. But of a *Foreigner* or *Heathen* (not proſelyted) thou mayſt require what is *thine* with him. And the *end* why ye ſhall ſo releaſe is this, that there may not be through your exacting *debts* of your Brethren, any of them brought to *extream poverty*. And if in *this* and *other things* they were obedient to Gods Laws, He tells them, God would ſo abundantly *bleſs them*, that they ſhould be well *able* to forbear the *exacting of their debts*, and it ſhould be no prejudice at all to them. He would ſo bleſs them that they ſhould *have enough* to lend (*k*) to many Nations, and ſhould not need to borrow of them; and as *otherways* ſo *particularly in lending to them* (ſays he) *thou ſhalt reign over them*, (*for the Borrower is Servant to the Lender*, Prov. 22. 7.) *but they ſhall not reign over thee*. If there be a *poor man* of thy Brethren within any of thy Gates thou ſhalt not *harden thy heart*, nor *ſhut thy hand* from him, but *ſhalt open* it *wide* unto him, and ſhalt *lend him ſufficient for his need*. Beware therefore leſt there be ſuch a *wicked thought in thine heart*, ſaying, *The ſeventh year, the year of Releaſe is at hand, and thy eye be evil againſt thy poor Brother*, ſo that thou lookeſt *doggedly* upon him, and giveſt him *naught*, and *he Cry unto the Lord againſt thee*, and it be *ſin* unto thee; that is, a great ſin for which thou ſhalt be *puniſhed*. No, on the contrary *thou ſhalt ſurely give him*, * *and thy heart ſhall not be grieved when thou giveſt unto him*; and *for this thing* the Lord ſhall bleſs thee in all thy Works, and in all that thou putteſt thy hand unto. *For the Poor ſhall never ceaſe out of the Land*, (*l*) (for God will ſuffer it ſo to be, to make trial of the *Charity* and *Compaſſion* of the *Rich* towards them,) therefore the Lord commands thee to open thy hand *wide* unto thy poor and needy Brother. And if an *Hebrew-man* or *woman* be ſold unto thee, and ſerve thee *ſix years* from the year of *Releaſe*, in the *ſeventh year* thou ſhalt let him go *free*, and thou ſhalt not let him go away *empty*, but ſhalt furniſh him *liberally* out of thy *Flock* and out of thy *Floor*, and out of thy *Wine-preſſes*, and with *ſuch things* as the Lord hath bleſſed thee with. And to make thee the more willing hereunto, thou ſhalt remember that thou thy ſelf waſt once a *Bondman* in *Egypt*, and the Lord thy God graciouſly *redeemed* thee out of that *miſerable Servitude*, and did not ſend thee away *empty*, and therefore 'tis fit thou ſhouldſt imitate the *Mercy* and *Compaſſion of God* which he manifeſted towards thy ſelf. But if *this Servant* ſhall ſay unto thee, I am not willing to go away from my *Maſter*, for I *love him and his houſe, and it is well with me*, [ſee *Exod.* 21. 6.] then thou ſhalt take *an awle* and thruſt it through *his Ear*, and faſten it unto the *door*, and this ſhall be a *ſignification* that he yieldeth himſelf to be a *perpetual Servant* in thy houſe all the days of his life. And to thy *Maid-Servant* * that is an *Iſraelite* and *ſold* unto thee, thou ſhalt do *likewiſe*, ſetting her *free* at the *ſix years end*, and ſhalt furniſh her *liberally* at her going from thee. And he tells them, That this *kind uſage* which they were injoyn'd to uſe to a Servant that was *ſold* to them, and had ſerved them *ſix years*, ought not to ſeem a *hard Injunction*, becauſe *ſuch an one* had been worth to them *double* (*m*) to what an hired Servant was: For *hired Servants* had *great wages* (beſides meat and drink) which Servants that were ſold to them *had not*, from 1. to 19.

Having given them theſe Laws concerning the *poor* and the *Iſraelitiſh Servants*, he now *reinforceth a Law* which concerned the *relief of the Prieſts* that ſerved the Lord and his people. He injoyns them to ſanctifie unto the Lord (that is, to ſet apart for his uſe) the *firſtling-Males* that came of their *Herd* and *Flocks*, [ſee *Deut.* 12. 6.] The ground of this Law was, becauſe God ſmote all the *firſt-born* of *Egypt* from *man* to *beaſt*, but ſpared the *Iſraelites*. Thou ſhalt therefore (ſays he) *do no work* with the *firſtling* of thy Bullock, nor *ſhear* the *firſtling* of thy *Sheep*; becauſe *theſe Beaſts* were the *Lords*, they were not to uſe them as their *own*, for their own profit or ſervice. *Theſe* being the *Prieſts*, *they* were to eat them, *they* and their *Houſholds* year by year in the place that God ſhall *chuſe* to *put his Name* and place his *Sanctuary* there. But if any of theſe *firſtlings* be *lame* or *blind*, or otherwiſe *blemiſhed*, they were not to *ſacrifice* them to the Lord, [ſee *Levit.* 22. 19.] but in ſuch a caſe the Prieſts * may eat them in any of their ordinary Habitations, as *freely* as any ordinary meat, the *unclean* and the *clean* may eat of them together. Only the *blood* they muſt not eat, but muſt pour it out as water upon the ground.

(*k*) See *Deut.* 28. 12.

* See *Eſay* 58. 10, 11.

(*l*) *Mark* 14. 7. *Matth.* 26. 11. *Joh.* 12. 8.

* Some think that her Ear was to be bored for a perpetual Servant, if ſhe refuſed to go out at the ſix years end.

(*m*) Among us the Service of an Apprentice is counted more profitable than that of an hired Servant.

a *v.* 20. is not ſpoken to the *Owner*, but to the *Prieſt* to whom God gave all the firſtlings of *Iſrael*, Numb. 18. 15, 17, 18.

He

Chap. XVI. He comes now to give them *several Ordinances* concerning the *three solemn Feasts*, and the *several Offerings* to be then offered. And first he charges them to observe the month *Abib*, (*n*) answering to part of our *March* and part of our *April*, and the *Feast* * *of the Passover* then to be celebrated; for *in that month* God brought them out of *Egypt* by night; (*o*) and after they had eaten the *Paschal-Lamb* they were to keep a *Feast* for *seven days* with other Sacrifices of the *Flock* and *Herd*, such as are appointed, *Numb.* 28. 18, *&c.* and this they were to do in the *place*, (*p*) which the Lord should choose to place his Name there, and no where else. And for these *seven days* they were to eat only *unleavened-bread*, (the bread of *affliction*) *viz.* which should be a *Memorial* to them of their *great affliction* in *Egypt*, (this being usually the bread of those that lived in *affliction* and *poverty*, not being toothsome or pleasant to the Palat or taste,) and of *their hasty coming out from thence* before their bread had time to be *leavened*, *Exod.* 12. 15. During this Feast they were not to have any *leaven* in their houses. They were to kill the *Passover* (that is, *the Paschal-Lamb*,) at the even of the *fourteenth day* of this month, at the going down of the *Sun*, *at the time* they were preparing to come out of *Egypt*, (*q*) and that *only at the place* which the Lord should chuse (as he did *Jerusalem* * afterwards) and they were not to reserve any part of the flesh of it till the morning. And the morrow after this Feast (which was to continue seven days) was ended, they might depart to their several dwellings. Yet they were to observe that the last day of the *seven* was to be an *holy Convocation* to the Lord, wherein they were not to do any *servile* or *unnecessary* work. *Ch.* 16. from *vers.* 1. to 9.

(*n*) When the *Barley-Harvest* began to be *ripe*, and the *first Ears* were to be offered on the second day of the *Feast* of unleavened-bread, *Levit.* 23. 10. *viz.* on the 16*th* day of that month.

* All which *Festival time* is call'd the *Passover*, and so *Joh.* 18. 28.

(*o*) *Noctu surgebant (occisis media nocte primogenitis) & profectionem auspicabantur, licet* Egypto non *exierint ante diem. Vide* Exod. 12. 29, 30, 41, 42. (*p*) Id est, *in loco Tabernaculi aut Templi ubi stabiliter coli & invocari voluit.* (*q*) *V.* 6. Egressi sunt, *i. e.* inchoativè *quia vespere egressum præparabant.*

* There in any private house they might kill and eat the Passover, *Matth.* 26. 18. only their Sacrifices that they offered at that Feast might only be offered in the Temple.

* Call'd the *Feast of weeks*, because it was seven weeks after the *bringing* of the sheaf at the Passover, and it was on the *fiftieth day* after, and so call'd *Pentecost*, *Acts* 2. 1. The *Moral Law* was given at this time of the year, see *Sect.* 13. of *Ch.* 4. *Exod.* 23. 16.

2ly, He comes now to speak of the *Feast of Weeks*, * or *Pentecost*, [see *Levit.* 23. 10, 15.] which was to be reckoned from the *second day* of the *Feast of unleavened-bread*, (see note [*a*]) and from thence they were to reckon *seven compleat Sabbaths* or *Weeks*, which made 49 days, then *on the morrow* after the *seventh Sabbath* or *Week*, which was the *fiftieth day* (reckoning the day on which they began their account *inclusively*,) they were to keep the *Feast of Weeks* or *Pentecost*. *This Feast* they were to keep unto the Lord with the *Tribute* of a *free-will-Offering* of *their Fruits* (according as the Lord had blessed them) over and *above* the Sacrifices appointed for the *day*, [*Levit.* 23. 17, 20.] and *with those* they were to rejoyce together before the Lord in *chearful feasting*, *they* and their *Families*, and the *Levite*, *Stranger*, *Widow* and *Fatherless*, in the *place* which the Lord should chuse, remembring how their *Fathers* were *Bondmen* in *Egypt*, and how wonderfully God had delivered them from thence, from *vers.* 9. to 13.

Next he comes to the Feast of *Tabernacles* or *Booths* made with the boughs of Trees, *Levit.* 23. 34, 40. which they were to observe *seven days* after they had gathered in their *Corn* and the fruit of their *Vines*; and *this Feast* they were to *Celebrate* not only with *inward joy*, but with the *outward expressions* thereof, *viz.* by *Sacrifices* of *Thanksgiving* unto the Lord, with sober and religious feasting of the *Poor* and the *Levites*, the *Stranger* and the *Widow* rejoycing before the Lord, in contemplation that he had so eminently blessed their increase. *Three times* a year, *viz.* at *these three solemn Feasts* He tells them, *All the Males* shall appear before the Lord in the *place* which he shall choose, and they must not appear before Him *empty*, but every one must come with such a *Gift* and *Oblation* as he was *able* and *willing* to give, from *vers.* 13. to 18.

He comes now to shew them, That they must appoint *Judges* to sit in the *Gates* (the usual places of *Judicature*) in all their Towns and Cities, who must judge the people with *just Judgment*, and not *wrest* or *pervert Judgment*, nor *partially respect Persons* in Judgment, nor *take Bribes*. For *a Gift blindeth the eyes of the wise*, that is, of *those* that seemed so to be, making them judge *otherwise* than they ought to do, being *byassed* by the *love of lucre*, and maketh *those* that *should be righteous* in Judgment to pass a *perverse Sentence*. But it must not be *so* with *their Judges*, but *they* must follow that which is altogether *just*, that they may live and inherit the Land which the Lord shall give them.

Further

Further he tells them, They must not plant *Groves* * near to the *Altar* or *Temple*, which might seem *in sanctity* to *vie* with *them*, and be an *occasion* of *Idolatry*, and would be an imitation of the *Heathens*, who us'd to have their Idols in *Groves*. (*r*)

And further, that they should not set up any *Image* or *Statue* to Worship, as the *Heathen* did, which thing the Lord hateth, from *vers.* 18. to the end.

* Notwithstanding the *Israelites* corrupted themselves *herein* several times, as *Judg.* 3. 7. & 6. 25. & 1 *Kings* 14. 15, 23. and there were *Prophets* of the *Groves*, 1 *Kings* 18. 19. They planted *Groves*, placed *Idols* in them, served them as the *Canaanites* and other *Heathens* did, *Deut.* 12. 2. Thus it was in the times of the *Judges*, *Ch.* 3. 7. In the times of the *Kings* of *Israel* throughout, 2 *Kings* 17. 16. This was in them *gross Idolatry*. Yet the *Patriarchs* did formerly worship God in *Groves*, and that without sin.

(*r*) *V.* 21. Non plantabis lucum] *Ne in ritibus colendi veri Dei Idololatras imitari videamini. Illis enim familiare erat in lucis* Sacra sua, *maxime* obscœna, *peragere. Eadem de causa vetat ne constituant sibi statuam* quam instar Idoli *more gentilitio colant.* Jans.

He now comes to shew them that *the things sacrificed to the Lord* must be without *blemish*. *Thou shalt not* (says he) *sacrifice to the Lord thy God any Bullock or Sheep wherein is any blemish, or any ill-favouredness, for that is an abomination to the Lord*, see *Levit.* 22. 20, 21. & *Deut.* 15. 21. He shews that if any among them were found guilty of *Idolatry*, in that they had worshipped the *Sun* or *Moon*, or any of the *Host of Heaven*, (and *consequently any other Creature*) they must be *ston'd to death*, whether it were *Man* or *Woman*, because they had wrought *wickedness* in the sight of the Lord, and transgressed his *Covenant*, whereby they had bound themselves in Obedience unto God, and did openly as it were renounce *God* and the *true Religion*, and chuse unto themselves *other gods*. If he be convicted by the testimony of *two* or *more credible Witnesses* (one not being sufficient) the *Witnesses* shall throw *the first stones* at him (which was to make them more afraid to bear *false witness*, and to bring the guilt of *innocent blood* on their own heads,) and then the *rest of the people assembled* were to have a hand in the *execution* of him, hereby to *inure them* to be *fervent* and *zealous* in *Gods Cause* against all those that should *despise* and *disregard* his Laws, and so they should put away *evil* from among them. Chap. XVII.

He further shews them, That when in their *Towns* or *Cities* any *difficult matter* did arise, as in the case of *bloodshed*, (it being doubtful whether it were to be reckoned *Murder* or only *Chance-medly*) or concerning any *plea* about their *Estates*, or any *stroke* given, or any thing of the like nature, in that case they were to go to the *place* which God should chuse, (which in the after-times was *Jerusalem*) and there resort to the *Priests* as *Expounders of the Law*, and to the *Judge* or *Judges*, as the *civil Magistrates*, who were to shew them *the Sentence of Judgment*; that is, what is *just* and *right* in this matter, that so the thing in question might be decided, see 2 *Chron.* 19. 8, 9, 10. and they were to *do* according to the Sentence which the *Priests* and *Judges* should give, because in cases of greater difficulty the *Priests* were to *inquire of the Lord*, that they might not give *wrong Judgment*. And *death* was to be inflicted on him that would not hearken to the *Priest so expounding the Law*, or the *Judge* passing Sentence according to it, especially if he *stubbornly* and *presumptuously* opposed their Judgment, though they proved it never so clearly out of the *Law*, and the *Priest had inquired of the Lord* about it. And *all the people shall hear and fear, and do no more presumptuously.*

Further, when they were come into *Canaan*, and should desire to have a *King* over them like *other Nations*, he prescribes *certain Laws* and *Rules* to them concerning *their electing* of him, and *His duty*. And first he injoyns that they set only *such an one* to be *King* over them who is one of *their Brethren* and *Nation*, an *Israelite*, not a *Stranger*, lest he change their *Religion* into *Idolatry*, and so bring them into *Sin* and *Slavery*, and only *such an one* whom the Lord should choose. * 2ly, The King thus chosen was not to *multiply horses* to himself, *viz.* in a *greater proportion* than the *state* of a *King* requires, lest he should put confidence in *worldly strength* (whereof *horses for War* were a principal part) and not in *God*. And that he might not hereby be *puffed up* and exalted in mind to the *despising*, and perhaps *oppressing* of his *Subjects*, and might not by the *excessive Charge* thereof be burdensome to his people. (*s*) He shall not cause his Subjects to go down into *Egypt* to *buy*

* Which was observ'd accordingly in *Saul*, but fully in *David* and his Progeny. And this was thus appointed, because the *Kings* of *Judah* were to be Types of Christ.

(*s*) Herein *Solomon* did not keep so close to this *Rule* as he ought to have done, in that he had forty thousand stalls of horses for his Chariots, and twelve thousand horse-men, 1 *Kings* 4. 26. and in that he fetched his horses out of *Egypt*, 2 *Chron.* 1. 16.

horses,

horſes, (where there was *great plenty* of them, and *they* counted the ſtrength of their Country,) leſt they be corrupted with the *Idolatry* and other ſins of the *Egyptians*; * For God would have them to have ſuch a ſenſe of their former Deliverance out of *that Bondage*, as to abhor the very thought of going thither again. For beſides all former intimations from the Lord to the ſame purpoſe, (*t*) the Lord had now commanded him to ſay unto them, *That they ſhould henceforth return no more that way, viz.* which leadeth down to *Egypt*. Further he injoyns, That their *King* ſhall not *multiply Wives* (*u*) *to himſelf, that his heart turn not away from the Lord to ſenſual pleaſures*, nor to *Idolatry*, by the allurement of his *Wives*, as *Solomons* did, 1 *Kings* 11. 4. Neither ſhall he too too *exceſſively* deſire to multiply to himſelf *Silver* and *Gold*, leſt by ſuch an extraordinary greedineſs after riches he *oppreſs the people*, and heap up *Gold* and *Silver* by *rapine* and *unjuſt exactions*, and ſo his mind be pufft up with pride by reaſon of his wealth.

* So *Jeremy* from the Lord diſſwaded the *Jews* from going into *Egypt*, *Jer.* 42. 15, *&c.*

(*t*) See *Exod.* 13. 17.

(*u*) *Si ne Regi quidem permiſſa ſit* polygamia *quid aliis indultum credimus? Confer*, Lev. 18. 18.

Further he was to ſend for the *Original Copy* of *this Law* (which was to remain with the *Prieſts*, and to be kept in the Sanctuary, *Deut.* 31. 26.) and to *write* or *cauſe to be written a Copy of it* for his own uſe, and he was to *read therein all the days of his life*, that he might learn to *fear the Lord*, and *to keep all the words of this Law, and theſe Statutes, to do them. That his heart be not lifted up above his Brethren, and that he turn not aſide from the Commandment to the right hand or to the left*, and that he may prolong his days.

Ch. XVIII.

In the next place he ſhews them, that ſeeing the *Prieſts* are to have no part nor Inheritance with the reſt of the Tribes, they ſhall eat of the *Offerings* made by fire on the *Altar*, as the *Meat-Offering*, *Sin-Offering*, and *Treſpaſs-Offering*, [Numb. 18. 9.] and of *all other things* (*x*) which the Lord challengeth to himſelf as *his Right* and *Inheritance*, and hath reſerved for his Service, and the ſuſtenance of his Servants the *Prieſts*; for God would not have them cumbred with the affairs of this life, leſt by them they ſhould be hindred from doing their duties. Therefore he declares that *He himſelf will be their Inheritance*, and will ſupply all their wants out of his abundance. And this ſhall be the *Prieſts due* from them that bring a *Sacrifice of a Peace-Offering*. They ſhall give to *Him* the *Shoulder*, the *two Cheeks* and *the Maw*. The *wave-breaſt* mentioned elſewhere, is here left out, poſſibly as comprehended under the *Shoulder* to which it is *joyned* in the Sheep, being both *parts* of the ſame quarter. But the *Maw* and *two Cheeks* added here are *no where* elſe mention'd. Further he tells them, They were to give to the *Prieſt* the *firſt fruit* of their *Corn*, of their *Wine* and *Oil*, and the firſt of the *fleece* of their Sheep, [ſee *Exod.* 22. 29. *& Numb.* 18. 12.] Becauſe the Lord hath call'd them to ſtand and miniſter *in his Name*, that is, by *authority* received from him, ſee *Deut.* 10. 8.

(*x*) Of theſe, ſee *Numb.* 18. where (as ſome reckon) 24 Gifts were beſtowed on the *Prieſts*.

Further he orders, That when ever any of the *Tribe of Levi*, out of his own *voluntary devotion*, had an earneſt deſire to come and ſerve in the *Tabernacle* or *Temple*, they ſhould be admitted to live of the *holy things there* even as the *reſt* did that in their turns (*y*) did ſerve in that place. For ſuch as out of ſingular devotion to the Service of the Sanctuary did go up to ſerve there, God would have them to live of the *Altar*, and not be put thereby to ſpend their own *private eſtate* what ever it was, or *that money* which came of the ſale of their private Patrimony, (*z*) from 1. to 9.

(*y*) There ſeems *ſome order* obſerv'd in this at firſt, though by *David* afterwards this was more exactly contriv'd when they were divided into 24 Courſes, 1 *Chron.* 23; (*z*) *Forte* Levitæ *morantes in loco Tabernaculi negarent illi partem ſuam, quod ſecum haberet pecuniam ſive pretium rei (domus vel agri) venditæ: Statuit ergo* Lex *ſive habeat* pretium, *ſive non, habiturum tamen portionem ſuam*, q. d. *Ne excluditor a parte commodi quod habeat unde ſe alere poſſit; Fruatur* a *pecunia propria & inſuper portione ei ex miniſterio debita, quia qui Sacris miniſtrat is debet ex* Sacris non *ex* bonis paternis *vivere, & quia rem venditam redimendi jus perpetuum habet*, Levit. 25. 32. *redimere autem non poſſit ſi abſumeretur pretium rei venditæ.*

In the next place he exhorts them to take heed of doing after the *abominations* of the *Canaanites*. Let not there be found among you *any one* (ſays he) who makes *his Son* or *Daughter* to paſs through the fire to *Saturn* or *Moloch*, (*a*) ſee *Levit.* 18. 21. 2 *Kings* 16. 3. or that practices *Divination*, (*b*) [ſee 1 *Sam.* 6. 2. *Ezek.* 21. 21, 22.] by making uſe of *familiar Spirits*, [1 *Sam.* 6. 2. 1 *Sam.* 28. 8.] or an *Obſerver of Times*, crying up *ſome days* for *lucky*, others *unlucky*, or an *Inchanter*, uſing *Songs* or *Verſes*, or *other words* or *Ceremonies* to produce *ſupernatural Effects*, or a *Witch*, or a *Charmer*, or a *Conſulter with familiar Spirits*, or a *Wizard*, or a *Necromancer*, who *by raiſing the dead* did conſult with them about *ſecret things*, ſee 1 *Sam.* 28. 7. *Theſe Nations* whoſe Land thou art going to poſſeſs hearkned to *theſe*, but thou ſhalt be *upright* and *ſincere* before the Lord, and devote thy ſelf intirely to him, who will not ſuffer thee to imitate them in *theſe abominations*. And he ſhews them, they ſhould have no need to ſeek to ſuch *Enchanters* and *Diviners*, becauſe God would ſtill raiſe up *Prophets* from among themſelves of their own *Brethren* to reveal his Will to them, and at laſt about 1400 years after this would ſend them the *great Prophet*, (*c*) the *Meſſias*, ſee *Acts* 3. 22. *&* 7. 37. *Joh.* 1. 45. *Joh.* 5. 46. And though the *Prophets* ſent to *Iſrael* were not *equal* to *Moſes*, *Deut.* 34. 10. yet they were *like* him, being *men* ſent from God as he was, and raiſed up from among their Brethren as he was. And ſo *Chriſt* was an *High Prieſt* taken from among men, *Heb.* 5. 1. and *like* unto *Moſes*, yet *above* him. As *Moſes* brought them the *Law* from *God*, ſo *Chriſt* the *Goſpel* out of the boſome of the Father, *Joh.* 6. 40. And he ſhews how faithful *theſe Prophets* would be that he ſhould ſend to them, to deliver *what ever* he gave them in Charge, and nothing elſe but what he ſhould put into their mouths. And this was moſt eminently verified in *Chriſt*, Joh. 15. 15. *All things that I have heard of my Father have I made known unto you.* He further ſhews, That God will ſeverely puniſh thoſe that will not hear *his Prophets* ſpeaking to them in his Name. And this was principally to be fulfilled upon the *Jews*, who would not hearken to the words of Chriſt, for which God deſtroyed *their City* and *Sanctuary*, as was propheſied, *Dan.* 9. 26. And further, leſt *falſe Prophets* ſhould ariſe and come to them in the Lords Name, he gives them a *Rule* how they ſhould diſcover them. If any of them ſhould *predict* or foretel any ſtrange and miraculous thing (*d*) that ſhould come to paſs as a *proof* that they were truly ſent of God, if theſe things did not accordingly come to paſs, they might be ſure they were *falſe Prophets*. And they might know them alſo *by this*, if they ſtrove to turn them from the true God and his Law. But in *other Predictions*, as in foretelling *ſome Judgment* that ſhould befal men, *that* which they foretold *might not* come to paſs, and yet *they* that foretold *theſe things* might be the *true Prophets* of God for all that. For thus it was with *Jonah* who propheſied, *Forty days and* Nineveh *ſhall be deſtroyed*, Jon. 3. 4. And ſo *Iſaiah*, *Who told* Hezekiah *that he ſhould die of his ſickneſs*, 2 Kings 20. 1. For in all *ſuch Predictions* the people might know that thoſe things were *conditionally* foretold, though the *condition* were not always expreſſed, and therefore that in caſe they repented, God would not inflict the evil denounced againſt them.

(*a*) *Hæc hoſtia petita eſt partim ab exemplo* Abrahami, *partim quod audierint non niſi ſanguine humano humanum ſcelus olim expiandum. Inde* Galli *teſte* Cæſare, lib. 6. *de bello* Gallico, Ditī ſuo *quam maxime innocuos immolabant.* (*b*) This ſin was common among the *Heathen*, practis'd among the wiſeſt of them, *Numb.* 24. 1. 2 *Kings* 20. 33.

(*c*) *Per hunc* Prophetam *aliqui intelligunt* Joſhuam, *alij* omnes Prophetas *Moſen ſecutos. Hic locus aliquo modo ad omnes Prophetas referri poteſt, maximè tamen & imprimis ad Chriſtum referri debet.*

(*d*) *Referendum ad ea quæ per naturam fieri non poſſunt, ut virgam in colubrum converſo. Talia enim ſi prædicantur in Dei nomine non permittet ea fieri Deus, ne tentationem inferat inſuperabilem.*

But as for *falſe Prophets* that propheſied *preſumptuouſly*, fathering their own *Phantaſies* and *wild Conceits* on the *true God*, they ſhould not need to fear them nor their Predictions, nor fear to put them to death when they found them upon clear proof ſo to be.

Having before aſſigned them *three Cities of Refuge* in the Land without *Jordan*, which they had already vanquiſhed, [*Deut.* 4. 41.] now he gives direction that when they had poſſeſſed themſelves of the Land of *Canaan* within *Jordan*, they ſhould there alſo ſet apart *three Cities of Refuge* more, and they ſhould take care that from all parts of the Country round about *theſe Cities* there ſhould be a *direct, plain, broad, fair High-way* or *Cawſey* leading to theſe *Cities*, ſetting up *marks* whereby the *way* might be known leading thither, to the end that the *Man-ſlayer* might not be hindred in his flying thither. And becauſe the Land within *Jordan* was much more *long* than *broad*, it was to be divided into three equal parts, and the Cities of Refuge (which were afterwards *Kadeſh*, *Shechem* and *Hebron*) were to be in three places equally diſtant, and ſo commodious for men to fly unto. The perſons that were to injoy the Priviledge of thoſe Cities, were only ſuch as killed a man *unwittingly* * by *Chancemedly* (as we call it) and not out of *malice*, or *on purpoſe*. And they were to appoint theſe Cities of Refuge in the *three ſeveral diviſions*

Chap. XIX.

* By the rule of proportion we may probably conceive that the like Priviledge was afforded to him that killed a man in his own defence, when he had no quarrel with him, but only ſought to ſecure his own life.

of the Land, lest if the person that had killed a man unwittingly had *too far* to fly ere he could come to one of them, the *Avenger* (that is, one of the Kinsmen of the dead,) while his heart was hot might pursue him, and overtake him before he could get thither, and so slay him, though he had not *deserved death*, inasmuch as he *hated him not* in times past. And though they were at first commanded to set apart only *three Cities* of Refuge within *Jordan*, yet he commands them that if afterwards the Lord should inlarge their Coast, *viz.* by giving them the Land from the *River of Egypt* to the great River *Euphrates*, (*e*) then they should separate *three Cities* of Refuge more in *those Quarters*, that innocent blood might not be shed in the Land which the Lord would give them for an Inheritance, and so blood be upon them. But on the other side, if any man did *hate* his Neighbour, and *lie* in wait for him, and rise up against him, and *smite him mortally* so that he died, and then fled unto any of these Cities, in such a case the *Elders* of the City or place where the *slayer* dwelleth, and unto which he belongeth, should send and *fetch him thence*, *viz.* from the *City of Refuge* (yea or from the *Altar* of the Lord, *Exod.* 21.14.) and deliver him into the hands of the *Avenger of blood* that he might slay him; In such case they must not pity him upon any pretence whatsoever, and so they should put away the guilt of innocent blood from among them, that it might go well with them, from 1. to 14.

(*e*) Conditionally promised to them, *Gen.* 15. 18. if they continued in obedience to God. The *Jews* by their disobedience and breach of *covenant* with God, never got possession of the *utmost* bounds of those Lands conditionally promised them.

And to prevent *occasions* of *quarrelling* and *blood-shed*, in the next place he charges them that *no man should remove his Neighbours Land-mark*, * [see *Deut.* 27. 17.] which would be a piece of great *injustice*, and might occasion quarrels about the bounds of their Lands and Possessions. Next he declares, That the *testimony of a single man* rising up as a witness against another shall not be admitted as sufficient to prove the Crime laid to his Charge, and to cause him to be condemned for it. But by the testimony of *two* or *three witnesses* matters shall be *established*, *setled*, *confirmed*, and stand good, [see *Joh.* 8. 17.] And in case *two* or more witnesses did rise up against a man, and only *one* of them spake home as to the proof of that whereof he was accused, if here the *party accused* did alledge that *this man* bare false witness against him, then *both these men* (between whom the Controversie is) shall stand before the Lord; that is, shall be brought to the place which the Lord shall choose, and shall be set before the *Ark* or *Sanctuary*, and there the *witness* shall be examined as in the *presence of God*, and possibly if they could not find out the matter by examination, then the *Priest* was to inquire of the Lord according to that, 1 *Kings* 8. 31, 32. And if the Judges find that the man hath *testified falsly* against his Brother, then they shall *do unto him* as he thought to have *done* to his Brother; that is, the *civil Magistrate* (*f*) shall without tenderness or pity inflict such punishment on him as should have been inflicted on the *party accused*, had he been found guilty, [according to that Law, *Exod.* 21. 23.] And so they should put away evil from among them, and those which remain should *hear* and *fear*, and should no more commit any such abominable thing.

* See *Prov.* 22. 28. *Hos.* 5. 10. V. 14. *Non transferes terminos*] i. e. *lapides vel alia signa quæ fixa fuerint ad distinguendos agros tuos ab agris proximi hoc enim genus furti infame quod difficulter convinci potest.*

(*f*) Indeed the *Pharisees* in Christ's time expounded this of private revenge, *viz.* that a private person might take *life for life, eye for eye, tooth for tooth, &c.* this is that which our Saviour condemns, *Matth.* 5. 38, 39.

Chap. XX.

In the next place he comes to give them directions concerning *War*, and how it should be managed: 1. The *Priests* * should encourage the people when they drew nigh to *battel* with their Enemies, exhorting them not to be *afraid* though *they* were *more* than they. And they should say to them, *Hear, O* Israel, *you approach this day unto battel against your Enemies; Let not your hearts faint, fear not neither be ye terrified because of them; For the Lord your God is with you, and goeth forth with you to fight for you against your Enemies, and to save you.* 2ly, The *Officers* should proclaim to the people *before the battel*, That if there were any man there that had *built* a *new house*, and *had not dedicated* (*g*) *it* or *initiated it*; that is, taken *possession of it*, and begun to *use* it and *dwell* in it, (which was to be done with *praying*, *singing Psalms*, and *feasting*,) he might *go home* if he would; (*h*) God in *this* and the *two next particulars* manifesting a *special Compassion*, that men should not suddainly be taken off from *those Comforts* which they had long laboured for, even when they were *first entring upon the fruition* of them; *that* being threatned as a *Curse*, *Ch.* 28. 30. *Thou shalt build an house and shalt not dwell therein.* Or if any man had planted a *Vineyard*, (*i*) and it was not yet made *common*; that is, *such* as himself and others might *freely eat of* (which he could not do by the Law till the *fifth year* from the planting of it) he might also *return to his house*, lest he should die in the *battel* and *another* injoy his *Vineyard*. Or if any man had *betrothed* a *Wife*, * whither *Maid* or *Widow*, and had not yet taken her to himself, he might have liberty to *go home* also and take her to wife. And lastly, If any were *fearful* and *faint-hearted* they might also depart if they would, lest by their *fear* and *faint-heartedness* they should *infect* their Brethren also; God hereby testifying how much he disliked a *timorous fearful spirit* in those that *serve* Him, whom he would have by *faith* to trust in him, and to rest secure of his Protection, see *Judg.* 7. 3. The *Officers* having proclaimed *these things*, they were then to order the *battel*, and appoint every *Captain* in his place to lead the several Companies of Souldiers, from 1. to 10.

Further he injoyns them, that when they went to *besiege* any City *out of the Land of Canaan*, they should first *proclaim peace* (*k*) to it; And if it did accept of the *conditions of peace* proffered to them, then they should *spare that City*, and only make them *Tributary* to them. But if they refused the *Conditions of peace* tendred to them, then (if God delivered them into their hands) they should kill *every Male* they found there, but the *Women*, *little Ones*, and *Cattel*, and all the *Spoil* of the City they should take unto themselves, and so they should eat and injoy the Spoil of their Enemies which the Lord had given them. But when they went to *besiege any of the Cities* of the *seven Nations* * in the Land of *Canaan* [see *Ch.* 7. 1. 2.] which God had commanded them to destroy, then they were not to spare *Man*, *Woman* or *Child*, lest (being left alive) they should teach them to do after *their abominations* which they had practised towards their gods, and so occasion them to sin against the Lord. Further he injoyns them, that when they besieged a City they should not *cut down the Fruit-Trees* that grow about it, for *their use* in the siege, except upon unavoidable necessity, because those are very useful for *mans food*, and with *these* the Land could not be suddainly stor'd again. Therefore they must take heed that in their rage they did not so *waste the Land* as to prejudice Posterity. But with *other Trees* that were not *Fruit-Trees* they might build *Bulwarks* about a City which they besieged, till it was subdued, from *vers.* 10. to the end.

(*g*) *Dedicari res dicitur quando cum solenni aliquo ritu, vel convivio usus inchoatur.* Menoch. See Title of *Psalm* 30. and *Num.* 12.27. (*h*) *Ratio hujus legis*, 1. *Ne quis otiosus fruatur alienis laboribus.* 2. *Ne desiderio eorum remissius agerent in prælio, sibiq; parentes, vel etiam fugam capessentes aliis & scandalo essent & damno.*

(*i*) They might not in the Land of *Canaan* eat of any Trees they had planted, till they had consecrated the *fourth years fruit* unto the Lord. The fruit of the first three years was *lost* as *uncircumcised*. The *fourth years fruit* was *holy* to be given to *God*, and then the *fruit of the fifth year* was free for the *Owner* and *others* to eat, *Levit.* 19. 23, *&c.*

* The ancient custom was to have some time interposed between *betrothing* and *marriage*, see *Deut.* 22. 23. *Matth.* 1. 18.

(*k*) See *Richardson's* Notes on *vers.* 10.

* Unto which the *Hebrews* add from *Deut.* 25. 19. the *Amalekites*.

He now gives directions concerning *uncertain Murder*, how it is to be expiated. If one be found slain, and lying in a field, and it be not known who hath slain him, then the *Elders* and *Judges* of the Towns and Cities round about shall, for the better satisfaction of them all, come forth and see the *measure* taken between the *dead body* and the *Cities* round about it (if it be doubtful what City is neareſt) because the *next City* is to make expiation for the Murder in manner following, *viz.* The Elders of that City shall take an *Heifer* that hath not been wrought with, and which hath not drawn in the *Yoke*, and they shall bring down the *Heifer* unto a *rough* and *obscure Valley* that lies *neglected* and *uncultivated*, to make the thought of *Murder* more horrible and dreadful, and there they shall strike off the *Heifers* neck, signifying that the *Murderer* ought so to be used, could he be found out, and that if they had him in their hands they would so serve him. And the *Priests*, the Sons of *Levi*, shall come near (whom the Lord hath chosen to minister unto Him, and to bless the people in his Name,) to shew by their presence that this was an *extraordinary Sacrifice*, and that the *Elders* might before *them*, as in Gods presence, protest their *Innocence*, and to see that all things were done according to *Law*, and to *satisfie the Elders* in any thing that might seem doubtful; For by *their word* and *Sentence*, as *Expounders of Gods Law*, *any thing* in Controversie, or any *Stroke*, must be judged or tried. And all the *Elders* of that City which was neareſt to the *slain man* shall *wash their hands over the Heifer*, thereby intimating that they were *innocent of the blood of the slain man*, [see *Matth.* 27. 24.] and they shall solemnly declare and protest, That *their hands have not shed that blood*, neither *have their eyes seen it shed* by any other. Then the Priest shall say, *Be merciful, O Lord, unto thy people* Israel *whom thou hast redeemed, and lay not innocent blood unto their Charge; Impute not*

that to them which hath not been done by them, and lay not the punishment thereof upon them. And so they shall *put away the guilt of innocent blood from among them*; that is, they shall be discharged from the guilt of this *murther*, and shall not be punished for it, they performing all these things which are here commanded by God, from *vers.* 1. to 10.

2ly, He gives direction, that when they go out to *War* with a foreign Nation, and among the *Captives* see a *beautiful Woman*, * which one of them hath a desire to make his wife; In such case he shall *bring her home to his house*, and she shall *shave her Head*, and *pare her Nails*, and shall put off the *Heathenish Garment* wherein she was taken, and shall *bewail her Father and Mother a full month*, (as *if they were dead*) she being to bid *farewel* for ever to them; by *all which things* was intimated that she must *renounce her Heathenism*, and all the *corrupt Customs* and *Superstitions* thereof, and forsaking her *Fathers house*, must be ingrafted into the *Israel of God*, and must worship God as *they* did. These things being performed, she might become *his wife*. But if after he had *consummated* the *marriage* † with her, he should find no *content* in her, and was desirous to put her away, he might do it, but must then *freely set her at liberty* to go whether she would, because he had *humbled* her; He must not *sell* her for money under pretence that she was his *Captive* and *Servant*, from *vers.* 10. to 15.

* It was not lawful for them to contract any alliance by marriage with the *Amorites*, see *Exod.* 34. 16. *Deut.* 7. 3.

† This liberty for *Israelites* to marry *Heathenish Captive-women* is like that of *Divorce*, *Deut.* 24. which was only suffered for the *hardness of their hearts*, and is only to be understood of the *Captives* of foreign Nations, not of the *Canaanites*, who were all to be destroy'd.

3ly, If a man have *two wives* (which though contrary to God's *first Institution*, *Gen.* 2. 22, 23, 24. yet He for a time *suffered*, but *approved not*, as appears *Mal.* 2. 15. *Matth.* 19. 4, 5.) and *one* of them was better beloved by him than the *other*, and he have *Sons* by them both. He commands that the *Son by the first wife*, though less *beloved*, shall not lose his *right of Primogeniture*, but he shall injoy the right of the *first-born*, which by the Law of Nature belonged unto him, and his Father shall give him a *double portion* of all that he hath, For he is the *beginning of his strength*, from *vers.* 15. to 18.

4ly, If any man have a *stubborn* and *rebellious Son* which will not obey the voice of his Father, or the voice of his Mother, and that when they have chastened him will not hearken unto them, then shall his Father and Mother bring him to the *Elders* of the City, and shall say unto them, *This our Son is stubborn and rebellious, he will not obey our voice; he is a Glutton and a Drunkard.* Then the *Elders* of the City shall examine the matter brought against him, and if they find it *true*, the men of the City shall *stone him* with stones that he die. So shall ye put away *evil* from among you, and *all* Israel *shall hear* and *fear*. By the *severity* of this Law *Children* were taught to be more *obedient* to their Parents, and *Parents* were taught to be more careful in a right Education of their Children, from *vers.* 18. to 22.

5ly, If any man have committed some *notorious Offence*, that deserveth the judgment of death, and being condemned for it, be *hanged* on a Tree, *His body* shall not remain *all night* upon the Tree, but they must in *any wise* bury him *that day* (for he that is *hanged* is *accursed* of God) that the Land be not defiled. *This kind of death* was usually the punishment *only* of *those* who had by some *notorious wickedness* provoked God to pour out *his Wrath* upon the *whole Land*, and so were *hanged up* to appease his Wrath, as we may see *Numb.* 25. 4. & 2 *Sam.* 21. 6. And it was esteemed the *most shameful* and *accursed*, * because the *very manner of this death* did intimate that *such men* as were *thus executed*, were such *execrable* and *accursed* Wretches that they did, (as it were) *defile the Earth* with treading on it, and would pollute it more if they should *die upon it*, and were therefore to be trussed up in the *Air* as not fit to be among men, that others might look upon them as *Spectacles* of Gods *Indignation* and *Curse*, (because of the wickedness they had committed) which was not so *legible* and *apparent* in other kinds of death. And therefore they were to bury *them that were hanged that very day*, that the *Land* might not be defiled, which otherwise it might be, by such a *monument* of *Gods Curse* remaining so visibly upon it; And *the burial* was to *abolish the Curse* from appearing in the Lords Land, from *vers.* 22. to the end.

* Hence it was that God would have his dear Son, our blessed Lord and Saviour, suffer this kind of death, that even hence it might be more evident, that *in his death* he bare the *curse* due to our sins, according to that of the Apostle, *Gal.* 3. 13.

He

Chap. XXII.

He now prescribes *love* and *faithfulness* in one *Neighbour* towards *another*, which they were to testifie in these or the like cases. *When thou seest*, saith he, *thy Brothers Ox* * *or his Sheep go astray, thou shalt not demean thy self as* not *concerned*, or as if thou hadst not *seen* them (yea though he be *thine Enemy*, Exod. 23. 4.) *but shalt bring them* again to him. And if the *Owner* dwell afar off, or be altogether unknown to thee, then thou shalt drive the Cattel home to thine own house, and keep them there till the Owner doth seek them, and then thou shalt restore them. And thus they were to do *by any thing else* of their Brothers that was *lost*, whither *Rayment* or any such thing, they were not to *conceal* it, but *restore* it. And so if they saw their Brothers *Ox* or *Asse* fall by the way, they were not to refrain from helping him up again, *vers.* 1, 2, 3, 4.

* *Hinc & nostra Lex de proclamandis ut vocant pecudibus erraticis.*

Further he injoyns, that the *difference of Apparel*, to distinguish the *Sexes*, should be constantly observed, * and never altered, except in case of *necessity*, and to avoid some present and suddain mischief. *The woman*, sayes he, *shall not wear that which appertaineth to a man, nor a man put on a womans Garment; for all that do so are abomination to the Lord*, vers. 5.

* This Precept concerneth *natural honesty* and *seemliness*, which hath a *perpetual equity* in it; and it is injoyned to prevent *many evils* which might arise if *men* and *women* were clad alike.

In the next place he injoyns them, that when they find a *Birds-nest* they should not destroy the *Dam with her young ones*, or with her *Eggs* in breeding-time, but should let the Dam go, taking only the *young ones*, because she might ere long have *other young ones*, and so might still continue the store of Birds for the good of men. This *Law* might intimate unto them how *well pleasing* it was unto God that his people should be *merciful* and *pitiful*, and in so doing it should be well with them, and they should prolong their days, *vers.* 6, 7.

Furthermore the *houses* of the *Israelites* being usually built *flat* on the tops (on which they used to walk and recreate themselves, and sometimes to pray, see *Acts* 10. 9.) they are here injoyned to make *battlements* round about their house tops, to prevent the *casual falling* of any from thence, and so to prevent all occasions of *bloodshed*, and *other evils* that might redound to their Brethren through their default, *vers.* 8.

In the next place he tells them, they must not sow their *Vineyards* with *divers Seeds*, * that is, with Seeds *different* and *divers* from that of the *Vine*, [see *Levit.* 19. 19.] for that is the way to have the *Seeds*, and consequently the *Fruits* to be *mixed*, and not *pure*, and so *defiled* and rendred unfit to be offered to the Lord in the *first-fruits* or otherwise, *vers.* 9.

* *Agrum vineæ non seres alio aliquo semine ne oriatur mixtura quædam ex facto semine & vitibus.*

Further they must not *plow with an Ox and an Asse together*, † the one being a *clean* Creature, the other *unclean*; hereby God seems to intimate that ye would not indure the *unequal yoking* of his people with Infidels, [see 2 *Cor.* 6. 14.] *vers.* 10.

† God hereby seemeth to intimate how *simple* and *sincere* he would have the *state* of the *Church* to be. God would not have his *Church* mixed with *profane* and *unbelievers*. He seems also hereby to warn them against *mixtures* in *Religion* and *Manners* with *other Nations*.

Further they must not *wear a Garment of divers sorts*, * *as of Woollen and Linnen together*. This Law seems also to be *figurative*, and to intimate to them what *simplicity* and *sincerity* God requir'd in them that were his peculiar people, *vers.* 11.

* See *Levit.* 19. 19.

In the next place he injoyns them to *make Fringes* upon the *four quarters* of their Vestures and Garments. The *end* of those *Fringes* was to put them in mind of the *Commandments of God*, [see *Numb.* 15. 38, 39.] and that they might remember, by looking on them, that they were *Gods peculiar people*, and by *these Fringes* distinguished in their habits from other Nations, *vers.* 12.

He comes next to shew *how that man* shall be dealt with that *slandereth his wife*, pretending he found her not a *Virgin* when he married her. In that case the *Parents* of the Damsel shall produce the *Cloth* containing the *Tokens of her Virginity* (and attested by *good witnesses* to *be so*, as the *Hebrews* say,) which they carefully kept for their *own honour*, and the *honour* of their *Daughter*. Then the *Elders* of the City shall *Chastise that man*, and *amerce him* at an *hundred Shekels of silver*, to be paid to the *Father of the Damsel*, because he hath *defamed her*; and *she* shall continue to be *his wife* all her life; He shall not send her away by a *Bill of Divorce*, as other men were *permitted* to do, *Deut.* 24. 1. But *if she be guilty*, and no *Tokens* of her Virginity were found when he married her, then she shall be *stoned* before the *door of her Fathers house*, because she hath wrought *folly in Israel*, and hath play'd the *whore* in her Fathers house. *So*, says He, *shall ye put away evil from among you*, from *vers.* 13. to 22.

Next

Next he injoyns, That *Adultery* both in *man* and *woman* ſhall be puniſhed with death, [ſee *Levit.* 20. 10.] *verſ.* 22.

Or if a man lie with a *Damſel* in the City *betrothed to another man*, they ſhall *both* be *ſtoned to death*; *ſhe*, becauſe ſhe *cryed out not*; *He*, becauſe he hath *humbled his Neighbours wife*; For ſo ſhe is to be reckoned after *betrothing*, which was done *by mutual promiſe* in the preſence of *witneſſes* before marriage, *Matth.* 1. 18.

But if a man find a *betrothed Damſel* in the field and *force her*, and ſhe *Cry out*, then the man only ſhall die.

If an *unmarried man* find a *Damſel* that is a *Virgin*, which is *not betrothed*, and lay hold on her, and *lie with her*, and this be diſcovered, then the *man* that lay with her ſhall give to the *Damſels Father fifty Shekels* of ſilver, and ſhe ſhall *be his wife*, becauſe he hath *humbled her*; He may not put her away all his days, from *verſ.* 22. to 28.

A man muſt not take his *Fathers wife*, nor diſcover his *Fathers skirt*; that is, which *his Father* only might uncover, and *not he*, [ſee *Levit.* 18. 7. *verſ.* 30.

Chap. XXIII. He now comes to ſhew *who ſhall not be admitted to bear Office* in the *State* or *Commonwealth* of *Iſrael*, *who ſhall not enter into the Congregation* * *of the Lord*; that is, the *aſſembly of Judgss* and *Magiſtrates*, [ſee *Pſal.* 82. 1.] nor be capable of the *Priviledges* of other *Iſraelites*. 1. He that is *wounded* in his Stones, or has his Privy-member cut off. 2. A *Baſtard*, or one born *illegitimate*, ſhall be excluded to the tenth Generation. The *reaſon* of theſe Injunctions ſeems to be, becauſe *ſuch perſons* are uſually of a *ſluggiſh cowardly ſpirit*, and liable to be *ſcorned* and *deſpiſed* by others, and therefore not fit to be in any place of *Authority*; and poſſibly God intended to ſhew them hereby how *free* from all *ſtains* and *blemiſhes* he required *his people* ſhould be. And He laid this mark of *Infamy* and *Diſhonour* upon a *ſpurious Iſſue*, † to ſhew unto them how deteſtable *all uncleanneſs* was in his ſight, ſo that not till after *ten Generations* this ſtain ſhould be blotted out. And poſſibly the Lord alſo intended hereby that the *Commonwealth* of the *Jews* ſhould, *upon this account*, be more *reſpected* and *honoured* by *foreign Nations*. 3. Neither the *Ammonites* nor *Moabites*, that became *Proſelytes*, and embraced the Religion of the *Jews*, were to be received into *full Communion* with the Commonwealth of *Iſrael*, nor *any of their Poſterity* to the tenth Generation. But this is not to be underſtood of the *Iſraelites Children* born of *Ammonitiſh* and *Moabitiſh Mothers* (as the Stories of *Orpah* and *Ruth* do evidence) but only of the *Children* of *Ammonites* and *Moabites* that became *Proſelytes*, who becauſe they were of *thoſe Nations* might not be incorporated into the Commonwealth of *Iſrael* unto the *tenth Generation*, ſee *Nehem.* 13. 1. And this Law was to be *for ever* inviolably obſerved, and not to be diſpenſed with upon any pretenſe whatſoever; and the reaſon of this ſevere Injunction was two-fold: 1. Becauſe theſe *Ammonites* and *Moabites*, being the Poſterity of *Lot* (who was ſo near of kin to *Abraham*, from whom the *Iſraelites* deſcended) met not the *Iſraelites* when they came out of *Egypt* with *bread* and *water*. (*l*) And 2ly, Becauſe the *Moabites* hired *Balaam* to Curſe them, [ſee *Numb.* 22.] though the Lord turned his *Curſe* into a *Bleſſing*, becauſe He loved them. Upon theſe accounts He injoyns them, that they ſhall not ſeek peace with the *Moabites*, nor endeavour their *Proſperity*, (*m*) but rather be at perpetual enmity * with them; becauſe they made *Iſrael* to ſin, [ſee *Numb.* 25. and upon that ſcore they were to *abhor* them. But they were not to abhor the *Edomites* (*n*) deſcended from *Eſau* (their Father *Jacob*'s Brother) and ſo the *neareſt kin* to them of all people of the Earth; nor *an Egyptian*, becauſe they

* *Venire in congregationem Jehovæ* eſt venire in *Senatum* ſeu *conceſſum Judicum, i.e.* per Synecdochen membri, *gerere officium magiſtratus.* *Eunuchi* à Magiſtratu excluſi, qui *alienos eos eſſe voluit a moribus gentilium* apud quos *Eunuchi* publica officia adminiſtrabant. *Ger.*

† Judæi *ſpurij non excludebantur a populo Dei ut* Pharez: *agit hic igitur de alienigenis ex ſcorto natis, qui etiam inter ſuos viles erant.*

(*l*) This muſt not be underſtood of *all the Moabites* (for thoſe of *Ar* did furniſh the people with Victuals, ſee *Deut.* 2. 29.) but we do not read that the *Ammonites* did ſo. (*m*) *Non hac lege vetantur ea quæ* ſalutem animæ *ſpectant ſed* civiles Prærogativæ, *propter decorem & honorem populi* Judaici.

Non licuit eum his fœdera inire, connubia contrahere, & ad publica officia eos promovere, cum illis non ambias fœdus, quod bono eſſet illis & tibi damno.

* And herein therefore if *David* offended in making peace with the *Ammonites*, 2 Sam. 10. 1, 2. no marvel if the Lord ſuffered his Meſſengers to be ſo baſely us'd by them.

(*n*) Except only the *Amalekites*, ſee *Ch.* 25. *verſ.* 17. for though the *Edomites* uſed them as diſcourteouſly as they paſſed along to go into *Canaan*, as the *Ammonites* or *Moabites* did, (for they refuſed to let them paſs through their Land, and came out armed againſt them, *Numb.* 20. 20.) yet God would have them ſhew the *Edomites* more favour than they did to *other Nations*, teaching us hereby what *love* we ought to bear to *their Brethren*, and how we ought to *bear* the *injuries of Brethren*, becauſe of their near relation to us.

were

were once *Strangers* in that Land, and kindly uſed in *Joſeph*'s time; God teaching men hereby rather to remember *good turns* than *injuries*. *Theſe* in their third Generation after they became *Proſelytes* might be *endenized*, and made *free* among the *Jews* as well as if they were native *Iſraelites*, from 1. to 9.

Another direction he gives them is this, *When the Hoſt goeth forth againſt their Enemies, then keep thee from every wicked thing*; to ſhew them that they had need *at that time* in a *more eſpecial manner* to be *careful* to keep themſelves to the *exact rules* of *holineſs* and *righteouſneſs*. * For firſt, They go out *then* to *execute Vengeance* upon *others* for the *evils* they have done, and *they* are not *fit* to *puniſh others* that are *wicked* themſelves. 2ly, Becauſe a *clear Conſcience* is one of the beſt means to make men *truly valiant*. 3ly, They have *then* more eſpecially need of *Gods aſſiſtance*, and are moſt in danger of miſchief if the Lord ſhould abandon them. Therefore when they went out to War they had need be very careful to keep themſelves from all *miſdemeanors* and tranſgreſſions either of the *Moral* or *Ceremonial* Law, that they might not provoke the Lord to forſake them.

* *Solet licentia militaris extra fines æqui & boni effundi.*

Further He ſhews, That if there were any among them in the Camp that were *unclean*, by reaſon of *nocturnal pollution*, they ſhould voluntarily go forth from among their Brethren, till having waſhed themſelves with water they might at evening return again to their Tents, [ſee *Levit.* 15. 4.] *verſ.* 10, 11.

He injoyns alſo, That they ſhould have a *place* without the Camp, appointed by publick Order, whether they ſhould go for the *eaſe of Nature*, * and then with a *paddle* (which they were to carry with their Armour) to dig a hole in the earth, and cover it; and this not only to *prevent annoyance*, but to teach them, by reaſon of Gods preſence among them, to keep themſelves both from *all ſpiritual* and *outward pollution and uncleanneſs*. *For the Lord thy God* (ſays He) *walketh in the midſt of thy Camp to deliver thee, and to give up thine Enemies before thee: therefore ſhall thy Camp be holy, that he ſee no unclean thing in thee, and turn away from thee*, from *verſ.* 12. to 15.

* *Hac extrinſecus pedagogia illos de vitæ & morum immunditie cavenda commonefacit.*

Another Law He gives them concerning *Servants*, *Thou ſhalt not deliver to his Maſter the Servant that is eſcaped from his Maſter unto thee.* This is to be underſtood of *Servants* that fled from *Heathenish Maſters*, who *tyrannized over them*, and *oppreſſed* them, and ſo they fled to the *Iſraelites*, and were willing to embrace the *Jewiſh Religion*. For it was more Charity to keep them among the *true worſhippers of God*, then to return them to their *cruel*, *tyrannical* and *idolatrous Maſters*. *Therefore*, ſays He, *when thou haſt*, *upon examining the matter*, found that *the Servant* had a ſufficient and *warrantable* ground to leave his Maſter, thou ſhalt permit him to live in any of *thy Cities* or dwelling-places, where it liketh him beſt, and thou ſhalt not oppoſe him, *verſ.* 15, 16.

In the next place He prohibits *tolerating of Whoredom* or *Sodomy* among them, and by conſequence permitting *ſuch filthineſs* to be practiſed by any of *other Nations* that ſhould live among them, *verſ.* 17.

An *Harlot* was by no means to offer to God the *hire* or *wages* of her Whoredom; nor was the *price of a Dog* (which was an unclean Creature) to be offered to Him, God intending hereby to teach them to *reverence his Sanctuary*, and not to offer to him *any thing* that had been *ſinfully gotten*, or was *baſe* and *unworthy*, or that might make his Worſhip *vile* and *contemptible*, *verſ.* 17, 18.

In the next place He commands them to lend to their *poor Brethren freely*, * and not to take again any thing more than what was lent. *Thou ſhalt not lend upon uſury to thy Brother neither Money nor Victuals.* But to *Gentiles* that were Infidels they might lend upon *Uſury*. And this they were to obſerve that *the Lord might bleſs them in all that they ſet their hand unto*, verſ. 19, 20.

* See *Exod.* 22. 25. *Levit.* 25. 36. *Pſal.* 15. 5.

Another Law He gives them concerning *Vows*, *When thou voweſt a Vow to the Lord*, (*viz.* of a thing *poſſible* and *lawful*) *thou muſt not be ſlack to pay it. For the Lord thy God will ſurely require it of thee*; and to neglect to pay it would be *ſin* in thee, and conſequently would be inquir'd into, and puniſhed by God. *But if thou forbear to vow, it ſhall be no ſin in thee. That which is gone out of thy lips thou ſhalt keep and perform, and pay thy free-will-Offering* which thou haſt vowed unto the Lord thy God, *verſ.* 21, 22, 23.

Another

Another *Law* He gives them concerning *Treſpaſſes*, *When thou art hired to work in thy Neighbours Vineyard*, (o) *thou mayſt eat of the fruit thereof.* Or when thou occaſionally travelleſt through his *Vineyards* and *Corn-fields*, thou mayſt, for the refreſhing thy ſelf *in time of need*, gather and *eat*, but thou maiſt not *carry any home* for thy *ſelf* or any *other*. *When thou comeſt into the ſtanding Corn of thy Neighbours, thou mayſt pluck the ears* (p) *with thy hand, but thou ſhalt not move a Sickle into thy Neighbours ſtanding Corn*, verſ. 24, 25.

(o) *Lex generalis eſt non ad conductitios reſtringenda. Fertilior ibi agrorum & vinearum proventus & minori labore partus quam in noſtris terris.*

(p) See *Matth.* 12. 1. The *Phariſees charged* not our Saviours Diſciples for doing what ought not to be done, *viz. for plucking ears of Corn*, but for doing it on *the Sabbath-day.*

Chap. XXIV. In the next place He gives directions concerning *Divorce.* If a man have *married a wife*, and afterwards finds ſomething in her *perſon* or *qualities* which before was unknown to him, upon which he grows into a diſlike of her, and reſolves to put her away, in that caſe he muſt write her a *Bill of Divorce*, (q) and give it into her hand, and ſo ſend her out of his houſe, that ſhe may have *this* as a Teſtimony for her that ſhe had not of *her own accord* forſaken her Husband, but was *put away by him*, and ſo being now *free*, might lawfully marry another. And if it ſhould ſo happen that her ſecond Husband ſhould put her away alſo, or ſhould *die*, her *firſt Husband* notwithſtanding may not take her *to wife again*, after ſhe hath been another mans wife, (r) for this is an *abominable thing* in the ſight of God, and brings *guilt* upon the Land, and ſo makes it liable to *puniſhment*, *Ch.* 24. from 1. to 5.

(q) Yet this which was thus tolerated was ſinful in the Husband, and diſpleaſing unto God, ſee *Mal.* 2. 16. and only permitted by *Moſes* for the *hardneſs of their hearts*, Matth. 19. 8. and for preventing greater inconveniences to the wife. And yet even this toleration of *cauſeleſs Divorces* was abrogated by our Saviour, *Matth.* 5. 31, 32. *Dicuntur* Hebræi Polygamiam *a Majoribus, ſed* repudia *ab* Ægyptiis *didiciſſe.* Anonym.

(r) *V.* 4. Quia polluta eſt] *non* abſolutè, *ſed quantum ad primum maritum, per concubitum cum altero mariro.*

2ly, Concerning a *man* that had *newly married a wife.* Such an one was not to be ſent out to *War* the *firſt year*, nor charged with any *publick Imployment* that would neceſſarily cauſe him to be abſent from his wife; But he was to be *free* * for *one year*, that He might live at home, and *chear up his wife*, who being *newly* taken from her Fathers *Houſe* and *Family*, and tranſplanted into a *new ſtock*, might be ſubject *on that account* to *Melancholy*, and ſo had need have the Company of her Husband to chear her up. And beſides, by living lovingly together the *firſt year*, their *love* to each other would (in all likehood) be ſo firmly ſetled, that there would be no great danger but that it would ſo continue afterwards, *verſ.* 5.

* See *Ch.* 20. 7. & *Prov.* 5. 18, 19.

3ly, He injoyns that no man ſhall take his Neigbours *nether* or *upper Millſtone* * *to pledge*; for one of the Millſtones being gone, the *other* is *unuſeful*; And by *conſequence* the taking of any thing as a *Pledge* that is of like *neceſſary uſe* for the exerciſe of a mans *Calling*, or *ſupport of his life*, is here *forbidden.* For he that doth ſo, *takes a mans life to Pledge*; that is, *that* by which he *lives* and *maintains* his life, *verſ.* 6.

* See *Exod.* 22. 26.

4ly, If any man be a *plagiary*, that is, *ſteal away any of the Children of* Iſrael, and *ſell him, that man ſhall die for it*, ſee *Exod.* 21. 16. The reaſon why *this kind of theft* was only puniſhable with *death* among the *Hebrews* was this, becauſe it was a debaſing of *man* (made after the Image of God) to be ſold like a *beaſt*, and much more was it a *great indignity* to ſell *one of their Brethren* (that were Gods people); and the ſelling them to *Heathens* (for none of their Brethren in likelihood would buy them) was an *evident expoſing* their Souls to extream danger, beſides the miſeries they were like to indure in ſuch cruel bondage, *verſ.* 7.

5ly, In the Plague of *Leproſie* he ſhews them, they were to obſerve diligently what the *Prieſts* and *Levites* ſhould teach them to *obſerve* and *do*, leſt God ſhould ſmite them with Leproſie, as he did *Miriam*, who was by Gods ſpecial Command *ſhut out* of the Camp *ſeven days*, until ſhe had been purified according to the *Law.* And if *ſhe* could not be exempted, *none* of them muſt hope for exemption in *that caſe* from what the *Law* required, *verſ.* 8, 9.

6ly, When a man did lend any thing to his Brother *upon a Pledge*, he was not to go into his houſe, and pick and chuſe what Pledge he pleaſed, but ſhould be content with *that* which *the Borrower* brought out to him, *poor men* being unwilling that

that ſtrangers ſhould ſee their *penury* and *want.* And if the man were very poor, ſo that he gave his *Covering* or *Garment* wherein he lodged to Pledge (ſee *Exod.* 22. 26) the *Lender* was to return it to him again before the Sun went down, that he may *ſleep in his own Rayment*, and ſo may *bleſs the Lender*, and *pray* for him for his merciſulneſs to him, and it ſhould be eſteemed as a *righteous* * *thing*, and a good work in him before the Lord, who will reward him for it, from *verſ.* 10. to 14.

* See *Pſal.* 106. 31.

7ly, They were not to oppreſs *an hired Servant*, whither of their own Brethren or *Stranger*, that was poor and needy, but to pay him his wages † at the day appointed, and not put him off further. For being *poor* he *ſetteth his heart* upon his *hire* as *that* by which he muſt maintain himſelf. If they did otherwiſe the *poor man* might Cry unto the Lord againſt them, and God might thereupon be provok'd to puniſh them for their unmercifulneſs, *verſ.* 14, 15.

† See *Levit.* 19. 13.

8ly, Neither the *Fathers* * ſhall be put to put to death for the ſin of the Children, nor the *Children* for the ſin of the Fathers, but every man ſhall ſuffer for *his own ſin*, verſ. 16.

* *Ad judices hæc dici patet ex ſequentibus. Regula hæc ordinaria eſt. Interim in caſibus quibuſdam extraordinariis Magiſtratibus mandatum fuit filios cum Parentibus occidere, vide* Deut. 13. Joſ. 7. Judic. 20. 21. 2 Sam. 21.

9ly, They were not to pervert the Judgment of the *Fatherleſs* or *Stranger*, or take a *Widows Garment* to Pledge, but ſhould remember how they themſelves were *Bondmen* in *Egypt*, and how God delivered them thence, and therefore they ſhould be merciful to others, *verſ.* 17, 18.

10ly, In time of Harveſt if they have forgotten a *ſheaf* in the Field, they ſhall not go and fetch it, but leave it for the *Stranger*, *Fatherleſs* and *Widow*, that God may bleſs them in all the works of their hands, *Levit.* 19. 9. & 23. 22. And ſo when they gather their *Grapes* and *Olives* they ſhall leave the *gleanings* for the poor, *verſ.* 19. to the end.

11ly, The *Judges* are appointed to judge *righteouſly* in all caſes that ſhall come before them, to *juſtifie* the *Righteous*, and *condemn* the *Wicked.* And if a wicked man or Malefactor deſerve to be *beaten*, they ſhall order him to receive *forty ſtripes* and *no more*, leſt if they ſhould proceed to what extremity they liſted, their *Brother* ſhould ſeem *vile in their eyes*, and fit to be uſed with no *more regard* than if he were a *beaſt.* The *Jews* were ſo *ſuperſtitiouſly* careful not to *tranſgreſs this Law*, that their cuſtom was to ſtay at 39 *ſtripes*, even when they meant to go as high as they might, and that for fear they ſhould exceed, from *verſ.* 1. to 4. Chap. XXV.

12ly, They were not to *muzzle the Ox* when he treadeth out the Corn. The *Iſraelites* uſed not to *threſh* their Corn with *Flails*, (as we do) but *trod* it out with the feet of Beaſts, *Hoſea* 10. 11. yea ſometimes with *Cart-wheels*, ſee *Iſa.* 28. 27, 28. By *this Law* the Lord taught them to be merciful to the *bruit Beaſts* they had occaſion to make uſe of; and by *neceſſary conſequence* to beware of *depriving* their Brethren of that which was due to them for the ſervice they did them, but to let them eat and enjoy the fruit of their Labours, ſee 1 *Cor.* 9. 9.

13ly, If a man die leaving no Child, his wife may not marry out of her Husbands Family, but her Husbands next Brother or next Kinſman ſhall marry her, and the firſt-born which ſhe beareth him ſhall be counted the *legal Son* of his Brother * that died without Iſſue, that ſo his name may be continued in *Iſrael.* But if the next Brother refuſe to marry her, ſhe ſhall complain to the *Elders*, and if he ſtill perſiſt in it before them that he will not take her to wife, ſhe ſhall *looſe his ſhoe* (s) from off his foot, (as intimating thereby that he was *unworthy to enter upon* and poſſeſs his *Brothers Eſtate*) and *ſhall ſpit in his face* (t) by way of diſgrace and contempt, thereby declaring him a man unworthy to ſhew his face among his Brethren, and ſhall ſay, *Thus ſhall it be done to the man that refuſes to build up his Brothers houſe.* And when in after-times this mans Family ſhall be ſpoken of, they ſhall ſpeak of it as the *Houſe* or *Family* of a man that *had his ſhoe looſed*, and ſo a *note of Infamy* ſhall reſt upon him

* Hence *Obed*, whom *Boaz* begat of *Ruth*, is ſaid to be *Naomi's* Son, *Ruth.* 4. 17. becauſe he was counted the *legal Son* of *Elimelech*, her deceaſed Son, *Ruths* former Husband, though he was withall counted the *natural Son* of *Boaz*, Luke 3. 32. See *Sect.* 33. of the third Chapter of this Hiſtory.

(s) In all reſignations of *Houſe* or *Land* from one man to another *this Ceremony* was uſed, ſo that He that did reſign the *Houſe* or *Land*, pulled off his *ſhoe*, and gave it to his Neighbour to whom he paſſed it over, *Ruth* 4. 7. thereby ſignifying that He would from thence forward be diſabled from going any more upon it over, *Ruth* 4. 7. thereby ſignifying that He paſſed ſuch *Land*, or into ſuch a *Houſe*, or any part of the Eſtate.

(t) This was only done when the woman did claim and preſs her *right* before the *Elders*, and the *next Kinſman* did obſtinately refuſe her. For when by free agreement the *next Kinſman* did reſign *his right* to *another*, the *widow* alſo conſenting, then this *note of Infamy* was not put upon Him, as we may ſee, *Ruth* 4. 8. where no *ſpitting on the face* of the *next Kinſman* is mentioned, but only by *pulling off his ſhoe* he reſigned *his right to* Boaz, and ſo he married *Ruth.*

and his Family, that men may thereby be made the more careful to submit to the directions of Gods Law, from *verſ.* 5. to 11.

14ly, If a *woman* ſee a man beating her *Husband*, and run in to help him, ſhe may not take *him* that ſtrove with her Husband by the *Secrets* (thinking thereby to make him give over ſmiting him); if ſhe do, her hand ſhall be cut off by the *Magiſtrate* without pity; God thereby intimating to them how much he abhorred all bold, ſhameleſs and impure behaviour in thoſe that profeſſed themſelves to be his people, *verſ.* 11, 12.

15ly, He forbids *all fraud* in *buying* and *ſelling*, and commands that they ſhould not have *divers Weights* and *Meaſures*, to wit, *great ones* to *buy* with, and *ſmall ones* to *ſell* with; or *great ones* to *ſhew* to the *Officers* when they come to view and try their *Weights* and *Meaſures*, and *leſs* to *ſell* their Wares by. They are commanded to do *juſt things*, that ſo their days may be lengthened in the Land which the Lord giveth them. For *all that do ſuch things*, and *deal unrighteouſly*, are an *abomination* to the Lord, from *verſ.* 13. to 17.

16ly, He puts them in mind of *executing* what God had declared againſt *Amalek*, who ſmote the *hindmoſt* and *feebleſt* of them when they came out of *Egypt*, [ſee *Sect.* 11. of *Ch.* 4.] which was a great act of *inhumanity* and *cruelty* to ſeek to hurt *them* that had been lately ſo horribly oppreſſed in *Egypt*; and it was a ſign the *Amalekites* feared not God (who had ſo viſibly owned that people) and ſo in fighting againſt the *Iſraelites* they fought againſt *God* Himſelf. Therefore when they were peaceably ſetled in the Land which God intended to give them, they ſhould *blot out the remembrance of Amalek from under Heaven.* This Judgment God appointed *Saul* to execute, 1 *Sam.* 15. 2, 3. but he failed in the performance of it, as we may ſee *verſ.* 9. Afterwards God ſtirred up the *Simeonites* in *Hezekiah*'s days to do it, who ſmote the reſt of the *Amalekites*, 1 *Chron.*4.42,43. And what befel *Haman* and his Sons is largely related in the third Chapter of the Book of *Eſther*, from *verſ.* 17. to the end.

Chap.XXVI. 17ly, He gives directions that when they were come into the Land of *Canaan*, every man ſhould every year bring a Basket of his *firſt-fruits* at the *Feaſt of Tabernacles* [Exod. 23. 16.] to the *Prieſt*, to be by Him preſented to the Lord as an *acknowledgment* that the Lord had freely given them this Land, as He had promiſed to their Fathers, and that *of Him* they ſtill held it; and therefore *to Him* as *Lord in Chief* (by way of *Tribute*) they brought theſe *firſt-fruits*, teſtifying alſo thereby that *to him* they owed the *yearly fruitfulneſs* of their Land. And when the *Prieſt* hath ſet down the *Basket* before the *Altar*, the *Offerer* ſhall make *this ſolemn Profeſſion*; Our Anceſtor *Jacob* was forced to fly into *Syria*, and in reſpect of his *long abode* and *continuance there* with his Uncle *Laban* he may well be call'd a *Syrian*, though born in the Land of *Canaan*. There he was *near loſt*, and *ready to periſh*, by reaſon of the wrongs he received from his *hard Father-in-law*. When he returned thence into the Land of *Canaan*, after a few years, by extremity of *Famine*, he was conſtrain'd to remove into Egypt, and there ſojourned with a *few*, who afterwards became a *great*, *mighty* and *populous Nation*. Then the *Egyptians* evil intreated us, and laid upon us hard Bondage, but when we cried unto the Lord, He looked down *with pity* upon our Affliction, and Labour, and Oppreſſion; And brought us forth out of *Egypt* with a mighty Hand, and an out-ſtretched Arm, and with great terribleneſs, and with Signs and Wonders, and hath brought us into this *good Land* flowing with *Milk and Honey*. And behold I have brought to thee the *firſt-fruits* of the Land which thou, *O Lord*, haſt given me. Then leaving his *Basket* before the *Altar* for the uſe of the *Prieſt*, (who, with the reſt of his Brethren, was afterwards to eat of them; all *firſt-fruits* by Gods appointment appertaining to them, *Deut.* 18. 4.) and humbly worſhipping the Lord, He ſhall depart; and after he hath thus teſtified his *thankfulneſs*, and done *this Service*, he ſhall go and *feaſt* with the *Levites* and *Strangers* upon the *Peace-Offerings* He had brought thither, even as they uſed to do at *all other Feaſts*, rejoycing in every good thing which the Lord hath given them, [ſee *Deut.* 16. 11, 15.] from *verſ.* 1. to 12.

18ly, He comes now to ſhew what *profeſſion* and *prayer* that man was to make that paid his *third years Tythes*. In the *two firſt years* after the *Sabbatical year* there were only *two Tythes* to be ſeparated from their Eſtates; The *firſt* for the *Levites*, the

ſecond to be ſpent in their Journeys to *Jeruſalem*, and *in holy feaſting* there before the Lord. But in the third year they were to ſeparate a *third Tythe* which was for the *Poor* in the places where they dwelt. The *firſt* of *theſe Tythes* was wholly the *Levites* * portion, and therefore often called *the Lords Inheritance*; the *ſecond* or the *price* of it was to be carried up by the *Owners* to the Lords dwelling-place, and there ſpent in holy feaſting before the Lord; but *this third Tythe* † was to be laid up in ſome publick place in the *Towns* and *Cities* where they dwelt, and was not only for the uſe of the *Levites*, but alſo of the *Stranger*, *Fatherleſs* and *Widdow*, as is ſaid, *verſ.* 12. that they might eat alſo within their Gates and be filled. He that paid this *third years Tythe* was to make ſuch a profeſſion as this; *O Lord*, I have brought away the *hallowed things* out of my houſe, and have given them to the *Levites*, the *Stranger*, the *Fatherleſs* and the *Widow*, according to thy Commandments; I have not tranſgreſſed thy Commandments, nor forgotten them. I have not eaten thereof in *my mourning*, that is, in my greateſt wants and neceſſities, and when I was in the greateſt ſtraits I have not ventured to ſupply my ſelf from them; Neither has it cauſed any *mourning* * or *repining* in me that I was bound to part with ſo much of my *Increaſe* to the *Poor*. Neither *have I taken ought thereof for any unclean uſe*, that is, for *any uſe* beſides *that* for which they were appointed, *nor given ought thereof for the dead*; that is, *for the burying of the dead*, or to be *proviſions* for a *Funeral Feaſt*. † Having made this *ſolemn Proteſtation* that He had not failed in paying his *Tythes* exactly according to the *Law*, He was then to add this Prayer, *Lord look down from thy holy Habitation, from Heaven, and bleſs thy people* Iſrael, *and this Land which thou haſt given us*, as thou ſweareſt to our Fathers, from *verſ.* 12. to 18.

* Out of this the *Levites* paid a *tenth part* again to the *Prieſts*, *Numb.* 18. 24. to 29. *Neh.* 10. 37, 38.

† Therefore this third year was peculiarly call'd the *year of Tything*, becauſe this year they ſeparated *three Tythes* from their Increaſe, one more than in other years. The firſt was the *Levites* yearly livelihood, the ſecond was to be expended in their Journey to *Jeruſalem*, and feaſting before the Lord there. The third was to be laid up for the Poor, ſee *Deut.* 14. 28.

* Vel. preſſus dolore & luctu quod tantum *deberem* auferre bonis meis & aliis elargiri. Janſen.

† Non expendi in rem Funebrem, Pompam vel Convivium de quo Jer. 16. 7. Ezek. 24. 17. Hoſ. 9. 4.

19ly, He exhorts them to obſerve all the Statutes and Judgments which the Lord had given them, and that with all their Hearts and Souls. Which if they really *conſented to do*, then they ſhould conſider that, *that day they did in effect renew their Covenant* with the Lord, and *avouch Him* to be their God, promiſing to hearken unto his Voice, and to obey Him. And the Lord did *avouch* them to be his peculiar people, ſeparate from all others, and devoted *to walk in his Statutes* (thorow his Grace working in their Hearts) and would make them *high* above all Nations *in praiſe*, in *name* and in *honour*, and *an holy people unto Himſelf*, from *verſ.* 16. to the end.

Ch. XXVII. 20. Having now again aſſembled the *Elders* and people of *Iſrael* together, He commands them that, after their entrance into *Canaan*, at their firſt opportunity, they ſhould build a *Monument* of *great ſtones*, plaiſtring them with *mortar*, on Mount *Ebal*, and to write the Law of God thereon, *viz.* the *ten Commandments* very plainly, that it might be a *Monument* * to put them in mind of keeping Gods *Law*. Together with this Monument they were to build an *Altar* (*u*) of *whole ſtones*, and not to lift up any Iron Tool upon it, [ſee *Exod.* 20. 24, 25.] and thereon to offer *Burnt-Offerings* and *Peace-Offerings*, and to *eat* there and to *rejoyce* before the Lord their God. And becauſe they had at this time *renewed their Covenant* with God, *Moſes* together with the *Prieſts* and *Levites* adviſe them to take heed unto themſelves, and to obey the Voice of the Lord their God, and to obſerve his Commandments and Statutes, from *verſ.* 1. to 11.

* *Joſhua* 8. 30. We find this Monument was erected after their taking of *Ai*.

(*u*) To teach them that Righteouſneſs and Salvation is not to be attained by the works of the Law, but to be ſought by Chriſt, of whom this *Altar* was a *Type*.

* See *Deut.* 11. 29.

21. *Moſes* now injoyns the people that when they had ſet up *this Monument* of ſtones on Mount *Ebal*, and written the *Law* plainly upon it, and had built the *Altar* before mentioned, and had offered Sacrifices thereon as God had commanded them, they ſhould then afterwards give *their conſent* to the *Bleſſings* * and *Curſes* that ſhould be pronounced by the *Prieſts* upon *thoſe* that ſhould *keep*, and upon *thoſe* that ſhould *break* Gods Laws; and the *manner* injoyned for the doing thereof was this, *viz. ſix* of the *Tribes* were to ſtand upon *Mount Gerizim*, to wit, *Simeon* and *Levi*, *Judah* and *Iſſachar*, and *Joſeph* and *Benjamin*, (where by the Tribe of *Joſeph* are meant the *two Tribes* of *Ephraim* and *Manaſſeh*, who are here joyn'd together as *one*, becauſe *Levi* is reckoned as *one* of the *twelve*,) and all theſe were the Poſterity of *Leah* and

Rachel; and then the *other six Tribes* were to ſtand on Mount *Ebal*, to wit, *Gad* and *Aſher*, *Dan* and *Naphtali*, (who were the Sons of their Hand-Maids) and with them the *Tribe* of *Reuben* (who for his ſin loſt his Birth-Right) and *Zebulun* the youngeſt of *Leahs* Sons. And the *Tribes* being thus *divided*, the *Prieſts* * were to come with them into the *little Valley* that was between theſe *two Mountains*, and there *firſt* they pronounced the *Bleſſings*, (turning their faces as 'tis like towards Mount *Gerizim*) and then *all the Tribes* that ſtood on that Mountain anſwered *Amen*; and then turning their faces towards Mount *Ebal*, they pronounced the *twelve Curſes* here mentioned, and then *all the Tribes* that ſtood on Mount *Ebal* anſwered *Amen*. *Moſes* omits the *Bleſſings* poſſibly becauſe they might be eaſily enough gathered from the *contrary Curſes* which are here *expreſſed*. Firſt, *Curſed be the man that maketh any graven or molten Image* (though he keep it never ſo *ſecret*) *for it is an abomination to the Lord.* 2ly, *Curſed be He that ſetteth light by his Father or Mother*, [ſee *Exod.* 21. 17.] 3ly, *Curſed be He that removeth his Neighbours Land-mark.* 4ly, *Curſed be He that maketh the Blind to wander out of the way*; and much more thoſe that miſtead the people into *pernicious Errours*, or give them knowingly *pernicious Counſels.* 5ly, *Curſed be He that perverteth the judgment of the Stranger, Fatherleſs and Widow.* 6ly, *Curſed be He that lieth with his Fathers wife.* † 7ly, *Curſed be He that lieth with any manner of Beaſt.* 8ly, *Curſed be He that lieth with his Siſter, the Daughter of his Father, or the Daughter of his Mother*; that is, *his half-Siſter*, (ſee *Levit* 18, 9.) 9ly, *Curſed be He that lieth with his Mother-in-law*; that is, *his Wives Mother.* 10ly, *Curſed be He that ſmiteth his Neighbour ſecretly*, either by *ſecret practices* procuring his *blood to be ſhed*, or ſmiting him *ſecretly* with his *Tongue.* 11ly, *Curſed be He that taketh a Reward to ſlay an innocent perſon*, [ſee *Ezek.* 22. 12.] 12ly, *Curſed be He that confirmeth not all the words of this Law to do them.* To *every one of theſe* the people were to ſay *Amen.* And ſo *ſubſcribe* to the juſtice of Gods Law, as it were wiſhing that the *Curſes* might fall on them, if they ſhould in any of theſe things *tranſgreſs* Gods Commandment, from *verſ.* 11. to the end.

* *V.* 14. Pronunciabunt Levitæ] *i. e. aliqui ſacerdotum qui & erant* Levitæ. *Cæteri enim erant in monte* Gerizim *ad benedicendum*, ſee *Joſhua Ch.* 8. *v.* 32,33,34.

† *V.* 20. Quia retexit oram Patris ſui] *i. e. oram veſtimenti Patris ſui. Per veſtimentum Patris intelligitur veſtimentum quod eſt in poteſtate Patris ut poſſit illud retegere.* Piſcator.

Ch XXVIII. Upon obſerving Gods Commandments, He ſhews them, that *many bleſſings* would follow and overtake them, from *verſ.* 2. to 13. particularly *theſe*: 1. God would ſet them *on high* above all Nations, both in reſpect of *temporal* and *ſpiritual bleſſings*, and *they ſhall be the head and not the tail*, verſ. 13. that is, ſhall be highly eſteem'd above other Nations, and not *ſcorned* and *deſpiſed* as a baſe and contemptible people. 2. They ſhall be bleſſed in the *City* and in the *Field*; that is, whither they dwell in the *City* or the *Country*, and manage buſineſs belonging either to a *Citizen* or a *Farmer.* 3. They ſhall be bleſſed in the *fruit of their Bodies*, *their Children*, in the *fruits of their Grounds*, and the *fruits of their Cattel*, ſo that they ſhall abound in all theſe, *verſ.* 11. 4. *They ſhall be bleſſed in their Baſket* wherein they put the fruits of their ground; it ſhall not be *empty*; and in their *ſtore*; they ſhall have plenty of *Proviſions*, they ſhall be bleſſed in their *Barns* and *Store-houſes*, verſ. 8. and God will command his bleſſing on all that they ſet their hands unto. 5. *They ſhall be bleſſed when they come in and when they go out*, [ſee *verſ.* 19.] that is, at *home* and *abroad*, and in all their employments and buſineſſes *publick* and *private.* 6. They ſhall be bleſſed with *Victory* over their Enemies, who ſhall flee before them many ways. 7. *The Lord will eſtabliſh them for an holy people unto Himſelf*; that is, will eſtabliſh them for a people that may be *His* in a *peculiar manner*, and may appertain to *Him* as his *peculiar Treaſure*, to ſerve him faithfully, and to enjoy the bleſſings of his *Covenant*, [ſee *Ch.* 7. 6.] And *all Nations* ſhall ſee by the *ſingular bleſſings* that ſhall be heaped upon *this people*, that God did indeed *own* them for his *peculiar people*, and that *they were called by his Name*, and ſo owned as *his Children*, and thereupon *called the Children of God*, upon *which account* other Nations ſhould be afraid of them. 8. *They ſhall be bleſſed with rain. The Lord will open to them his good Treaſures*; the *Heavens* ſhall give them rain in due ſeaſon. The *Heavens* are called the *Lords Treaſure*, becauſe He keepeth therein *thoſe things* wherewith He cauſeth the *Earth* to be *fruitful*, as *rain* to water the ground, and *ſnow* to make it fertil, and the *heat* of the *Sun* and *influences* of the *Moon* and *Stars* to make all things therein to grow and proſper. 9. *They ſhall ſo increaſe in riches, that they ſhall lend unto many Nations, and ſhall not borrow of them*, Ch. 15. 6. Theſe *bleſſings* he ſhews would follow and overtake them, if they walked faithfully in Gods Statutes, and did not turn

turn aſide from them either to the right hand or to the left, nor did decline to *other gods*, from *verſ.* 1. to 15.

But if they were *Diſobedient*, then he tells them, Such *Judgments* and *Curſes* ſhould purſue them and overtake them as were directly contrary to *theſe Bleſſings.* Firſt, God would ſend upon them *curſing, vexation* and *rebuke* in all that they ſet their hands unto. He would ſend the *Peſtilence* into their *Cities* and *Towns*, and would command it to *cleave to them*, and to *continue long* among them. 2ly, He would ſmite them with the *Conſumption, Feaver, Inflammation*, and *extream burning*; and with *Drought, Blaſting* and *Mildew.* 3ly, The *Heaven* ſhould be as *Braſs*, and the *Earth* as *Iron*, and *the Lord would make the rain of their Land powder and duſt*; that is, *inſtead of rain* the *duſt* being driven by the *wind* in time of drought ſhould fall upon their *Grounds, Trees* and *Plants, &c.* 4ly, *They ſhall flee before their Enemies*, and ſhall be ſcattered into the ſeveral Nations of the Earth, and thoſe of them that ſhould be ſlain by the Enemy, *their Carcaſſes* ſhould lie *unburied*, and ſhould be *meat* for the *Fowls* of the Air, and *Beaſts* of the Field, none fraying them away. 5ly, God would ſmite them with the *botch of Egypt*; that is, with *Boils* breaking forth with *Blains*, [ſee *Exod.* 9. 9.] and with the *Emrods* or *Piles* with the *Scab*, and with an *incurable Itch.* 6ly, With *madneſs, blindneſs*, and *aſtoniſhment of heart*; that is, God would deprive them of the uſe of their *underſtandings*, that they ſhould ſtand like *blind men*, or men *amazed* and *aſtoniſhed*, not knowing which way to turn themſelves, and ſhould do *ſuch things* which if they were not *blind* or *mad* they would never do. And as an effect of this *bruitiſh ſtupidity* they ſhould *grope at noon-day*; that is, ſhould *not apprehend their danger*, nor diſcern the *right ways* of helping themſelves; they ſhould be *oppreſſed* and *ſpoiled*, and none ſhould ſuccour them. 7ly, He threatens to deprive them of things very dear to them, even then when they were in expectation to injoy them. They ſhould *betroth wives* and others ſhould enjoy them; they ſhould build Houſes, but not dwell in them, *plant Vineyards*, but not gather the Grapes of them; their *Oxen, Aſſes* and *Sheep* ſhould be violently taken away from them. 8ly, Their *Sons* and *Daughters* ſhould be led into *Captivity*, and *their eyes* ſhould *look* earneſtly and even fail with longing for their *return*, and there ſhould be no might or power in their hands to *reſcue* or *recover* them again out of the hands of their Enemies. They ſhould be *oppreſſed* and *cruſhed* by a *Nation* they *knew not*, who ſhould eat the fruit of their Land, and of their labour, ſo that they ſhould be even *mad* and *diſtracted* by reaſon of the dreadful Calamities which they ſhould be conſtrained to behold with their eyes. 9ly, The Lord would ſmite them with a *ſore* and *incurable Botch*, from the *crown* of the *Head* to the *ſole* of the *Foot.* 10ly, *They* and their *King* (as it happened to *Manaſſah, Jehoiachim* and *Zedekiah*,) and their Sons and their Daughters ſhould be carried into *Captivity*, and there they ſhould be either *inticed* or *forced* to ſerve *other gods*, (viz. *Wood* and *Stone*,) and *their Calamities* ſhould be ſo *great* that their very *Enemies* ſhould be *aſtoniſhed* at them; and they ſhould be *flouted* and *ſcorned*, and made a *laughing-ſtock* in thoſe places where they ſhould be *Captive*, [1 *Kings* 9. 7.] 11ly, *Hurtful Vermine*, ſuch as *Locuſts* and *Worms*, ſhould devour the fruits of their Fields and Vineyards; and their *choice Trees* ſhould caſt their fruit. 12ly, The *Strangers* that were left among them ſhould prevail againſt them, and be Lords over them, and ſhould be in a far better ſtate than themſelves. And all theſe *Curſes* which ſhould overtake them, ſhould be upon *them* and their *Seed* as a *ſign* of Gods *great Indignation* againſt them, and for a *wonder* that a people who were once ſo *high* in his Favour, ſhould be ſo *unwiſe* and *wicked* as to provoke Him to bring ſuch a *Change* upon them. And becauſe they ſerved not the Lord with *joyfulneſs* and *gladneſs* of heart, with *delight* and *thankfulneſs*, for the abundance of *all good things* he gave them, that therefore they ſhould be forced to ſerve their Enemies in *hunger* and *thirſt, nakedneſs*, and *want of all things*; and that their Enemies ſhould put a yoke of *Iron* upon *their Necks*, and keep them in bondage till they were deſtroyed, ſee *Neh.* 9. 25, 26, 27. *Jer.* 28. 13, 14. 13ly, God would ſuffer them to be invaded by a powerful forcign Enemy, who ſhould come as ſwift as an *Eagle*; that is, *ſuddainly, unexpectedly*, and with *irreſiſtible Violence, viz.* the *Babilonians* * whoſe Language they underſtood not, and ſo would be extreamly troubled how to ſpeak to them, or beg any favour of them. A Nation of a *fierce Countenance*, which ſhould not

* Deſcribed *Dan.* 7. 4. to be a Lion with *Eagles* wings, ſee *Ezek.* 17. 3, 12. *Forſan dd* Romanos *alludit aquilis ſuis notiſſimos a quibus hæc paſſi ſunt.* Tremel.

not regard the perſon of the *Old*, nor ſhew favour to the *Young*, who ſhould *waſt their Country*, and eat up the *fruits* of their Cattel, and of their Land, and ſhould beſiege them in all their *Cities*, * and batter down their *high* and *fenced* Walls wherein they truſted, and then all the *Evils* and *Calamities* incident to places ſtraitly beſieged ſhould fall upon them; *Parents* ſhould eat the fruits of their own Bodies, the fleſh of their *Sons* and *Daughters*. The *man* that was *tender* among them, and very *delicate*, *dainty* and *voluptuous*, ſhould grudge † his *Brother*, nay the *Wife of his boſom*, and his *remaining Children*, any *ſhare* of the *Child* he ſhall eat, having nothing elſe left to feed upon in that Extremity. The *tender* and *delicate woman* * among them that would not adventure to ſet the *ſole* of her foot on the ground for delicateneſs and tenderneſs, ſhe ſhould grudge the *Husband of her boſom*, and *her Children grown up*, any ſhare of her *young Children* which ſhe ſhould eat in *ſecret* in that extream Famine, from *verſ.* 15. to 58.

* V. 52. *In omnibus portis tuis*] i. e. *civitatibus*, *Synecdoche membri.*

† V. 54. *Malignus erit oculus ejus*] i. e. *invidebit fratri, &c.*

* *Contigerunt iis ad literam in obſidione Samariæ*, 4 *Reg.* 6. v. 29. *& in obſidione* Jeruſalem *per* Babilonios, *Threnorum* 4. v. 20. *& in* Romanâ *apud* Joſephum. *Threnorum* 2. *dicuntur parvuli ad menſuram palmæ comeſti*, i. e. *etiam imperfecti & per aborſum abjecti: Et tales videntur vocari hic illo verſu* 57 illuvies ſecundarum *nempe proles adhuc ſecundis, ſeu ſecundinis & ſordibus involuta & ideo immundiſſima & abominanda potius quam ad cibum expetenda.* Janſ.

V. 58. *That thou mayſt fear this glorious and fearful Name*, the Lord thy God] by the *Name of God*, is to be underſtood the Lord Himſelf.

He further tells them, That if they did not ſet themſelves to fear the *glorious God*, whoſe Name is *Jehovah*, He would make their Plagues wonderful, and would bring upon *them* and *their Children great Plagues* and *Sickneſſes*, and of *long continuance*, yea the *ſtrange evil Diſeaſes* wherewith God *plagued* the *Egyptians* (of which they were ſo much afraid) ſhould cleave unto them; yea more Plagues ſhould fall on them then are written in *this Book*. And whereas they were as the *Stars* of Heaven for multitude, they ſhould be ſo *waſted* and *deſtroyed*, that they ſhould come to be but *few* in number. And as the Lord formerly *rejoyced over them* to do them *good*, and to multiply them, ſo now He would rejoyce in *their deſtruction*, and the *execution of his Juſtice* upon ſuch *Deſpiſers of his Mercy*; and they ſhould be plucked off from the *Land* which God gave them for an Inheritance, *viz. Canaan*, and ſo ſhould loſe the *Pledge of their Adoption*, which would be a *ſad ſign* to them that their *heavenly Father* had diſinherited them, and caſt them off. And they ſhould be *diſperſed* and *ſcattered* abroad into many Nations, and in their *exile* they ſhould be *inticed* or *forced* to worſhip *Wood* and *Stone*; and among thoſe *Nations* they ſhould find no *eaſe* or *reſt*, but ſhould be hurried from *place* to *place*, ſo that their *hearts* ſhould tremble, † and their *eyes* fail with extream weeping, and their minds be fill'd with ſorrow and vexation. And they ſhould be in continual *doubt* and *fear* both *day* and *night* of loſing their lives, which muſt needs make their condition exceeding grievous to them. In the *morning* they ſhould wiſh it were *even*, and at *even* they ſhould wiſh it were *morning* thorow the *terrors* of their minds, and by reaſon of the *diſmal things* they ſhould ſee with their eyes. And the Lord would cauſe them to be carried again by *Ships* into *Egypt*, whither he had ſaid *they ſhould return no more*, * [ſee *Ch.* 17. 16. *The Lord hath ſaid unto you, Ye ſhall henceforth return no more that way*, that is, *into that Country.*] This was verified when the *Jews*, after the deſtruction of *Jeruſalem*, were carried in Ships to *Egypt*, and there ſold for *Slaves*, † but they were ſo *vile* and *contemptible*, that many would not proffer any *money* for them, even to be their *Slaves*; and none would *buy them* with an intent to ſet them at liberty, from *verſ.* 58. to the end.

† *Judæa tremen.* Juv. Satyr. 6.

* God promiſed they ſhould not return again thither on condition they were *Obedient.*

† There were then 97 thouſand Captives of the *Jews.*

Chap. XXX.

He further declares to them, That when *in their exile* they ſhall reflect upon the experience they had of Gods *bleſſing them ſo eminently* while they continued *Obedient*, and how *ſeverely* He puniſhed them when they were *Diſobedient*, and ſhall thereupon truly *repent*, and ſeriouſly turn unto the Lord, both *they* and *their Children*, and ſhall ſerve the Lord with all their *Heart* and *Soul*, then the Lord will have compaſſion on them, and will turn their *Captivity*, and gather them from all the *Nations* under Heaven, whither he had ſcattered them, and from thence will fetch them back to their own Country, ſee *Neh.* 1. 9. And He *will Circumciſe* † *their hearts*, and the *hearts of their Children*; that is, will *purge* them of their *Corruptions* by the *Grace* of his Spirit, and *renew* them, and *incline* them to a ready Obedience to his Will, that it may go well with them. And *his Curſes* ſhall fall on their *Enemies*, and on thoſe that *perſecuted* them; But *they* ſhall be bleſſed in the *fruit* of their

† *Promiſſio hæc eſt ſpiritualium beneficiorum per Chriſtum. Conſter* Rom. 2. 29. & Col. 2. 11, 12.

Bodies, of their *Cattel*, and of their *Land*, and *theſe bleſſings* ſhall be given them *in mercy*, and ſhall tend to their *good*, and not their *hurt*; And the Lord will *rejoce* over them to do them *good*, as he rejoyced over their Fathers. And leſt any of them ſhould *object* and *ſay*, they would willingly obey the *Commandments* of the Lord if they *knew them*, He tells them, That the *directions* he had given them concerning the *way* and *means* of *Salvation* by *Faith* in the *Meſſias*, and *the moral Law* which he had given them, as the *rule* * of their Obedience, they could not pretend to be *ignorant* of. Neither were *thoſe things* hidden from them, ſo that the *knowledge of them* need be fetched down from *Heaven*, or from *ſome remote Country* for them, for they were ſufficiently revealed to them; *the word was very nigh them, in their mouths, and in their heart.* It was plainly *reveal'd* to them, frequently *read* and *expounded* to them by the *Levites*, ſo that they could not but *talk of it*, and *remember it.* And if they were obedient to *this Law* they ſhould be *happy*, but if they turned from the Lord to worſhip *other gods*, and ſerve them, they ſhould not prolong their days in the Land which they were now going to poſſeſs. He calls *Heaven* and *Earth* to witneſs that he had dealt *faithfully* with them. He had *on the one ſide* ſet *life* before them, with all manner of *bleſſings* attending it, if they would be *Obedient*; and *on the other* ſide *death* and *miſery*, if they were *Diſobedient.* He exhorts them to chooſe the *one*, and to *avoid* the *other*, and to cleave to the Lord with all their hearts, for He was *their life*, and the *length of their days*; that is, as He is the *giver* of life, ſo He is the *maintainer* and *prolonger* of it. And that they might injoy the *fore-mentioned Bleſſings*, and eſcape the *Curſes*, He calls them now to *renew their Covenant* which their *Fathers* made with God at *Horeb*, and to bind themſelves more firmly thereby unto the Lord. And poſſibly the *ſame Ceremonies* were obſerved now in *this renewing of the Covenant* which were before obſerved at *Horeb* [ſee *Exod.* 24.] when their Fathers firſt entred into it. And to *prepare* them the better for it, 1. He repeats the *great* and manifold *Favours* God had beſtowed on them. He tells them, That many of them who were then *young* might remember what God did to *Pharaoh* and his Servants in *Egypt*, and the *great Plagues* whereby He tempted and tried whither he would let *Iſrael* go or no. But though they had ſeen all thoſe *great Signs* and *Wonders* with their bodily eyes, yet by reaſon of their great perverſeneſs, and manifold Provocations, it was not given * unto them to *underſtand* Gods *meaning* in them, [ſee *Matth.* 13. 11.] neither had thoſe *great Wonders* and Deliverances made ſuch Impreſſions upon them as they ſhould have done, nor inclin'd them to turn to God, and yield ſincere Obedience unto Him. And ſo God puniſhed the wickedneſs of their *hearts* with the blindneſs of their *minds.* And the Lord by *Moſes* further ſpake unto them ſaying, *I have led you forty years in the Wilderneſs; your Clothes waxed not old upon your Backs, nor your ſhoes upon your Feet*, [ſee *Deut.* 8. 4.] Ye have not eaten *common* and *ordinary bread*, for I have fed you with *Manna*; † you have not drunk *Wine* or *ſtrong Drink*, for your *drink* has been as *miraculous* as your *bread*, viz. *water* fetcht out of the *Rock*, [*Numb.* 20. 11. *Pſal.* 78. 15, 16.] and *theſe things I have done for you, that you might know that I am the Lord your God*, and yet how little have you conſidered it? *Moſes* further tells them, That they might remember how ſince they came hither they had conquered *Sihon* King of *Heſhbon*, and *Og* King of *Baſhan*, and how He had given their Land to the *Reubenites*, *Gadites*, and *half the Tribe of Manaſſeh.* Therefore (ſays he) conſidering all theſe great Mercies God hath beſtowed on you, you ought to be very careful to obſerve the *conditions* and *Articles* of *the Covenant* which you are now to *enter into*, and to *confirm with an Oath*, that ſo it may go well with you, and that you may *proſper* in all that you do. *Attend* therefore *all of you, with all ſeriouſneſs to this ſolemn buſineſs you are now about. Behold you all ſtand this day before the Lord your God*, the *Captains* of your *Tribes*, your *Elders* and *Officers*, *you*, *your Wives* and *little Ones*, and the *Strangers* that are in your Camp, even from the *Hewer of Wood* unto the *Drawer of Water*, *ye are all met together, and ſtand here before the Lord your God to enter into Covenant with Him*, and to confirm it *with an Oath*, *whereby you bind your ſelves to perform it*, that ſo He may *eſtabliſh you for a people unto Himſelf, and that He may be your God as He promiſed your Fathers.* Neither do I bind only you who are here preſent to the obſervance of this *Covenant*, but *your Poſterity* alſo, who are not yet born. And there is *great reaſon* you ſhould now enter into *this Covenant*, becauſe having dwelt

in

* *Loquitur de tota in genere Dei Doctrina quæ Evangelium ſub ſe Comprehendit, ut clare oſtendit* Paulus, *Rom.* 10. 8.

* V. 4. God hath not given you a heart to perceive] *ſimul oſtendit hîc* Moſes, *& ſine adjutorio Dei eos intelligere, & obedire non poſſe; & tamen ſi illud adjutorium Dei deſit, non ideo eſſe excuſabile hominis vitium, ſuo enim demerito caret.* Auguſtin.

† Doubtleſs ordinarily they had no other *bread*, though ſometimes they might, ſee *Deut.* 2. 6.

in the Land of *Egypt* (at leaſt many of you in your younger years) and having gone thorow the *Confines* of ſome *Idolatrous Nations* in your Journey towards *Canaan*, and *ſeen their ſeveral Idolatries* and *Abominations*, there is ſome cauſe to fear leſt ſome of you may be tainted with their *evil Manners*. And therefore to prevent *this*, it is fit that ye ſhould all *ſolemnly enter into Covenant* with God, leſt there be found among you any *Man*, *Woman*, *Family* or *Tribe* whoſe hearts are inclined to ſerve the *gods* of *theſe Nations*, and leſt there be found among you *any Root that beareth Wormwood*; that is, *any root* of *Idolatry* or *Rebellion* againſt God, which is as *diſpleaſing* and *diſtaſtful* to *Him*, as *Gall* and *Wormwood* is to *us*, and which will prove to the *Sinner*, and who ever is infected therewith, *bitterneſs in the latter end*, [ſee *Heb.* 12. 15, *&c.*] And he tells them, If there ſhall be found any ſuch *evil-ſpirited* and *infectious perſons* among them, who when they ſhall *hear the words of this Curſe*, yet ſhall *bleſs themſelves in their own hearts*, ſaying, *They ſhall have peace though they walk in the evil imaginations of their own hearts*, and ſo add *drunkenneſs to thirſt*; that is, being *wicked already* do yet encourage themſelves *to be more wicked*, (as *Drunkenneſs* increaſes *thirſt*, and ſo draws on *another Drunkenneſs*,) the Lord will not ſpare *ſuch perſons*, but his anger and jealouſie will *ſmoke* againſt them, and all the *Curſes* in this Book will light upon them, and the Lord will *blot out their names from under Heaven*, and will ſeparate them out of all the *Tribes of Iſrael* unto *puniſhment*, *miſchief* and *deſtruction*, anſwerably to *the threatnings* that are denounced againſt the *Breakers of this Covenant*, and are written in this Book of the Law. So that when your *Children* that ſhall be born hereafter, and the *Strangers* that come from a far Country, ſhall ſee the *Plagues* and Sickneſſes that the Lord will bring upon the Inhabitants of the Land for theſe Tranſgreſſions, and how the *Land*, by Gods juſt Curſe, is ſo *defaced* and *altered*, that it is become (in a manner) like *Sodom* and *Gomorrah*, *Admah* and *Zeboim*, (which Cities the Lord overthrew in his wrath and anger) *they* and *other Nations* alſo that ſhall hear of it ſhall ſay, *Wherefore hath the Lord thus puniſhed this Land? what meaneth the heat of his great anger againſt it?* Then men ſhall anſwer, *It is becauſe they have forſaken the Covenant of the God of their Fathers, which He made with them when he brought them forth out of* Egypt; *For they went and ſerved other gods, and worſhipped them*, viz. *gods of Gold and Silver, Wood and Stone* whom they knew to be *no gods*, nor to have given them any thing, nor could or would do them any good. And they knew alſo that the Lord had forbidden them to worſhip *Him* by *ſuch Idols* and *Images*, *and thereupon his anger was kindled againſt them, and he was provoked to bring upon them all the Curſes denounced in his Law againſt the Violators of his Covenant.* And hence it was that after thoſe great Judgments He had ſent upon them in their own Nation, He was provoked to *root them out of their own Land in wrath, anger and indignation*, and to ſcatter them into *other Nations*, as you ſee it is now come to paſs. But (ſays he) if you ſhall ask me, *When will theſe things be?* when will our *Poſterity* by *their Rebellions* thus provoke God, and bring ſuch heavy Judgments on themſelves and the Land? I anſwer, *That is only known to God Himſelf*; *ſecret things belong to Him, but things revealed belong to us and our Children*; and therefore we may ſafely conclude, *That if they do thus provoke God*, then all this *Miſery* and *Calamity* will certainly befal them, except by *true* and *timely repentance* and turning unto God they prevent this ruine. *This* (ſays He) God hath *revealed*; and what he hath *revealed* it becomes *us* and our *Children* always to conſider and lay to heart, that *we may not* provoke Him by tranſgreſſing any of his Commandments.

Ch. XXXI. *Moſes* now calling the people together, He tells them, He was at this time an 120 *years old*, and therefore by the courſe of Nature it could not be expected that he ſhould be able much longer to *go in* and *out before them*, and to *lead* and *govern them* as before he had done. And beſides the Lord had told him, He ſhould not *go over Jordan*. However he bids them *be of good courage*, for the *Lord Himſelf* would go before them, and by the *Conduct* of his Servant *Joſhua* would ſubdue their Enemies for them, (as he had already done *Sihon* and *Og* Kings of the *Amorites*) and they ſhould *deſtroy them* as he had commanded; and therefore he bids them *not to be afraid of them*, for *the Lord would go along with them*, and *would not fail them nor forſake them*. Then he addreſſes his Speech to *Joſhua*, and in the ſight of *them all*, bids him be *ſtrong* and of *a good courage*, truſting in *Gods Providence* and *Aſſiſtance*, *who would not fail him nor*

forſake him; He tells him, *He* muſt lead the people over into *Canaan*, and cauſe them to *inherit* it.

Then *Moſes* having put into writing (*x*) *this Law*; that is, *this Book of Deuteronomy*, he delivered it ſolemnly unto the *Prieſts* (who upon ſome extraordinary occaſions did carry the *Ark* as well as the *Levites*, ſee *Joſhua* 3. 17. *&* *Joſh.* 6. 12.) and unto all the *Elders of Iſrael*, thereby giving them to underſtand that *they were the men* to whom it did eſpecially belong to ſee *that this Original Copy of the Law* were ſafely kept, and that the *Laws therein commanded* were duly *obſerved* both by *themſelves* and the *people*. And *Moſes* commanded the *Prieſts* to read *this Book*, *this Original Copy of the Law* every *ſeventh year* (which was the year of *Releaſe*) *among the people* at the *Feaſt of Tabernacles*. 'Tis like *ſome part of the Book of the Law* was read among them by the *Levites* every *Sabbath-day*, [ſee *Acts* 15. 21.] and 'tis like *the people* had *Copies of the Law* for their own private uſe, in the *reading* whereof they did daily exerciſe themſelves. (*y*) But yet once in *ſeven years* God would have *this Book* to be read by the *Prieſts*, from the beginning to the end, among the people, both that it might make the deeper impreſſion on them, and cauſe them to *fear the Lord their God*, and to *obſerve* and *do all the words of this Law*; and that it might appear to them that *thoſe Copies of the Law* which they had among them, and were read to them *every Sabbath-day*, did agree with this *Original Copy* which *Moſes* had given them. And God appointed this to be done *in the year of Releaſe*, becauſe then they had moſt liberty to mind and attend *that Service*, the Land lying *that year* at *reſt*, *themſelves* being freed from the danger of having *their Debts exacted* of them. It was alſo an *holy year*, the *Sabbath of years*, and ſo the *fitter* for this extraordinary duty. And it was appointed to be done at the *Feaſt of Tabernacles*, becauſe *all Iſrael* uſed then to *appear before the Lord*. For though the *Males* only were bound to appear at the *three ſolemn Feaſts*, [Exod. 23. 17.] yet at *this Feaſt* (it ſeems) they carried their *Wives* and *Children* and the *Strangers* within their Gates along with them, as appears *verſ.* 12. *&* *Neh.* 8. 3. And hereby *their Children* who had not ſeen the *Wonders* and *Miracles* that God had wrought for them, as their Fathers had done, might by *hearing this Original Book of the Law* read openly among them, *learn to fear the Lord their God*, and *to ſerve him faithfully as long as they lived.*

(*x*) *Videtur Scripſiſſe*, tum Deuteronomium, tum Canticum *ſequens antequam id populo pronunciaret.*

(*y*) If this were required of their Kings, *Ch.* 17, 18, 19. much more may we think it was required of them.

Then the Lord tells *Moſes*, That the *day of his death* did now approach, and therefore he ſhould call *Joſhua*, and *they two* ſhould preſent themſelves before Him in the Tabernacle of the Congregation, that there he might give *Joſhua* his Charge. They accordingly went to the *Tabernacle*, and the *Pillar of Cloud* ſtood over the door of it, and the Lord ſaid unto *Moſes*, *Behold thou ſhalt lie down to ſleep in the duſt as did thy Fathers*, but I know that after thy death *this people* will go a *whoring* after the *gods* of the *Canaanites*, and will *forſake me*, and *break my Covenant*. *Then my anger will be kindled againſt them, and I will forſake them*, and *hide my Face from them*, and *withdraw my Favour*, *Bleſſing* and *Help*; and then they ſhall be *devoured by their Enemies* as by *wild Beaſts*, and *many evils* and *troubles* ſhall befal them, ſo that they will ſay in that day, *Are not theſe evils come upon us becauſe our God is not among us?* The Lord therefore commands *Moſes* to write this *following Song* (ſet down in the next Chapter) containing a *Propheſie* of their *falling off* from God, and his *juſt Judgment* upon them for it. And the Lord was pleaſed to give it to them in the *form of a Song*, that it might be the better remembred by them, and might work more upon their affections; and the *Iſraelites* were to *learn* it and *ſing* it, that in *time to come* when they ſhould *ſo provoke God* by their *ſins*, as is there ſet forth, and *God* ſhould thereupon *puniſh them* with thoſe *very evils* that are *there foretold*; *this Song* (as out of their own mouths) might be a *Witneſs for God* againſt them, *viz.* that He had given them *ſufficient warning*, and yet notwithſtanding by their willful and hainous Provocations they had brought theſe Miſeries on themſelves. *For* (ſays the Lord) *I know their ſecret Imaginations*, and *the baſe apoſtatizing thoughts*, and *purpoſes which ſome of them already have in their hearts, even now before I have brought them into the Land, which I ſware unto their Fathers to give them*, [ſee *Amos* 5. 25. and *Acts* 7. 43.] *and I do foreſee what they will do hereafter.* *Moſes* accordingly wrote *this Song* the ſame day, and taught it the Children of *Iſrael.*

V.23. *Hoc loco primum alloquitur Dominus* Joshuam, *ut ei authoritatem coram populo conciliet.*

God then gives *Joshua* his Charge, saying to him, *Be strong, and of a good courage, for thou shalt bring this people into the Land of* Canaan, *and I will be with thee.* *Moses* now commands the *Priests* (the Sons of *Levi*) to put *this Book of the Law* which he had written in some safe *Repository* or *Chest* on the *outside of the Ark*, where was the *Pot of Manna*, and *Aaron's Rod*, see *Heb.* 9. 4. Indeed in the *Ark* it self were only the *two Tables*, [1 *Kings* 8. 9.] but on the *outside of it*, and by it was this Volume of the Law to be kept. *This Book* was many years after found in the *Treasury of the Temple* in *Josiah's* Reign, 2 *Kings* 22. 8. & 2 *Chron.* 34. 14. and therefore it seems it had been *removed* from the *Ark*, and kept elsewhere; wherein seeing they transgressed the *directions* that God here gave to the *Priests*, no marvel if *this precious Treasure* was for some years *lost*, and not looked after. *Moses* having commanded them to place this Book on the outside of the *Ark*, He said to them, *O Israel*, if thou art disobedient, *this Book* shall be a *witness* against thee wherein thou art sufficiently warned to the contrary, and shewed the *Judgments* that will thereupon insue. But alas I know thy *rebellious Disposition*, and thy *stiff Neck*. Ye have been rebellious against the Lord while I was with you, how much more will ye be *so* when I am dead. Gather therefore unto me all the *Elders* of your Tribes, and your *Officers*, that I may speak *unto them*, and call *Heaven* and *Earth* to witness against them. For I know that after my death you will corrupt your selves, and turn aside from the *way* which I have commanded you, and *evil* will befal you in the latter days, because you will do *evil* in the sight of the Lord, and thereby provoke Him to anger. The *Elders* and *Officers* of the people being met, *Moses* spake in the ears of all the Congregation of *Israel* the words of this following Song.

Ch. XXXII.

* See *Isa.* 1. 2.

Give Ear O ye Heavens, * *and I will speak, and hear O Earth the words of my mouth.* He beginneth this *Prophetical Song* with a *Rhetorical Scheme*, calling the *Heavens* and *Earth*, and *all the Creatures in them*, to be *witnesses* of his *word*, the more to *affect* the hearts of the people, to *reprove* their hardness, and to *excite* their attention. *I wish* (says He) *my Doctrine* (which I have received from God) might so *fall upon your hearts*, as the *sweet* and *gentle Showers* and *fruitful Dew* falleth upon the *Herbs*, and *Flowers*, and *Grass* of the Earth, and causeth them to spring forth and flourish, [*Isa.* 55. 10.] *Hear therefore for I will now publish unto you the Name of the Lord*; that is, his glorious *Excellencies*, viz. *his infinite Power*, *Wisdom* and *Goodness*, and therefore see that ye ascribe *Greatness* and *Majesty* to Him, and that ye *magnifie* Him as ye ought to do, saying, *Thine, O* Jehovah, *is the Greatness and the Power, and the Glory,* 1 Chron. 29. 11. and that ye attend to *what is spoken* with all *humility*, and *lay it to heart*, and *yield* Obedience thereunto. Know ye therefore, that *God is the Rock*, * He is an *All-sufficient stable*, and *sure Refuge* for all those that fly to Him; neither is there any *sure Shelter* any where else but in Him. *His Work is perfect, for all his ways are Judgment.*

* In times of danger men use to fly to Rocks to shelter themselves, 1 *Sam.* 13. 6.

All his *Works* are *perfect*, (z) and without any blemish, there is no *defect* or *fault* to be found in any of them; *All his ways* are *Judgment*, his *dealings with his people* have been always *right* and *just*; He is a God of *truth* and *without Iniquity, just and right is He.* But *as for this people*, they have *corrupted* themselves by their *Idolatry*, their *spot* is not the *spot of his Children*, for it proceedeth not of *weakness* and *infirmity*, (to which all are subject) but of *wilfulness* and *perverseness*, and an *impenitent heart.* They are a *perverse* and *crooked Generation*, for both their *hearts* and *ways* are *evil*, and turned aside from the *right Rule* of Gods Law. *Do you thus requite the Lord O foolish people and unwise?* Is not God *thy Father that made thee?* Is not He *thy Father* that hath *bought thee*; that is, *ransomed* and brought thee forth out of *Egypt* with a mighty Hand, and the power of Miracles? Hath not He *made thee his people*, and *established* thee by *Covenant* to continue so, if thou art not wanting to thy self, and thy duty? *Remember the days of old, and consider the years of many Generations; ask thy Father, and he will shew thee; thy Elders, and they will tell thee,* how God when by his Providence He disposed the *several Nations* that came out of the Loins of *Adam* into *several parts* of the Earth (allotting to *one Nation one Country*, and *another* to another) *did then set the bounds of the people according to the number of the Children of* Israel; that is, did then chuse the Children of *Israel* to be his *peculiar people* and *Inheritance*, and where *they were*, there it might be said was *his people*,

(z) Even in those works of God that seem to have some imperfection in them as *Children* that are born blind or lame, &c. yet as they are acts of *Providence* there is a perfection of Wisdom, Holiness and Justice in them, and there is nothing at all in them for which God can justly be blamed.

people, and where *their bounds ended, there* was *the end* and *utmost bound* of *his people*, and the *bounds* of the *Heathen* then began; and according to *his secret purpose* he gave and allotted to the *Canaanites* such *bounds* and *limits* as he knew would serve for the number of the *Israelites*. *For the Lords portion is his people*, Jacob *is the lot of his Inheritance*; that is, the *Israelites* are *that portion* of Mankind whom he was pleased to make *his peculiar people*; they are *his Inheritance*, and therefore *dear to Him* as *Inheritances use to be to men*, which are divided to them by *lot*; and they were to acknowledge *no other Lord* over them but *Himself*, and *they* and *their Children* after them were to be *His successively. He found them in a desart Land, in a wast howling Wilderness* inhabited only by wild *howling Beasts* of Prey; He found them *there* in desperate danger, but came in seasonably to their succour, when they were ready to perish; *He led them about, he instructed them* both by his *Word* and *Works*, by his *Spirit*, and the *several Dispensations* of his *Providence*; *He kept them as the apple of his eye*, with tender care and love. *As an Eagle stirreth up her nest*; that is, *awaketh her brood* or young ones in her nest, rousing them up with the *Cry* that she maketh, to signifie to them that she intends to teach them to *fly*, and spreading abroad *her wings* taketh them up, and beareth them *thereon*; so did the Lord carry *Israel* towards *Canaan*, leading them Himself thither, and *there was no strange god with him*; that is, no strange God had any hand in it. *He made him ride on the high places of the Earth*; that is, he inabled them to *subdue* and *conquer* the *mountainous places* and the *high-walled Cities* of their Enemies, and to possess a Land *far excelling others* in all Commodities whatsoever. *He made him to eat of the increase of the Earth*, to *suck Honey out of the Rock*; that is, of *Bees* nestling in the *holes* of *Rocks*, and *Oil of Olive-Trees that grow in stony places. He made him to eat of Butter of Kine and Milk of Sheep, with the fat of Lambs and Rams of the choice breed of* Bashan, and *Bread* made of the *finest, plumpest* and *largest* kernels of *Wheat*, resembling *Kidneys* in shape, and to *drink the pure blood of the Grape*; that is, the *choicest red Wine.* But *Jeshurun* * *being waxed fat, kicked*; that is, hath behaved himself *wantonly*, forsaking God that made him, contemptuously and lightly *esteeming the Rock of his Salvation*, in whom alone was his help. They provoked Him to *jealousie*, and made him exceeding angry by their *spiritual Fornication*, and worshipping *strange gods*; *They sacrificed unto Devils*; that is, unto *Idols* wherein the *Devil* was served and not *God*, [*Levit.* 17. 7. 1 *Cor.* 10. 20.] *They sacrificed to gods whom they knew not*, nor had any knowledge or experience of any good from them, to *new gods*, *newly come up*; for though they had continued many hundred years in the World, yet if compared to the *Eternal ever-living God* they might be said to be *newly come up*, and to be *meer up-starts*, and such as *their Fathers* slighted as *Vanities. Of the Rock*, that is, of the *strong God* that created them and begat them they were *unmindful*, and forgot Him that formed them and *made them his people*, Isa. 43. 21. *When the Lord saw this he abhorred them, because of the provoking of his Sons and Daughters*; that is, of those that professed themselves to be *his people. And he said, I will hide my face from them, I will see what their end will be*; that is, I will let them see what a *miserable end* they will come to, when *I forsake them.* For they are a very *froward Generation*, Children in whom there is no *faithfulness*, or *fidelity*, or *stedfastness* to keep their Covenant with me. *They have moved me to jealousie with that which is not god*, that is, provoked me to Displeasure, by giving *that worship* which is only due to me to *Idols* which are *no gods*, and so preferring mear *Vanities*, viz. *Stocks* and *Stones* before *their Creator.* Therefore (he says) he *would move them to jealousie*, that is, *vex* and *disquiet them* with *those that are not a people*, † even with a *foolish Nation*; that is, *by calling the Gentiles* who were not *now his people*, and were *despised by the Jews* for their *blindness* and *folly*, Rom. 10. 19. *For a fire is kindled in mine anger, and shall burn unto the lowest Hell, and shall consume the Earth with her increase, and set on fire the foundations of the Mountains*; that is, the *Judgments* which God *in his anger* would bring upon them should be most *vehement* and *dreadful*, and should utterly *destroy the Land*, and therefore *this desolation* and *destruction* is set forth in *expressions* resembling the *Conflagration of the World at the last day.* He further adds, *I will heap mischiefs upon them, I will spend mine arrows upon them*; that is, I will strike them with *many Plagues*, and they shall

* *Jeshurun* (derived from *Jasher*, signifying *Righteousness*,) intimates that *by their calling* they ought to be *a righteous people*, and to walk *uprightly* in Gods ways, but *Moses* here by giving them *this Title*, seems to upbraid them that they were so *unlike* the people they should have been.

† The *Jews* understand this of the *Chaldeans*, who carried them Captive, and so grieved them. But the *Apostle* understands it of the *Jews rejection* for refusing Christ, and of *the calling of the Gentiles*, at which the *Jews* were very *angry*, see *Rom.* 11. 14. *Completum hoc cum ab* Ethnicis *instauratum Judæi, deinde & in* Gentium *vocatione. Confer* Hos. 1. 10. Rom. 10. 19. *Anonym.*

be wounded with them, as with *Arrows*, *ſuddainly* and *unexpectedly*. *They ſhall be burnt with hunger*; that is, *conſumed with Famine*, [ſee *Lam.* 4. 8.] and *devoured with burning heat and bitter deſtruction*; that is, with *burning Carbuncles* and *fiery Ulcers* on their Bodies. *I will ſend the teeth of Beaſts upon them, with the poyſon of Serpents of the duſt*, *viz.* that *hide themſelves in the duſt*, and *feed on the duſt*; and aſſault ſuddainly. *They that are abroad ſhall be ſlain by the Sword, and they that are within ſhall die with terrour and fear*, and *this miſery* and *calamity* ſhall fall on *all ſorts*, old and *young*. *I ſaid I would ſcatter them into Corners, and make the remembrance of them ceaſe from among men*, were *it not that I feared the wrath of the Enemy, leſt the Adverſaries of my people ſhould behave themſeves ſtrangely*, and *leſt they ſhould ſay, Our hand is high, and the Lord hath not done this*. God here ſpeaks of *Himſelf* after the manner of *men*, who oftentimes *deſiſt* from doing what otherwiſe they intended to do, for fear of *encouraging* the *pride* and *inſolency of wicked men*. And therefore God would not bring his people ſo near to utter deſtruction as their ſins deſerved, leſt their Enemies ſhould thereupon *exalt themſelves* as if by their *own power alone*, or the help of their *Idols*, they had vanquiſhed *Iſrael*, and done *all* that they had done, [ſee *Pſal.* 140. 8.] And the reaſon why God was ſo far provoked as to be *ready* almoſt *utterly* to deſtroy the *Iſraelites*, had not *reſpect to his own glory* reſtrained him, was, becauſe they were a *Nation void of Counſel*, neither *was there any underſtanding in them*; that is, they went on *blindly* and *deſperately* in *wickedneſs*, without conſidering what would be the iſſue of it. *O that they were wiſe* (ſays God) *that they would conſider what will befal them in the latter end*, if they go on in their *Rebellions* againſt me, that ſo by true Repentance they may prevent theſe miſeries. For if they had not by their *frequent* and *high Tranſgreſſions* extreamly provoked me, their Enemies ſhould never have had that power over them that they have had; ſeeing I had promiſed them, in caſe they were obedient, that *an hundred of them ſhould put ten thouſand of their Enemies to flight*, [Joſh. 23. 10. Levit. 26. 8.] and this they have found *true* in many *ſtrange Victories* which they have gotten, wherein a *few* of them have *defeated* whole Armies of their *Adverſaries*. And how could it come to paſs *quite contrary*, that *one* of their *Enemies* ſhould chaſe a *thouſand* of them, and that *two* of their Enemies ſhould put *ten thouſand* of them to flight, except *their Rock had ſold them*, and *the Lord had ſhut them up*; that is, except the *Lord* who is *their Rock*, and *their only Stay and Strength* had delivered them up into the *hands* and *power* of their *Enemies* to be *captivated* and *impriſoned* by them *at their will*, and to be made *their Slaves* and *Vaſſals*, ſee *Pſal.* 31. 7, 8. And the *Iſraelites* may well ſay, If *our God* had not done it, the *Idol gods* of the *Heathens* could never have made them ſo *Victorious* over us. *For their Rock is not as our Rock*; *Our God* is of infinite Power, and therefore able to make his people Victorious over their Enemies when He pleaſes, but their *Idol-gods* (on which they rely) cannot make them to *prevail over us*, except *our God* withdraw his help, and give us up into their hands. And this is *ſo clear*, that *our Enemies* themſelves cannot deny it. But if any ſhall ask, *How came the Lord to be ſo incenſed againſt* Iſrael, as *to give them up into the hands of their Enemies?* The reaſon was, becauſe their *Vine is the Vine of* Sodom, *and of the Fields of* Gomorrah, *their Grapes are Grapes of gall, their Cluſters are bitter*; that is, they are of *like nature* and *diſpoſition*, and *their lives* and *doings* are like *theirs* of *Sodom* and *Gomorrah*; and therefore no wonder if God be ſo highly offended with them, *their Wine is* * *the poyſon of Dragons*, and *the cruel venome of Aſps*; that is, *their Works* are *diſtaſtful* to *God*, and *deadly* to *themſelves* and *others*. And (ſays the Lord) though for a time I forbear to puniſh theſe *curſed Works* of theirs, yet let them not therefore think totally to *eſcape*; *For all their Tranſgreſſions are laid up in ſtore with me, and I keep them ſealed up among my Treaſures*; that is, a *Memorial* of them is kept among the *unſearchable Treaſures* of my *Wiſdom* and *Knowledge*; [ſee *Col.* 2. 3.] *To me belongeth Vengeance and Recompence*; that is, the work of *puniſhing wickedneſs*, *they ſhall not ſtand ſtedfaſt in the proſperous Eſtate they now are in, their foot ſhall ſlide in due time*; they ſhall certainly fall when *my time* is come, and *the day of their Calamity is at hand*; that is, after they are grown thus deſperately wicked, it ſhall not be long ere this Calamity here threatned ſhall overtake them, and *the things that ſhall come upon them make haſt*. But if they ſhall *repent* of their evil deeds, and turn unto me, *I will take pity on them* in the height of their miſery, and will change the courſe

* This may have reſpect to their bitter and deadly malice againſt the Prophets, and other faithful Servants of God in future times, but eſpecially againſt *Chriſt* and his *Apoſtles*.

courſe of my *Adminiſtration* towards them, and will take *Vengeance* on their *Oppreſſors* and Adverſaries; And eſpecially when I ſee their *power is gone*, and *there is none ſhut up or left*, *viz.* in *Garriſons* or *Cities* to defend themſelves, but *all* are in a manner *overthrown* and *ruined*, then *will I ariſe and help them* for my *great Name* ſake: Then will I ſay to the *Heathen*, Where are *your gods* (your *Rocks* in whom ye truſted) which did *eat the fat of your Sacrifices*, *and drank the Wine of you Drink-Offerings*; that is, where are your *Idols* to whom ye burned the *fat* of your *Sacrifices*, and poured out the *Wine* of your *Drink-Offerings*? let them now riſe up, and help you, and be your *Protection* if they can. You ſhall know, *That I am the true God*, and *there is none beſides me*; *I kill and I make alive*, *I wound and I heal*, [1 Sam. 2. 6.] *neither can any deliver out of my hands*. *I lift up my hand to Heaven*, and *ſware by my Self*, *As ſure as* I live for ever, I will *do* what I now ſay. *If I whet my glittering Sword, and my Hand take hold on the Weapons of Judgment, I will render Vengeance to mine Enemies, and will reward them that hate me. I will make mine Arrows drunk with blood, and that with the blood of the ſlain*, and *of the Captives*; that is, both with the *blood* of *thoſe* that are ſlain in the field, and of *thoſe* that are *hurt* in battel, and thereupon taken *Captive*, and *my Sword ſhall devour much fleſh from the beginning of revenges upon the Enemy*; that is, from the time that I *begin* to take Vengeance on *mine* and *my peoples* Enemies, and I will revenge all the *wrongs* that my people have ſuffered from their *Enemies*, even from their *firſt beginning* to oppreſs them. And ſeeing it ſhall be ſo, *Rejoyce O ye Nations with this people*; that is, both *Jews* and *Gentiles rejoyce* and *praiſe God together* for his great goodneſs to his people in taking Vengeance on their *Enemies*, and being ſo propitious and favourable unto them; and hereby poſſibly is intimated that the time ſhould come when both *Jews* and *Gentiles* ſhould joyn together in praiſing the Lord, namely, when they ſhall be *both* his *Church* and *people*; and therefore the *Apoſtle* alledgeth *this place* to prove the *calling* of the *Gentiles*, Rom. 15. 10.

This was the *Song* that *Moſes* ſpake in the ears of the Children of *Iſrael*, *Joſhua* ſtanding by, and as it were *aſſenting* to what he ſpake. *Moſes* further ſaid unto them, *Set your hearts to all the words which I teſtifie among you this day*, and *command your Children* alſo to obſerve all the Precepts of *this Law*, for it is not a *vain thing* for you ſo to do; it is *your life*; that is, 'tis the beſt *way* and *means* to prolong *your days* in the Land which you are going to poſſeſs.

God now gives *Moſes* a Charge to go up to Mount *Nebo*, to view the Land of *Canaan*, telling him, That there he *ſhould die*, and be gathered unto *his people*; that is, his *godly fore-Fathers*, and *the ſociety of the Souls of juſt men made perfect*, as *Aaron* his Brother died on Mount *Hor*. And he gives him a reaſon why *they both* were excluded the Land of *Canaan*, namely, becauſe they *treſpaſſed againſt Him* at the waters of *Meribah-Kadeſh*, and *ſanctified Him not in the midſt of the people*, ſee *Numb.* 20. 11, 12. that is, they did not *at that time* publickly ſhew before the people ſuch an *affiance* in Him, nor did ſo glorifie his *great Name* as they ſhould have done.

Moſes the *man of God* * (*viz.* the *Prophet of the Lord*) having received *that Charge* to go up to Mount *Nebo*, where he was to die: He now immediately before his death ſolemnly bleſſes the *twelve Tribes*, pronouncing ſuch *Prophetical bleſſings* upon them as might allay *in good part* the bitterneſs of the fore-going *Predictions*. Indeed the Tribe of *Simeon* is not at all here mentioned, but the reaſon of it ſeems to be becauſe *this Tribe* was to have *their Inheritance* within the Inheritance of the *Sons of Judah*, Joſ. 19. 1. Whence it was that they went joyntly together to fight againſt the *Canaanites*, [Judg. 1. 3.] and conſequently *this Tribe* was bleſſed with that of *Judah*, among whom they were to dwell.

Ch. XXXIII.

* He is *ſo ſtiled* that the *Iſraelites* might aſſure themſelves that what he ſpake to them in theſe Prophetical bleſſings, he ſpake by the *authority of God*. *Samuel* is ſo ſtiled, 1 Sam. 9. 6, 7. ſee 1 *Tim.* 6. 11.

And *firſt* as an *Introduction* or *Preface* to his *Prophetick Benediction*, he ſets before them the Lords *great goodneſs* to them, and the ſeveral gracious manifeſtations of his favour towards them, as he *conducted* them along from *Egypt* to *Canaan*. First, He came and appeared to them from *Sinai*, where he gave them his Law. 2ly, He further manifeſted Himſelf to them from *Mount Seir*, when He commanded *the braſen Serpent* to be ſet up, by which thoſe among them were cured that were mortally bitten with *fiery Serpents*, and thereby He gave them a *notable Type* of the *promiſed Meſſiah*. 3ly, He *ſhined forth from Mount Paran*; that is *repeated* and *explained the Law* to them by the Miniſtry of *Moſes* in the Wilderneſs of *Paran*, who exhorted them

them to yield Obedience to it. And when the Lord gave them his Law at *Sinai*. (He tells them) He came *attended with Royal Majesty*, with an *infinite number of glorious Angels*, who are here called *Saints*, because of their *purity* and *holiness*, see *Acts* 7. 53. *From his right hand went a fiery Law for them*; that is, He spake it to them out of the midst of the fire, *Deut.* 5. 22. And yet *that giving them his Law* was a singular effect of his *special love* to them; He thereby testified his great kindness to them, and so he did also in His protecting of them from their Enemies; and therefore we may truly say, *All* Israels *Saints are under thy Care and Protection*, O Lord: *They sat at thy feet*, they attended upon thee at the foot of *Mount Sinai*, as *Scholars* at the feet of their *Master*, and all that are *true Israelites* will receive instruction from thy words. And *such Israelites* will readily declare, That *God gave them his Law by the ministry of Moses*, even *the Inheritance of the Congregation of Jacob*; that is, which is as *dear* to them as an *Inheritance* is to *any man*. They will declare, That He gave it them as a *rare* and *precious Treasure*, and not for their use *only*, but for the *use* and *instruction* also of their Posterity after them. And they do acknowledge, that *Moses was King in Jeshurun*; that is, *chief King* and *Magistrate in Israel* by Gods own appointment, when the *Heads* of the people and the *Tribes* were gathered together to receive the *Law* at *Mount Sinai*. And they acknowledging Him to be a person so extraordinarily *favoured*, *guided* and *assisted* by *God*, could not but receive what he delivered unto them, as spoken by God himself, from *vers.* 1. to 6. He comes now to bless the *Tribes* particularly. He begins with *Reuben*, *Let* Reuben *live and not die, and let not his men be few*. *Jacob* had prophesied of *this Tribe*, that they should lose the *Dignity* of the *Birth-right*, and should never come to any *eminency* among the *Tribes*, either for *number* of people, or *any other excellency*, and that because of *Reuben's Incest* with his Fathers *Concubine*, see *Gen.* 49. 4. Now therefore for the *comfort* of this *Tribe*, *Moses* pronounces this blessing upon *them*, *Let* Reuben *live*; that is, though *Reuben* by his Incest brough *that Curse* upon him, pronounced *by his Father*, yea though by the sin of the *Reubenites* in adhering to *Corah*, they deserved that God should utterly *destroy* them, yet, says he, the *Name* and *Tribe* of *Reuben* shall still continue among the people of God, and though *for his sin* he lost the glory of excelling the *other Tribes* in *number of men*, which as the *first-born* he might otherwise have expected, however he shall continue a *numerous Tribe*. 2ly, He comes next to *Judah*, because the honour of the *Birth-right* was partly given from *Reuben* to *Judah*, and *in his Tribe* the *Regal Power* was afterwards setled. *Hear Lord* (says he) *the voice of Judah*, * that is, the *Prayers* that *this Tribe* shall make to thee; *particularly* that the *promised Messiah* may according to thy Promise come of their *stock*, and that they may have *Victory* over their Enemies; and grant them, *O Lord, sufficient strength* to stand in the day of battel, thou being *their Helper*; and when thou shalt suffer *this Tribe*, with that of *Benjamin*, to be carried by the *Babylonians* into *Captivity*, bring them back again in thy due time to *their people*; that is, to *the poor* that were left in *Judea* to husband the Land, *Jer.* 39. 10. & 40. 7. & 52. 16. 3ly, He blesses *Levi*, Let *thy Urim* and thy *Thummim be with thy holy one*; that is, let the *High Priesthood* (to which appertained the *Breast-plate* in which was the *Urim* and *Thummim*, Exod. 28. 30.) be *continued* in *Aaron's Posterity*, and let them be furnished with those *Gifts* and *Graces*, with *that Knowledge* and *Piety* which is requisite for their *high Calling*, and signified by *Urim* and *Thummim*. *Whom thou didst prove at* Massah, *and with whom thou didst strive at the waters of* Meribah; that is, whose *Faith* thou didst try at *Meribah-Kadesh*, [see *Numb.* 20.] and sharply reprove both *Moses* and *Him* for their *Infidelity*. *Who said to his Father and his Mother, I have not seen him*; This may have *reference* either to the *Law*, forbidding the *High Priest* to defile himself by *mourning for the dead*, [see *Levit.* 21. 11.] *Neither shall he go into any dead body, nor defile himself for his Father or Mother*. Or else to *that notable fact* of the *Levites*, [Exod. 32.] who were so *impartial* in Gods Cause, as not to *spare any* though nearly related to them, who they found had worshipped the *golden Calf*. *For they observed thy Word, and kept the Covenant which they made with thee*, Exod. 24. 8. *Let them therefore teach* Jacob (that is the *Posterity* of *Jacob*) *thy Judgments* or *Statutes*, and *Israel thy Laws*; *Let them put Incense before, and whole Burnt-Offerings upon thy Altar*. *Bless Lord their substance, and accept the work of their hands*; that is, bless them in their outward Estate, and accept in good part the *Work* and *Service* they

* *Audi Domine preces* Jehudæ, *scil. cum egressus fuerit ad bellum, & reduc eum, scil. a bello in columem ad fratres suos.* Oleaster.

they do for *thee* and *thy people*. *Smite thorow the loins of those that rise up against them, and hate them*; that is, break the *Power* of those that *oppose them* in the faithful discharge of their Duty and Office, see *Jer.* 15. 10. 4ly, He comes to *Benjamin*, of whom he saith, *The beloved of the Lord shall dwell in safety by him*; that is, as *Benjamin* was his Fathers *darling* (when *Joseph* was supposed to be dead) so he is *much beloved of the Lord, and therefore shall dwell safely by him*; that is, *near his Temple*, which was built in *his portion, and the Lord shall cover him all the day long*; that is, *protect* and *defend* him, and *he shall dwell between his shoulders*; that is, *God* will chuse for *Himself* an *Habitation* in the *chief City* of this *Tribe*. For though the *South part* of *Jerusalem* where was *Mount Sion*, * (called the City of God in a more especial manner) was in the *Tribe of Judah*, yet the *Northern part*, with *Mount Moriah*, where the *Temple* stood, was in the *Tribe of Benjamin*, and being set upon *that Hill*, it was *conspicuously eminent*, as the *Head* placed *above*, and *between the shoulders*, and In that sense *God* may be said to *dwell between his shoulders*. 5ly, He comes now to *Joseph* (whose two Sons *Ephraim* and *Manasseh* were *Heads* of two Tribes) of whom he saith, *Blessed of the Lord be his Land, and let it be blessed with the most excellent things of Heaven*; that is, with *Rains* and *Dews* that fall from Heaven, and *let it be blessed with the deep that coucheth beneath*; that is, with *springs* arising from the deep; *let it be blessed with precious Fruits* brought forth by the *heat* and influence of the *Sun*, and the *kindly moistures* of the *Night*, and the influence of the *Moon*. *Let it be blessed with the chief things of the ancient Mountains, and with the precious things of the lasting Hills*; that is, with the *choicest Trees*, and *Fruits*, and *Herbs* that grow on *Hills*, such as are *Vines*, *Olives*, *Cedars Pines*, *Cypress*, and other *useful Trees*; and with *Mines* of *Gold* and *Silver*, and other *metals* which are usually found in *Hills* † and *Mountains*. And let *the Posterity* of *Joseph* be blessed not only with the *good things* of the *Earth*, and with plenty of them, but with the *good-will of Him that dwelt in the Bush*. In the *Bush* God appeared to *Moses* as *the God of* Abraham, Isaac *and* Jacob, and the *good-will* of God thus manifested (viz. *as God in Covenant with them*) was *that* which *alone* could make them truly happy, see *Psal.* 106. 4. Let *this blessing* (says he) *come on the head of* Joseph; that is, *on his Posterity*, whose *Father was separated from his Brethren*, and advanced by the Lord to an high and singular degree of Honour above them. *His glory shall be like the firstling of his Bullock*, (that is, of a *fair young Bullock* in his *best strength*) and *his horns like the horns of Unicorns*; that is, his Power shall be *great* and irresistible, wherewith he shall Conquer *far remote Nations*. Now *these horns of his*, he shews are the *ten thousands* of *Ephraim* and the *thousands* of *Manasseh*. 6ly, He comes to *Zebulun*, of whom he says, *Rejoyce* Zebulun *in thy going out*, *and* Issachar *in thy Tents*. Here he blesses *two Tribes* together. Of *Zebulun* he Prophesies, That they shall be *happy* in their going forth to *Trade*, and in their *merchandising by Ships*, agreeable to what *Jacob* prophesied of them, *Gen.* 49. 13. *Zebulun shall dwell at the harbour of the Sea, he shall be for an Haven of Ships*. And of *Issachar* he Prophesies, That they should be happy in *their Tents*; that is, in their *quiet life at home*, and in *their Husbandry* and *Tillage*, and *breeding* and *feeding* of Cattel. *Both their ways* of living should yield them *matter of rejoycing* in the goodness and bounty of God to them. *Issachar* shoul be happy in their *Husbandry*, *Zebulun* in following their *Merchandise*. *They should suck of the abundance of the Seas*, (that is, of the *Riches* and *Wealth* brought over the Seas,) and *of the Treasures hid in the sand*, that is brought from *such Cities* as were seated upon the *Sea-shore* in sandy-ground. *They shall call the people unto the Mountain, there they shall offer Sacrifices of Righteousness*; herein he Prophesies of *their religious thankfulness to God* for his great blessings to them. They should duly go to *Mount Sion* to worship the Lord, and should invite *their Brethren*, and possibly *strangers of other Nations* to go along with them, though they were seated by the *Sea-side* in the outmost parts of the Land, and so far off from the *Temple of* Jerusalem; yet at *times appointed* they should readily go up to the *House of God*, and there offer the *Sacrifices* and *Thank-Offerings* which were justly due to God, and agreeable to what his Law prescribed. 7ly, He comes to *Gad*, of whom he says, *Blessed be He that inlargeth Gad*, namely, the *Lord*, who hath bestowed upon *Gad* a *large* and *spacious Country*, and though it lay upon the *Frontiers*, and therefore was liable to frequent Incursions of Enemies, yet they should have *heart* and *courage*

* God is said to dwell in *Mount Sion*, and thence some conceive his *Temple* was situate upon it; but where it is so said, the word *Sion* must not be taken strictly for the *hill Sion*, but by a *Synecdoche* for the whole City of *Jerusalem*, and therewith for the *Temple* founded on *Mount Moriah*.

† See *Gen.* 49. 26.

to defend themſelves. Therefore he Propheſies of *Gad*, That *he ſhall dwell as a Lion* that is *bold* and *undaunted*, and as a *Lion teareth ſometimes the Arm, ſometimes the Crown of the Head*; that is, ſometimes in *one place*, ſometimes in *another*, ſo *this Tribe* ſhould *divers ways* ſpoil their Enemies. *He provided the firſt part for himſelf*; that is, the *firſt part* of the *conquered Land*, which was the Country of *Sihon*; and *this Tribe* may be ſaid to have *provided for themſelves*, becauſe they deſired it of *Moſes* for their *Inheritance*; and *this part* of the Country of *Canaan* being *without Jordan* was *that alone* which God permitted *Moſes* the *Law-giver* to come into, and allowed him to give unto them for their Inheritance; and being *thus provided* they went with the *Heads* of the people *armed * before their Brethren*, and executed the *juſtice* of the Lord, and his *judgments* upon the *accurſed Canaanites*. 8ly, He comes to *Dan*, of whom he ſays, *Dan is a Lions whelp, he ſhall leap from Baſhan. Baſhan* was a place where were *many Lions*, though not in *Dan*'s poſſeſſion, but *Manaſſeh's*, ſee *Deut*. 3. 13. The *Danites* are therefore here compared to *Lions, ruſhing ſuddenly* out of the *Forreſts* and *Dens* of *Baſhan*, who ſeize upon *thoſe that paſs by* ere they were aware. Thus the *Danites* ſhould leap unexpectedly out of their *Forts*, and *faſtneſſes*, and *ſecret places* (where they lay in ambuſh, and ſhould ſeize upon their *Enemies* when they leaſt expected them. ſee *Gen*. 49. 17. *Joſh*. 19. 47. *Judg*. 18. 27, 29. 9ly, He comes to *Naphtali*, of whom he ſays, *O* Naphtali *ſatisfied with favour, and full with the bleſſing of the Lord*, wherein he Propheſies of the *fruitfulneſs of the Soil* wherein *this Tribe* ſhould have their portion. Therefore *Jacob* compares them to a *Hind let looſe that hath a large walk*, and ſo in *choice Paſtures* finds plenty of *feeding*, Gen. 49. 21. He therefore here breaks out into *an admiration* of the *great plenty* and *abundance of bleſſings* which *their Inheritance* ſhould yield them, but intimates that *their bleſſings* ſhould not conſiſt ſo much in *their having ſuch plenty* and *fulneſs of outward bleſſings*, as *in their being fully ſatisfied and contented therewith*, and *that the thing* which ſhould yield ſuch *ſatisfaction to their Souls* was not ſo much *the bleſſings themſelves*, as the *ſingular love* and *favour of God* whereof to them *theſe Bleſſings were Pledges*. He further adds, *Poſſeſs thou the Weſt and the South*, intimating to them *thereby* that *their lot* ſhould fall to them *South-Weſt* in reference to *Dan's Inheritance*, which was in the *North*. And their *Inheritance* reaching to the *Sea of Tiberias*, this might alſo *imply*, that beſides the *other rich Commodities of the Land* they ſhould enjoy the *advantage* of Merchandizing alſo. Laſtly, He comes to *Aſher*, ſaying, *Let* Aſher *be bleſſed with Children*, (that is, with *many* and *good Children*, who for their amiable diſpoſition ſhould be exceedingly beloved of all about them,) and *let him dip his foot in Oil*; that is, *let his Country exceedingly abound with Oil*, * and *other good things*. And *under his ſhoes ſhall be Iron* and *Braſs*; that is, his portion ſhould be full of *Mines of Iron* and *Braſs*, and other *metals*, and as *his days* ſo *ſhould his ſtrength be*; that is, all his days *his ſtrength* ſhould continue.

* *Moſes* here ſpeaks of a thing to come, as if it had been already done, foreſeeing by the Spirit of Propheſie that it would be ſo.

* *Ita abundabit oleo ut in pedem lavare poſſit. Vide* Gen. 49. 20. Job 29. 6. *Janſen.*

Moſes having thus bleſſed the *ſeveral Tribes* particularly, He now in the cloſe of his Speech ſets forth the *happineſs* of *all the people*, and *all the Tribes* in *general*, and that for the *ſpecial Intereſt* they have in God, who hath all the Creatures at his Command for *their help*. *There is none* (ſays he) *like unto the God of* Jeſhurun, *who rideth upon the Heavens for thy help*, and *in his Excellency on the Sky*, intimating that as a *man turns* and *winds his Horſe* which way he pleaſeth, ſo doth the Lord rule the *Heavens*, and *all the Hoſt of them*, making them *ſerviceable* to the good of his people. For from *thence* he ſendeth help unto them againſt *their Enemies*, ſmiting and deſtroying them with *terrible Tempeſts*, with *Hail, Lightning* and *Thunder*, ſee *Pſal*. 18. from *verſ*. 7. to 20. *The eternal God is thy Refuge, and underneath thee are the everlaſting Arms of his Omnipotency* to ſupport thee, and *he ſhall thruſt out the Enemy from before thee*, and ſhall give thee *Commiſſion* and *Power* to *deſtroy them*. *Iſrael ſhall dwell alone in ſafety*, that is, ſhall caſt out the *Cannanites*, and have the Land *to themſelves*, not living *now* as formerly in *Egypt* only *as Sojourners*, and mixt *with other Nations*, but they ſhall live as a *Nation* and *people* of *themſelves*, and in a Land *of their own*, under their *own Laws* and *Government*, and ſhall dwell in *ſafety* not fearing other people. *The fountain * of* Jacob (that is, the people which flowed out of *Jacob* as out of a Well or Fountain, *viz*. the Poſterity of *Jacob*,) ſhall dwell upon a Land of *Corn* and *Wine*, and *the Heavens that are ſpread over their Land* ſhall drop down *dew* and make it exceeding fruitful. He concludes all with *this Acclamation*,

* Fountain is here uſed for a River or Stream iſſuing out of a Fountain, *Pſal*, 104. 10. *Waters* often ſignifie *people*, *Rev*. 17. 15. ſee *Pſal*. 68. 26.

mation, Happy art thou, O Iſrael, *who is like unto thee! O people, ſaved by the Lord, who is the Shield of thy help*, and not only a *Shield* or *Buckler* to *defend* thee, but the *Sword of thy Excellency* to fight for thee againſt thy Enemies. 'Tis He that maketh thee *famous* and *renowned* above others for *Marſhal Exploits*, and *thine Enemies* who propheſied of *their Victories over thee*, and how they ſhould *overcome thee* by the help of *their Idol-gods*, ſhall be found *Liars* unto thee, for thou *ſhalt tread upon their High Places*; that is, *triumphantly* prevail over their *fenced Cities*, whoſe *Walls* and *Towers* are raiſed very high.

SECT. XCIII.

Ch. XXXIV.

MOſes now having ſpoken all that he intended to ſpeak to the Children of *Iſrael*, and having pronounced his *laſt bleſſing* upon them, and (as 'tis like) taken his *ſolemn leave* of them, went up from the Plains of *Moab* to Mount *Nebo*, the higheſt top whereof called *Piſgah*, lay over againſt *Jericho*, *Joſhua* and *Eleazar* (as ſome * think) accompanying him. And as a weary *Labourer* at night goes to his *Chamber* to *take his reſt*, ſo this *holy man*, after all his great and weariſome Labours in the Governing this people, at the Commandment of God went up to Mount *Nebo* there to die, and ſo to reſt from his Labours. But before he died, the Lord was pleaſed to give him a *ſight* of the promiſed Land. And firſt, He ſhewed him all the Land of *Gilead* unto *Dan*. *Gilead* was on the *outſide* of *Jordan*, *Dan* † was a *City* in the *furtheſt part of the Land* within *Jordan Northward*; Then He ſhewed him the portion of *Naphtali* which was near unto it; Then the Land of *Ephraim* and *Manaſſeh* which was in the *midſt* of *Canaan*; Then the Land of *Judah* which was the *Southern part* of the Country, and then the Plain and Valley of *Jericho* which was on the *Eaſt-Coaſt*, and *the Midland-Sea* (called the *Outmoſt-Sea*) which was the *Weſtern-Coaſt*. This *view* therefore that *Moſes* had of the *whole Land* was by the miraculous power of God ſtrengthening *his ſight* ſo wonderfully; for by the ordinary power of Nature, it was not poſſible that from *one place* he ſhould have beheld *ſo large a Country*, therefore *verſ*. 4. 'tis ſaid, *God cauſed him to ſee it with his eyes*, and told him, *This was the Land which he ſware to* Abraham, Iſaac, *and* Jacob, *to give it unto their Seed*. *Moſes* having had a full proſpect of this *earthly Canaan*, there died, and his Soul went to the *heavenly*, being an 120 *years old*, *his eyes not being dim*, nor *his radical moiſture* abated. Of *this time* he had ſpent near a *full third part* in his *Government* of this people, departing this life in the laſt month of the Year called *Adar*, and the *ſeventh day* * of it. *Moſes*'s Soul being gone to Heaven, *Jehovah* or *Michael* the Son of God [*Jude, v*. 9.] tranſlated *his body* out of the place where he died, into a *Valley* of the Land of *Moab* † over againſt *Beth-Peor*, and there buried it; Neither doth any man know the *place* where he laid it to this day. And this the Lord ſeems to have done, that the *Iſraelites* might not in a prepoſterous *Zeal* give *ſuperſtitious honour* either to his *dead body* or *Sepulchre*. Indeed 'tis ſaid, *Jude, v*. 9. That *Michael* the *Arch-Angel contended with the Devil, and diſputed about the body of* Moſes, whereby it appears that the *Devil* would have had the place of his *burial made known*, that it might have been the *occaſion of Idolatry*, as *Chryſoſtome* in his Firſt Homily on *Matthew* and *Theodoret* upon *Deut*. *queſt*. 43. with others do conjecture, but the *Lord* prevented the Devils *deſign* herein. And poſſibly God foreſaw that if the *Iſraelites* had known the *place* where the body of *Moſes* was buried, they would in an *unwarrantable way* have taken it up, and carried it with them into the Land of *Canaan* (as they did *Joſeph*'s bones) whereas God had declared, *He* ſhould not come thither.

This laſt Chapter of of *Deuteronomy* was written after *Moſes*'s death, but whither by *Joſhua*, or *Eleazar*, or what other holy man is uncertain. So the concluſion of the Book of *Jeremy* was written after his death, ſee *Jer*. 51. 64.

* Moſi *morituro adfuiſſe* Joſhuam *&* Eleazaram *tradit* Joſephus, *Antiq. lib*. 4. *Cumq; poſt mutuos complexus* Eleazaro, *&* Joſhuæ *ultimum vale dicerit, interloquendum repentina nube circundatus ἀφανίζεται κατά τινος φάραγγος, ex oculis illorum in quandam vallem eſt ablatus.*

† Formerly call'd *Leſhem*, *Joſh*. 19. 47. or *Laiſh*, Judg. 18. 27.

* For *Aaron* dying in the 40th year, 5th month, firſt day of it, *Numb*. 33. 38. and that compar'd with the *months mourning* for *Moſes*, *Deut*. 34. 8. and three days preparation to paſs over *Jordan*, *Ch*. 3. 2. and their coming out of *Jordan* on the *firſt month*, *tenth day*, Joſh. 4. 19. do ſhew that *Moſes* died in the *twelfth month*, and *ſeventh day* of it, and ſo *ſeven months* and *ſeven days* after *Aaron*.

† That Land was ſo called, becauſe it did formerly belong to the *Moabites*, and was lately taken from them by *Sihon* King of the *Amorites*, as we ſhewed on *Numb*. 21. 26. and was now poſſeſſed by the *Iſraelites*.

* So long they mourned for *Aaron*, *Numb.* 20. 28.

Moſes being dead, the *Iſraelites* mourned for him 30 *days*. * And there was great reaſon for it; for there *aroſe not a Prophet ſince in* Iſrael *like unto* Moſes *whom the Lord knew face to face*; that is, *ſpake to* in a *wondrous familiar manner*, with an *audible articulate Voice* as *one friend* ſpeaketh to another, and diſcovered to him more of his *Glory* than ever he did to the eye of mortal man, ſee *Exod.* 33. 20. There was none *like unto him*, if we conſider the great *Miracles* which the Lord inabled him to do in the Land of *Egypt*, before *Pharaoh* and *his Servants*, and the *wonderful Works* of mighty Power which he ſince performed in the *Wilderneſs* in the ſight of all *Iſrael*, whereby the Lord magnified his *own Majeſty* and *Power*, and put a great honour on his Servant *Moſes*, and his *Miniſtry*. But though this *great Moſes* was gone, yet God left not his people without a *Governour*, for He had before-hand appointed *Joſhua* to ſucceed him, who was a man endued with a *great meaſure of wiſdom*, which the Holy Ghoſt had given him, for the right execution of his *Office*. For *Moſes* had *laid his hands on him* according to Gods Command, *Numb.* 27. 18. by *that Ceremony* conſecrating him unto God, and engaging him faithfully to *adminiſter* the *Charge* and *Office* He was appointed unto. And the Children of *Iſrael hearkned* unto him, and *obeyed* him as the Lord commanded *Moſes* to injoyn them.

SECT. XCIV.

The Book of Joſhua. (a) If we ſhould ſuppoſe this Book for the main to be written by *Joſhua*, yet ſome paſſages might be inſerted afterwards by ſome other holy *Penman*. So in the Books of *Moſes* we find ſome paſſages which could not be written by *Moſes* himſelf, but were afterwards added by ſome other holy men, as *Deut.* 34. 5. *Qui hanc hiſtoriam ex Sacris Annalibus conſcripſit uſus eſt ſui ſeculi nominibus.* Maſius.

WE are now come to the Book of *Joſhua*, which was not probably written by *himſelf*, (*a*) at leaſt not *all* of it, though it contains his *Acts* and *Atchievements*. Indeed *Joſhua* either wrote *himſelf*, or ordered ſome of the *Prieſts* to write the words of the *Covenant* (which he cauſed the *people* to enter into) with all the *Circumſtances* of it [*Ch.* 24. 26.] in the *Book of the Law of God* which was written by *Moſes*, and put in the ſide of the *Ark*, that ſo it might be a *Witneſs* againſt them if they tranſgreſſed it. But there are *ſome things* contained in *this Book* which are thought to be done after *Joſhua*'s death, as the *conquering of Leſhem* or *Laiſh* by the *Danites*; [*Ch.* 19. 47. *Judg.* 18. 7. to 29.] and *Ch.* 24. from 29. to 32. his *death* and *burial* are mentioned; *Some other things* ſeem to argue that it was written by ſome *Prophet* * long after his death, as *that phraſe* (*b*) [*remains unto this day*] ſo frequently uſed doth intimate. And the Book of *Jaſher* (*c*) is here named, *Ch.* 10. 13. which ſeems written at ſooneſt in *David*'s *time*, in recording an Act of his, 2 *Sam.* 1. 18. unleſs we ſhould ſuppoſe (which is not improbable) that *this Book* of *Jaſher* was begun in *Moſes*'s time, and continued on, and inlarged afterwards by adding ſeveral *memorable Acts* and *Paſſages* unto it.

Joſhua was of the Tribe of *Ephraim*, *Numb.* 13. 8. He was *ſix full years in Conquering the Land*, and in the *ſeventh* divided it by *lot* among the *nine Tribes* and *an half*. And *divers years* he lived and *governed* after *that time*, but *how many* is uncertain; yet it is ſuppoſed to be about *ten years*. And ſo *this Book* contains an *Hiſtory* of *ſeventeen years* from the beginning of *Joſhua*'s Government to his death, which happened when he was an *hundred and ten years old*, *Ch.* 24. 29. And ſo much by way of *Preface*. We now come to the Hiſtory it ſelf.

After the death of *Moſes* the Lord ſpake to *Joſhua*, *Moſes*'s *Miniſter*, who had for *many years* daily and continual converſation with him, and ſo could not but have learned much thereby to fit him for this great Service.

But whither the Lord ſpake to him by *audible Voice*, or the *ſecret inſtinct of his Spirit*, or in ſome *Dream*, or by the *High Prieſts* inquiring for him by *Urim* and *Thummim*, we cannot determine. But *however* it was he *ſpake* to him, and commanded him to *ariſe* and lead His people over into the *Land of Canaan*, which he had before *promiſed* them, and intended now *actually to give* them.

He tells him, That every place in the Land which the *ſole* of their foot ſhould tread upon, from the Wilderneſs of *Zin*, which was the *South-bound*, to *Lebanon* which was the *North-bound*, and the *great Sea*, or *Midland-Sea*, which was the

* *A Propheta aliquo collectus videtur hic liber ex antiquis diariis, & annalibus.* Maſius.

(*b*) See *Ch.* 4. 6. & 6. 29. & 7. 26. & 8. 29. & 9. 27. & 10. 27. & 13. 13. & 14. 14. & 15. 63. (*c*) See *Sect.* 102.

Weſtern-

Weſtern-bound, and the *River Euphrates* (*d*) which was the *Eaſtern-bound*, even *all the Land* of the *Hittites* (which ſeem here mention'd by a *Synecdoche* for all the *ſeven Nations*) ſhould be *their Coaſt*. The Lord tells him, That not a man ſhould be able to ſtand before him all the days of his life, but as He was with *Moſes*, ſo He would be with *him*, and would never *leave him*, nor *forſake him*. He bids him therefore *be ſtrong* and of a *good courage*, for he ſhould divide the Land of *Canaan* to the people of *Iſrael* for an Inheritance. Only that he ſhould be careful to obſerve the *Law* that *Moſes* gave him, and not turn from it to the right hand or to the left.

(*d*) That the *Iſraelites* did never extend their bounds thus far is evident. For though in the days of *David* and *Solomon* all the Nations as far as *Euphrates* became Tributary to them, 1 *Kings* 4. 21. yet they never deſtroyed the Inhabitants there, and planted themſelves in their Country as they did in the Land of *Canaan*. And the reaſon of this was becauſe the *Iſraelites* failed of keeping Covenant with God, and it was only upon condition of their Obedience that God promiſed thus to inlarge their borders.

He commands him to read over *diligently* the *Copy* * *of this Law*, and to *meditate* thereon *day* and *night*, that his *heart* being filled with the knowledge thereof, in all his *Judgments* he might be able readily to *judge* and *pronounce as it is in that Law determined*, and in all things might order himſelf according to the *directions* there given, and this would be the way to *proſper* and have *good ſucceſs* in all that he went about.

* The original wrote by *Moſes* was laid up by the ſide of the Ark, *Deut.* 31. 25, 26.

Joſhua having received *theſe Commands* from God, He ſent out *two Spies* from *Shittim*, where the Camp now lay, to view the City of *Jericho*, and the *Country* about it, to ſee how the *City* was fortified, and in *what poſture* the people thereabout were. The *Spies* paſſing over the Fords of *Jordan*, and coming thither, betook themſelves to the houſe of *Rahab* an *Hoſteſs* or *Victualler*. (*e*) The news of this being brought to the King of *Jericho*, he preſently ſent Meſſengers to *Rahab*, charging her to bring forth the men that were come into her houſe. But ſhe having *ſome intimation* (poſſibly by the *muttering* of her Neighbours) that her houſe would be ſearched, ſhe preſently took the *two men* and carried them to the *roof* of her houſe (that was *flat*) and there hid them under *ſtalks of Flax*. It ſeems ſhe had heard of the *great things* the Lord had done for the *Iſraelites*, and by a *ſpecial* and *extraordinary perſwaſion* of Gods Spirit ſhe did verily believe that God had determined that *this people* ſhould deſtroy the Inhabitants of *Canaan*, and dwell in their room; and therefore reſolved to do what ſhe could for the preſerving of *theſe Spies* (with whom 'tis like ſhe had had ſome Conference before, and had been inſtructed about theſe matters) though it were with the hazard of her ſelf. When the *Kings Meſſengers* came to her, ſhe told them, There had been indeed *two men* in her houſe, but *whence* they came ſhe knew not. They went away from her houſe a little before the *ſhutting of the Gates* when it was dark. They were but newly gone, and if they immediately purſued after them, ſhe ſuppoſed they would quickly overtake them. The Meſſengers accordingly went preſently in purſuit of them towards the *Fords* of *Jordan*. *Rahab*, before the *Spies* had been long laid down among the *Flax*, came up to them, and told them what had paſſed. Then ſhe ſaid (*f*) unto them, I am perſwaded that the Lord hath given you *this Land*; your Terrour is fallen upon us, and the *hearts* of this people *faint* before you. We have heard how the Lord dried up the waters of the *Red-Sea* for you when you came out of *Egypt*, and what you did to the *two Kings* of the *Amorites Sihon* and *Og*. The Report of theſe things hath made our hearts melt within us. For the Lord your God He is *God* in *heaven* above, and in the *earth* beneath, and *there is none like him*. Now therefore I pray you *ſwear* unto me by the Lord, that ſince I have ſhewed you *kindneſs*, you will ſhew kindneſs to my *Fathers houſe*, and that ye will ſave alive my Father and Mother, my Brethren and Siſters, and all that they have, and deliver our lives from death. And give me a *ſign* or *token* whereby we may make our ſelves known to you when you ſhall take this City, and upon ſight whereof you will be true and faithful to us, and will ſave us from the general deſtruction. The men anſwered, *Our life for yours*; This they ſpake (as it ſeems) by way of Oath or Execration, as *Rahab* had deſired of them, *verſ.* 12. As if they ſhould have ſaid, *May deſtruction light upon us* if we take not ſuch order that *you and yours ſhall be preſerved*, provided *none of you reveal this our buſineſs*; that is, this our

(*e*) See *Apoſtol. Hiſtory*, pag. 392. on *Heb.* 11. 13.

Her ſeeking to hide the Spies was an act of faith very pleaſing to God, but the manner of doing it with a *Lye* cannot be defended.

(*f*) As for their *talking* thus together, being of two ſeveral Nations we need not wonder at it, for the Language of the *Canaanites* and other Neighbouring-Nations was not in thoſe times much different from that of the *Hebrew*, as by many Names both of Men and Cities among the *Canaanites* is very evident.

agreement and *compact* with you to ſpare your lives. *Rahab* having obtained theſe terms of them, ſhe let them down by a *Cord* or *Line* made of *Scarlet-thread* thorow the Window (her houſe being upon the City-Wall) and bad them to get them to the *Mountain*, leſt the *Purſuers* ſhould meet them, and to hide themſelves there *three days*. *Theſe Spies* thus let down, giving *Rahab* (as 'tis like) many thanks for her kindneſs to them, told her, That they would faithfully obſerve *this Oath* ſhe had made them ſwear to her, when they came to beſiege the City, provided ſhe performed theſe *three* Conditions: 1. The Line of *Scarlet-thread*, whereby ſhe had let them down, ſhould be tyed to the Window of her houſe, as a *Token* by which the houſe ſhould be known from others. 2. Her Father, and Mother, and Kindred, ſhould come to her houſe, and abide there, and not ſtir out of doors. 3. She ſhould not diſcover this *Agreement* or *Compact* to any others whatſoever, leſt the *Iſraelites* ſhould be deluded by others hanging out *Scarlet-lines* at their Windows as well as they. She *agrees to all*, and ſays, *According to your words ſo let it be.* Thus theſe *two Spies* eſcaped, and came to *Joſhua*, and told him all that had happened to them, and farther ſaid, *Truly the Lord hath delivered into our hands all the Land of* Canaan, for the hearts of the people *faint* for fear of us.

Joſhua hearing *theſe things*, He commands the *Officers* to go thorow the Camp, and to tell the people, That within three days they ſhould paſs over *Jordan*, and therefore they ſhould prepare themſelves *Victuals*, viz. *all proviſions* fit for ſuch a Journey excepting *bread*, for *Manna* was yet continued to them, and ceaſed not till after they came into *Canaan*. He puts the *Reubenites*, *Gadites*, and *the half-Tribe of Manaſſeh* in mind of their promiſe made to *Moſes*, That they would aſſiſt their Brethren in the Conquering of the Land; They promiſe a ready compliance with his Commands, telling him, That as they had hearkned unto *Moſes*, ſo they would hearken unto him, and prayed unto the Lord to *proſper him* in all his proceedings, as he proſpered *Moſes*. And they tell him, That if any man refuſe to obey his Commands he ſhall be put to death, therefore they intreat him to be of good courage.

Joſhua, *Ch.* 1. whole Chapter.
Joſhua, *Ch.* 2. whole Chapter.

SECT. XCV.

THe next morning after this preparation they removed from *Shittim*, and marched near to the River *Jordan*, and there Encamped that night. *Joſhua* commands them to *ſanctifie* and *prepare themſelves*, by bringing their hearts into an *holy frame*, that with reverence they might obſerve the *great things* God would do for them the *next day*. He alſo gave Orders to the people that when they ſaw the *Ark of the Covenant* (born by the Prieſts) to *remove*, they ſhould then prepare to follow it, but yet ſo as there ſhould be a *ſpace* of about 2000 *Cubits interpos'd* between *it* and *them*, to teach them to *fear the Lord* their God, of whoſe *preſence* among them the *Ark* was a ſign, and that the Lord by the *Ark* that went before them might ſhew them a *ſafe way* for them to go in, before they ſet one foot in the *Channel*; and intimates to them they needed *this Guidance*, having never paſſed this way before.

Now the Lord tells *Joſhua*, That He would that day *magnifie him* in the ſight *of all Iſrael*, that they might know that *He* was with *him* as *He* was with *Moſes*. *Joſhua* then commanded the *Prieſts* to take up the *Ark*, and when they came to the brink of the waters of *Jordan*, they ſhould make a little *ſtand* upon their firſt ſetting their feet into the waters which then overflowed * the Banks, *verſ.* 15. (it being the time of *Barley-Harveſt*, (*g*) which in that Country was in the month *Abib*,) namely, till the Lord had miraculouſly *divided the waters*, and opened a paſſage for *them*, and *the people* to go thorow. Then *Joſhua* call'd the people together, and ſaid to them, *Hereby ye ſhall know that the living God is among you, and that he will without fail drive out from before you the Nations that now poſſeſs this Land of* Canaan; *behold the*

* By reaſon probably of the melting of the Snow from the neighbouring Mountains.

(*g*) 'Tis very obſervable that the Lord brought his people into *Canaan* in Harveſt-time, when the Land was ready furniſhed with the Fruits of the Earth, that were to be for their proviſion and ſtore the following year.

Ark

Ark of the Covenant, even the Ark of the Lord of all the Earth paſſeth over before you into Jordan. *And take ye twelve men out of the Tribes of* Iſrael, *out of every Tribe a man, that they may go along with the Prieſts, and may be preſent and Eye-witneſſes of this miraculous Work of Gods dividing the River of* Jordan. *For as ſoon as the ſoles of the Prieſts feet (that bear the Ark) ſhall reſt in the waters of* Jordan, *the waters that are above ſhall ſtand upon an heap, firm as a wall, ſwelling continually and riſing higher and higher, even as far backward (b) as from the City* Adam, *that is beſides* Zaretan *unto the place where you are to paſs over. And by reaſon of the ſucceſſive coming down of the waters from above, and their ſtay in that place, you will diſcern that they were bounded and barred up by the Almighty Power of God. And as for the waters below, according to their ordinary courſe, they ſhall paſs away, and run towards the Dead-Sea, and ſo ſhall fail, being cut off as it were from, and not ſupplied by the waters from above.* And accordingly it came to paſs, as *Joſhua* foretold them. And on the *tenth day* of the *firſt month* the *Iſraelites* by the leading of *Joſhua* (a *Type* of Jeſus Chriſt) went up out of the *River of Jordan* into the promiſed Land of *Canaan* (a *Type* of *Heaven.*) In this paſſage the people *haſted* and paſſed over immediately to the other ſide, right againſt *Jericho*. But the *Prieſts* (that bare the Ark) ſtood firm on dry ground in the midſt of *Jordan*, till all the people were paſſed over; which commends the ſtrength of their *Faith*, *Patience*, and *Obedience*, in that they ſtirred not till *Joſhua* call'd them to come up out of the River, notwithſtanding the *dreadful ſight* of thoſe *hideous Mountains of water* which were every minute ready to overwhelm them, unleſs they had been miraculouſly ſtayed by the Hand of God. When the people were all paſſed over, *Joſhua*, by Gods direction, appoints the *twelve men* (before mentioned, *verſ.* 12.) to take out of the River of *Jordan* (where the Prieſts feet ſtood) *twelve great ſtones*, and carrying them upon their Shoulders to *Gilgal* (where they were to Incamp that night) there to ſet them up in *that place*. He alſo ordered *twelve great ſtones* to be ſet up in the midſt of *Jordan* where the Prieſts ſtood, which poſſibly at a *low Ebb* might be ſeen afterwards *on the Shore*. *Both theſe* were to be a *Monument* to the Children of *Iſrael*, that when their *Children* in after-times ſhould ask their *Fathers* the meaning of them, they ſhould tell them, *Theſe were a Memorial of this great Miracle* which the Lord was pleaſed to work, when he *divided Jordan* before the *Ark*, that the *twelve Tribes* might paſs over. And they ſhould ſay to them, *The Lord dried up the waters of* Jordan *before you*, verſ. 23. *until ye were paſſed over, as the Lord did formerly at the Red-Sea*; that is, *in as much as he did it for your Anceſtors he did it for you, who were then in their Loins. And He did it that all the Earth might know his Almighty Power, and that ye might fear the Lord your God for ever.* Thus as *Moſes* had commanded *Joſhua* to ſee that *all things* ſhould be done according to the *direction of the Lord*, ſo *Joſhua* in this their paſſage over *Jordan* did *all things* as the Lord commanded. The Children of *Reuben* and *Gad* and the *half-Tribe of Manaſſeh* paſſed over *armed* before the Children of *Iſrael* as they had promiſed *Moſes* they would do, *Numb.* 32. 27. About forty thouſand of them ready armed for battel paſſed over, which were but few more than *one third part* of their *military men*, ſee *Numb.* 26. 7, 18, 34. The *reſt* ſtayed behind to defend their *Wives* and *Children*, and to look to their Cattel. In *that day* the Lord *magnified Joſhua* in the ſight of all *Iſrael*, and they *feared* and *reverenc'd him* as they did *Moſes* all the days of his life. All theſe things being done, *Joſhua* commanded the *Prieſts* (that bare the Ark) to come up out of *Jordan*, which as ſoon as they had done, the *waters* that were before *reſtrain'd* and kept back by the power of God, flowed down according to their ordinary courſe, and at laſt flowed over all the Banks as they did before. When the *Kings* of the *Amorites* and *Canaanites* heard that the Lord had dried up the waters of *Jordan* for the Children of *Iſrael* to paſs over, their *hearts fainted*, neither was there any more *ſpirit* or *courage* in them.

(*b*) Pſal. 114. 5. *what ailedſt thee, O Jordan, that thou art driven back?*

Joſhua, *Ch.* 3. whole Chapter.
Joſhua, *Ch.* 4. whole Chapter, and *Ch.* 5. *v.* 1.

SECT.

SECT. XCVI.

THe next day *Joshua* is commanded by God to renew the use of *Circumcision*, which had been forborn and intermitted these forty years last past, and to *Circumcise (i)* those that were born in their *Travels* thorow the Wilderness, who had not been hitherto circumcised. And the Reasons why it was now injoyned (as we may suppose) were these: 1. That this might signifie to them that it was by vertue of *that Covenant* which God had made with their Fathers (whereof *Circumcision* was an outward *Seal*) that they were now put into the possession of the Land of *Canaan*. 2ly, That they might more couragiously Encounter the *Canaanites*, having upon them this *Badge of their Adoption*. 3ly, Because on the *fourteenth day* of this month at even they were to *eat the Passover*, of which none might eat that were not *circumcised*, *Exod.* 12. 48. 4ly, When they came into the Land of *Canaan* they were to observe all the Precepts of the Ceremonial Law, [*Deut.* 12. 8, 9, 10.] and therefore this of *Circumcision* among the rest. 5ly, *Circumcision* was now injoyn'd them, that hereby God might make *trial* of their *Faith* and *Obedience*. And indeed a very *hard trial* it was, if we consider that those that were the very *flower* and *strength* of their Armies were now to be *circumcised*, (*viz.* all that were under forty years of age) and when they lay sore, how easie had it been for their Enemies to have overcome them, as may appear from the slaughter *Simeon* and *Levi* made upon the *Sechemites*, when they lay in the same condition, *Gen.* 34. 25, 26. So that nothing could be more *dangerous* in the eye of reason than *that* which God now injoyn'd them. But thus God was pleased to try their *Faith*, *viz.* whither in confidence of his Protection they would do *what he injoyn'd them*, though it seem'd in it self so exceeding perillous. *Joshua* therefore in Obedience to Gods Command, and for these Reasons before-mentioned, renewed now this Sacrament of *Circumcision*, and 'tis probable that all that were *before circumcised* were imployed in this Service, that it might be the sooner dispatched; and so the place where this was done was upon this occasion call'd the *Hill of Fore-skins*, because there they did *cast away* or *bury* the *Fore-skins* of *those* that were *that day* circumcised. The *Israelites thus circumcised* abode in their places in the Camp till they were *whole*, no Enemy attempting any thing against them, or once offering to molest them; no not so much as to *scare* them, or put them in *any fright*. This being done, the Lord said to *Joshua*, *This day have I rolled away from you the Reproach of* Egypt; as if he should have said, Had these *Israelites* continued in their *Uncircumcision*, they would rather have seemed to be *uncircumcised Egyptians* than the *Israel of God*, but now being *circumcised*, this *Reproach of Egypt* is rolled away from them, [see 1 *Sam.* 17. 26. *Gen.* 34. 14.]

(i) *Sensus est, revoca consuetudinem circumcidendi longo tempore in deserto intermissum. Non jubetur* idem homo *iterum circumcidi, sed* idem populus.

Josh. Ch. 5. from 1. to 10.

SECT. XCVII.

UPon the *fourteenth day* of this *first month* in the evening the *Israelites* celebrated their *first Passover* * in the Land of *Canaan*, and on the *morrow after* did eat both *unleavened Cakes* of the *old Corn*, and *parched Corn* of the *new*, even the very same day whereon the *Sheaf of the first-fruits* of their Harvest was offered to the Lord; after the offering whereof they might lawfully eat of the *new Corn*, and not till then. And *Manna* ceased the *very day* after they began to eat of the *Fruits* of the Land, so that after *that* they saw it no more. By which it was evident to them, that *Manna* came not all that time they had injoyed it, from any *natural Cause* in the Clouds, but was provided for them in an *extraordinary way* by the Almighty Power of God.

* Which was likewise intermitted in the Wilderness, saving only the second year, see *Numb.* 9. 1, 2.

Josh. Ch. 5. *vers.* 10, 11, 12.

SECT.

SECT. XCVIII.

Joshua now approaching nearer to *Jericho*, possibly to observe the Country about it, and to contrive how he might best *assail it*, and perhaps retiring a little alone to pray unto the Lord for *direction* in this matter, on a sudden he beheld a man standing over against him with his *Sword drawn in his hand*; *Joshua* went to him and said, *Art thou for us or for our Adversaries?* The *man* said, *Nay but as a Captain of the Host of the Lord am I come unto thee. Then* Joshua *fell on his face to the Earth*, and worshipping him, said, *What saith my Lord to his Servant.* And he said, *Loose thy shooe from off thy foot, for the place whereon thou standest his holy*; and *Joshua* did so. This *Captain of the Lords Host* was not *Gabriel*, or *any other created Angel*, but *Michael* the *Arch-Angel*, [Jude v. 9.] *the great Prince of Gods people*, [Dan. 10. 21. & 12. 1.] *the Angel of the Covenant*, [Mal. 3. 1.] *Christ*, *the eternal Son of God*, who appeared *here* and *sundry other times* in the shape of a *man*, as a *foregoing Presage* and *pre-signification of his future Incarnation*, and this appeareth by *Joshua*'s adoring him as the *Lord Jehovah*, [*Ch.* 6. 2.] and *his acceptance of it*, which a *created Angel* would have refused, [*Rev.* 19. 10.] and by his commanding *Joshua* to *put off his shoes*, *because the place was holy*, [like to that, *Exod.* 3. 5.] not that *the place* was capable of any *inherent holiness* in it self, but *hallowed* by Gods *holy presence* in it, and in relation to *that* only to be *so esteemed*, and which ceased to be *so* when *his appearance* was withdrawn from it. This *Captain* instructs *Joshua* about the manner of *besieging* and *conquering Jericho*. He commands him for *six* * *days* together to march his *Army* round about the *City*, that the *Priests* should carry the *Ark* about it, and *seven Priests* with *Trumpets of Rams-horns* should blow before it, and on the *seventh day* to do it *seven several times*; At the *last of which* when the *Priests* blew with a *long blast*, all the people should give a *great shout*, at which the *Walls* of *Jericho* should fall down, and so the *Israelites* should enter into it, and destroy it. *Joshua* having received these *Directions* from the Lord, acquaints the people with them, who believed the Lord would work this Miracle for them, (as he had newly divided the *waters* of *Jordan*) and therefore the *Apostle* says, *Heb.* 11. 30. *By Faith the walls of* Jericho *fell down*. *Joshua* tells them, That the Lord would give the *City* into their hands, but it should be *accursed*, or *devoted*, † (even *it*, and all that was therein) *to the Lord*, (except *Rahab* and *her Family* who hid the *Spies*) that is, *shall be offered to divine Justice* as a kind of *First-fruits*, thereby intimating that the *whole Land* was *his*, but that he was pleased to give it them. He tells them, *All the Silver*, and *Gold*, and *Vessels of Brass* and *Iron* were to be consecrated to the Lord, and brought into *his Treasury*. Therefore (says he) *keep your selves*, *all of you*, from the *accursed thing*; Take none of the *accursed*, *banned things to your own use*, *lest you bring a Curse upon your selves*, *and upon the Camp of* Israel *thereby*. *Joshua* having given the people *these Instructions*, he gave order to the *Army* to march round about the City *seven days*, in the manner that was prescribed, the *Sabbath-day* being one of them, and that *by Command* of him who *is Lord of the Sabbath*. The *armed-men* marched before the *Ark*, and the *remainder of the people* that were in the *Rear* (*not* armed) followed after; and thus they did *six days*; on the *seventh day* they rose *early*, and compassed the City after the same manner *seven times*; and at the *seventh time* when the *Priests* (that blew with the *Trumpets*) made a *long blast*, *Joshua* bad them *shout*, for the Lord had given them the City. The people hereupon gave a *great shout*, and the *wall of the City* fell down *flat*, viz. *all that part of it*, over against *which* the *Israelites* in a long train marched, and so *all the armed men* went up every man right from the place where they were, and entred in at the *breach* into the City. And they utterly destroyed *all* that was in the City, *Men*, *Women*, *young* and *old*, and the *Oxen*, and *Asses*, and *Sheep*, and what ever they met with, excepting *Rahab* and *her Family*, whom *Joshua* sent the *two Spies* unto (whom she had preserved) to bring them forth, and to leave them *without the Camp*, till they were *cleansed from their former pollutions* (according to the Law, *Numb.* 31. 19.) and were instructed in the *Israelites Religion*, and admitted into the Congregation; and so *they* and their *Posterity* continued among the *Israelites*, and *Rahab* was afterwards married to *Salmon*, a Prince of the Tribe of *Judah*, one of Christs

* Thus God loves to try the *faith* and *patience* of his people, to see whither they will wait for the accomplishment of his Promises, when they are not presently fulfilled.

† See *Levit.* 27. 28.

Christs Progenitors, *Matth.* 1. 5. *Luke* 3. 32. Then they *burnt the City* with fire, and *all that was therein*, excepting only the *Silver*, and *Gold*, and *Iron*, and *Brass*, which were reserved to be put into the Treasury of the House of the Lord, none of them offering to meddle with one jot of the *Spoil*, save only *Achan*, of whom more presently. In the judgment of reason one would have thought it must needs be *grievous* to the *Israelites* to destroy so *brave a City*, and so *goodly Houses* (wherein they might so conveniently have setled themselves) and *the Prey* and *Spoil* of so fair and rich a City, whereby they might have so greatly inriched themselves. The more *remarkable* therefore and *commendable* was their *ready Obedience* herein to Gods Commands. And *Joshua* by a *special Inspiration of the Holy Ghost* adjured them not to go about to *build that City again*, and pronounced a *Curse* upon *that man* that by *rebuilding it*, should (as it were) endeavour to blot out the *memorial* of this miraculous Work of God in giving this *Idolatrous City*, after *so strange a manner*, into their hands. *Whosoever shall go about to do it* (says He) *he shall lay the Foundation thereof in his First-born, and in his youngest Son shall he set up the Gates thereof*; that is, it shall cost him the *loss of his Children*; of the *first* when he begins it, of *the other* as he goeth forward with the work, and of the *youngest* when he finisheth it, and hangeth up the Gates thereof. This *Curse* afterwards fell upon *Hiel* the *Bethelite*, who in *Ahab*'s Reign *built this City again*, 1 *Kings* 16. 34. This *man* was very *ignorant* if he *knew* not of this Curse, but if he did know of it, he was very *audacious*, and *impudently profane* in not regarding it. But though he was *in his own particular* severely punish'd for thus transgressing Gods Command, and neglecting *this Curse*, yet the *City being rebuilt*, it was afterward allowed for a *fit Habitation* even for *good men* to lodge in, as *Elijah* and *Elisha*, 2 *Kings* 2. 4, 18. yea *our Saviour* himself did honour *this City* with his presence, and *Miracles*, *Luke* 19. 1, 5.

Josh. Ch. 5. from 13. to the end.
Josh. Ch. 6. whole Chapter.

SECT. XCIX.

JOshua now sent Spies to *Ai*, not to go into it (as those sent to *Jericho* did) but to bring him Intelligence in what posture the *City* and *Country* thereabout was. The *Spies* return, and make a *Report* as if the place were of no *great strength*, and might easily be taken by a *few* of the *Israelites*; and therefore there was no need to carry up the *whole Host of Israel* against it. Let only about two or three thousand (say they) go up and smite it. *Joshua* accordingly sent up about three thousand against it. But the *men of Ai* couragiously sallying out upon them, the *Israelites* fled presently before them, which plainly shewed that God being offended with them for something amiss among them, did in an extraordinary manner strike them with *fear* and *astonishment*. The *men of Ai* chased them from their City Gates to *Shebarim*, and killed 36 of them in the going down of the Hill, so that it seems the *Israelites* fled at the *first On-set*, and were slain only in *flying*. The whole people of *Israel* were extreamly *terrified* and *dismaid* at this. For God seemed to have withdrawn his *supporting Hand* from them, and in such a case the most *stout* and *valiant* will soon *shrink* and be afraid. *Joshua* and the *Elders* of *Israel* hereupon *rent their Clothes*, * *put dust upon their Heads*, and *fell to the earth on their faces* before the *Ark*. Neither was it *their loss* so much as the *apprehension of Gods displeasure* that so much afflicted them. God had promised that *no man should stand before them*, [*Ch.* 1. 5.] and that they should drive out the Inhabitants out of the Land. Their *flying* therefore now before the Enemy, especially in such an *inglorious manner*, was a plain Demonstration that God was offended with them, and had withdrawn his gracious presence from them. And the *smallest Affliction* if it be looked upon as an effect of Gods anger, is very *dreadful*. *Joshua* lying thus *prostrate* before the Lord, said, *Alas, O Lord God, wherefore hast thou at all brought this people over* Jordan *to deliver us into the hands of the* Amorites *to destroy us. I wish we had been content to have staid and dwelt*

* A Ceremony used in great Mournings, see 2 *Sam.* 1. 11. *Job* 2. 12. *Ezek.* 27. 30.

dwelt on the other side Jordan. * *O Lord what shall I say when* Israel *turneth their backs before their Enemies.*

For the Canaanites, *the Inhabitants of this Land will hear of it, and will environ us round, and cut off our Name and Memorial from off the Earth, and what wilt thou then do to thy great Name? How wilt thou preserve thy Glory, when the* Canaanites *shall say, Thou hadst not power to subdue them, nor defend us against them, and thou wast not able to give us this Land which thou hadst promised us.* See *Deut.* 33. 27.

Then the Lord spake to *Joshua*, saying, *Get thee up, why liest thou prostrate on thy face?* Thou maist be sure that something is amiss among you, that hath provok'd Me to forsake you. Know therefore, that *one* of the Children of *Israel* hath committed a *high Trespass* against Me; He hath *reserved* a part of the *Spoils* of *Jericho*, which as *accursed things* should have been burnt; He hath taken of *that* which I reserved to *my Self*, viz. *Gold* and *Silver*, and hath done this *closely*, and *cunningly*, carrying the matter so, as if he had done no such thing, or had not considered or regarded *my Omniscience*; and he hath put what he stole among his own stuff, the more to *conceal* it. And *this is the cause* why the Children * of *Israel* could not stand before their Enemies, because one of them hath transgressed in *the accursed thing*; And you must know, that I have always just cause to punish any of my people for Sin in themselves, though I take occasion to strike them sometimes for the sins of those among whom they live. Therefore I tell you, there is an *accursed thing* in the midst of you, and you cannot stand before your Enemies till it be taken away; I will not be with you any more, except you destroy from among you *the person* that is found guilty of stealing *the accursed thing*, and who is thereby become *accursed* himself. He commands *Joshua* therefore to go and call *upon the people to sanctifie themselves*, by *legal Purifications*, *washing their Clothes*, *Abstinence*, *Prayers*, *Devotions*, and much more by *purity of Heart and Affections*, [see *Exod.* 19. 10.] that they being thus prepared to appear in Gods presence, the *Offender* might be *discovered*, and *punished*, and *the people* freed from the *Curse* which he had brought upon them.

The Lord further directs *Joshua* how to find out the *Offendor*, *viz.* by *casting lots*, first to find out *his Tribe*; then to cast lots upon the several Families in that Tribe, to find the *guilty Family*; then to cast lots to find the *particular Household* in that Family; and lastly, to find out the *particular person* in that Houshold that had offended, whom he orders, when *discovered*, to be burnt with fire, (as the *things anathematiz'd* and *accursed* were to be) after he hath been *stoned* as a *presumptuous Transgressor* of Gods Commandment, [see *Numb.* 15. 30, 35.] and that *he* and *all* that he hath shall be so served, because he *hath trangressed the Covenant of the Lord*, viz. *the Commandment that he gave them*, [Ch. 6. 18.] and which they accepted of with a voluntary submission to the punishment therein threatned in case of Transgression, and because *he had wrought folly and wickedness in* Israel. And possibly the Lord was pleased to appoint this *long way of trial*, to try whither *Achan* would come in voluntarily, and confess his sin; and therefore by his *holding out so long*, even till the lot fell upon his own person, there was a notable discovery made, how hardly *men* are brought to confess *their secret sins*, and how prone they are to *flatter* themselves, that their *secret sins* shall not be discovered. Hereby also the Lord made known how the most *casual things*, even casting of *lots*, are governed by his Providence, [see *Prov.* 16. 33.] a *truth* the fitter to be cleared to this people, because the *Land* was shortly to be divided to them *by lot*. *Joshua* the next morning calling the Tribes together, and proceeding in the *way* and *method* before prescribed, *Achan* (*a*) the Son of *Carmi*, the Son of *Zabdi*, the Son of *Zerah*, of the Tribe of *Judah* was taken.

Achan being thus taken, *Joshua* said unto him, *My Son give I pray thee Glory to the Lord God of* Israel, *in acknowledging his Omniscience, and make an humble and penitent confession to him of thy sin, and tell me truly what thou hast done, hide it not from me.* *Achan* said, *I have sinned against the Lord*; when I saw among the Spoils of *Jericho* a goodly *Babylonish-Garment*, and *two hundred Shekels of Silver*, and *a Wedge of Gold of fifty Shekels*, then I *coveted them*; and *took* them, and behold they are hid in the *earth*, and the *Silver* under the Garment. *Joshua* sent Messengers to the Tent, and they found the things which *Achan* had confessed, and brought them

* *Joshua* seems here a little too much transported thorow humane frailty.

* The people being considered here *Conjunctim*, as *one intire body*, *that* which was done by *one* of the members, is here ascrib'd to the whole body of *Israel*, see *Josh.* 22. 20.

(*a*) He is called *Achan*, 1 *Chron.* 2. 7. which signifies a Troubler, and the *place* of his Execution is called the Valley of *Achor*, v. 26. that is, the Valley of *Trouble*. He was the Grandchild of *Zabdi*, otherwise call'd *Zimri*, 1 *Chron.* 2. 6.

to *Joshua* and the *Elders* of *Israel*, and *exposed* them to the *view of all* before the Tabernacle of the Congregation, where the *Ark* was the *Emblem* of Gods presence among them. Then *Joshua* and the *Israelites* took *Achan* with the *things* he had stolen, together with *his Children*, and his *Oxen*, * *Asses* and *Sheep*, *his Tent*, and *all that he had*, and carried them down to the *Valley*, (called afterwards upon this occasion) the Valley of *Achor*. And *Joshua* then said to him, *Why hast thou troubled us*; *the Lord shall trouble thee this day*. Then they *stoned him* and *his Children*, (who 'tis probable (*b*) either assisted him in what He did, or living in the *same Tent* with him, knew what he had *stolen*, and *hidden*, and *concealed it*, and so *tacitly consented* to it,) and afterwards *burnt him*, and *his Children*, and *his Cattel*, and *all that he had stolen*, and *all that he had*, and they raised over him a *great heap of stones*, as a *Monument* to warn *Posterity* not to provoke God by transgressing his Commandments, as *Achan* had done; which *Monument* remained when this History was written. And thus the Anger of the Lord was turned away from *Israel*.

* From hence we may see that he had before a good Estate, and did not steal for want, but out of *covetousness*.

(*b*) Gods judgments are many times *unsearchable*, but always *just*, see *Deut.* 24. 16. see *Josh.* 22. 20. *Verisimile est Domesticos ejus fuisse Criminis Conscios.* Estius *in loc.* Besides his Children had *sin* enough in them otherwise for Gods *justice* to work upon, though they had no hand in this sacrilegious act.

Ch. 7. whole Chapter.

SECT. C.

THe Lord now *encourages Joshua*, and commands him to take the *whole Army* with him, (for the better heartning of the people) and to go against *Ai*, for he would give *the City* and the *Land* belonging to it into his hands; And he should utterly *destroy it*, and the *King*, and the *Inhabitants* thereof, as they did to *Jericho*, only the *Spoil* thereof, and the *Cattel* thereof they should take to themselves. And possibly the *whole Army* was commanded to go up; because they were *all* to participate in the Spoil of the City: But God would not have them as yet possess any *fortified Towns* or *Cities*, lest they should put confidence in the strength of those places, and not wholly *rest* and *rely* on his *Providence*.

Joshua hereupon marched with *all the men of War* from *Gilgal*, till they were come so near *Ai*, that they might the following night go up to it. Then he sent from thence that night *thirty thousand* of his choicest men with a Charge, that taking the advantage of the night, they should lay an *Ambush* of *five thousand* in the West part of the City, between *Bethel* and *Ai*, and the other 25 *thousand* should stay somewhere near them, that they might *assist them*, in case the *Inhabitants of the City* should discover them, and come out with all their Power against them. *Joshua* lodged *that night* with the rest of the Army, and early next morning before it was day, he went up *after this thirty thousand*, and joyning (as it is probable) with the 25 *thousand*, pitched on the *North-side* of *Ai*, but in a place where the men of *Ai* could not yet discover them, there being a Valley between them and the City, *vers.* 10, 11. Having thus set the *Ambush* on the West-side, and the body of the Army on the *North-side* of the City; *Joshua* early in the morning * visited his Army, to see if they were *all ready*, and *in good array*, and then went presently himself into the midst of the *Valley* with a small party with him, purposing that as soon as it was day to shew themselves to the men of *Ai*, that they might thereupon be the more encouraged to sally out against them. The King of *Ai* hearing of this small Party in the Valley, He gave Order, that *all the Garrison-Souldiers* should be presently got ready at such a time, and accordingly they all met, and together with their *King* sallied forth, and set upon the *Israelites*. *Joshua* and the rest that were with him *designedly* fled before them towards the body of their Army (left *on the Hill* beyond the Plain) to draw them off from the City. It being once noised that the *Israelites* fled, *all* that could bear Arms in *Ai* were instantly called to pursue after them, there was not a *Souldier* left in *Ai* or *Bethel* (for it seems the Inhabitants of that Town being near *Ai* had joyned with them) but all ran eagerly after the *Israelites* leaving the City open. *Joshua* with his Party being retir'd to the body of the Army, he turned his face and stretched his *Spear* towards *Ai*, upon which *Signal* his Souldiers (as 'tis probable) gave a *mighty Shout*, which the *Ambush of* 5000 *men* hearing, knew thereby it was time for them to *run*, and *take the City*; which

* *Visitavit*, v. 10.

which accordingly they did, and presently set some *one* or *more houses* therein on fire, that by the *smoke ascending*, the *Israelites* might perceive the *City* was taken; the men of *Ai* that pursued *Joshua* looking back, and seeing the smoke of their City ascending, were quite disheartned. Then *Joshua* and *his Army* fell upon them, and the *five thousand* that had entred the City issued out upon their backs, so that they were hemm'd in *behind* and *before*, and so the *Israelites* made a vast Slaughter of them, and spared none they could lay their hands on, save only *their King*, whom they took *alive*, and brought to *Joshua*. Then the *Israelites* went up to *Ai*, and smote it with the edge of the Sword, so that all that fell that day, both in the *Field* and in the *City*, were about *twelve thousand*. For *Joshua drew not his hand back*, but with his *Spear stretched forth*, led them on in the *Chase* and *Slaughter* of their Enemies, till they were destroyed. The *Cattel* and *Spoil* of the City the *Israelites* took to themselves, as God had commanded. But *Joshua* burnt the *City*, and made it an *heap* and a *desolation* for a very long time, * though afterwards in the days of *Nehemiah* it was rebuilt, and inhabited by the *Benjamites*, as we find *Neh.* 11. 31. and then it was not called *Ai*, but *Aijah*, above a thousand years after it was demolished. *Joshua* hanged the *King of Ai* upon a Tree till eventide, and when the *Sun* was set, he commanded him to be taken down, † and to be cast at the entrance of the Gate of the City, and that a great heap of Stones should be raised over Him.

* *V.* 28. By this word *for ever* here, as in many other places of Scripture a *long time* only is signified.

† See *Deut.* 21. 23.

Josh. 8. from 1. to 30.

SECT. CI.

MOses having before his death charged the *Israelites*, that when they came into the Land of *Canaan*, they should build a *Monument of great Stones*, and write the *Law* thereon, and at the same time should build an *Altar of whole stones*, and offer *Sacrifices* thereon, and that on *Mount Gerizim*, and *Mount Ebal*, (where this was to be done) the people should in a solemn manner give their consent to certain *Blessings* and *Curses*, that should be read in their hearing; Therefore *Joshua* after the *taking of Ai*, finding the way to *these Mountains* clear and open, (by reason of the *terrour* wherewith the Enemy was now stricken) took *this time* to go up with the people thither to perform this Service, which upon the *first opportunity* he knew they were bound to perform. And accordingly going thither, He built there *this Monument*, and *writ the Law* thereon, and built the *Altar*, and offered Sacrifices thereon, and the people of *Israel*, according to Gods Command, having assembled themselves together with their *Women*, *little Ones*, and *Strangers*, half of them stood over against *Mount Gerizim*, and half of them over against *Mount Ebal*, (that is, not upon the *top of these Mountains*, but upon *their ascent* near unto the bottom) that they might be the nearer one to another, and both of them to the *Ark*, which was placed in the *Valley* between them, and might the more conveniently hear the *Blessings* and *Cursings* pronounced by the Priests at *Joshua*'s appointment. These things being done accordingly, the people gave their *assent* unto the *Blessings* and *Cursings*, and performed all things according to *Moses*'s direction given, *Deut.* 11. 29. and *Deut.* 27. from 2. to 9.

Josh. Ch. 8. from 30. to the end.

SECT. CII.

THe *Kings* of *Canaan* affrighted at this great Success of the *Israelites*, now at last begin to combine together, and to make War against them. But the *Inhabitants* of *Gibeon* * (which was a great and strong City, having other Neighbouring-Towns under its Government,) hearing of the *Israelites* taking *Jericho* and *Ai*, and what they did to them, yet their *hearts* were not so *hardned* as the hearts of the other *Canaanites* were to fight against *Israel*, but they were willing to *submit to them*,

* Afterwards allotted to *Benjamin*.

and to ſue to them for Conditions of Peace; which plainly ſhews that it was *of God*, and not *of themſelves* that *theſe Gibeonites* were thus *wiſe* and *careful* to provide for their own ſafety. They concluded there was no reſiſting *ſuch a people* for whom *God himſelf* fought, and therefore they determined to try if they could by any means make *Peace* with them. And whence could this be but from God, who taught them to make a better uſe of the *Succeſſes* he had given his people than their Neighbours did? Accordingly they ſent *ſome of their City* unto *Joſhua* (as if they had been *Ambaſſadors* from a far Country) with *old Sacks* upon their Aſſes, and *old Wine Bottles* patched and mended, with *old clouted Shoes* on their Feet, and *old Garments* upon their Backs, and *old mouldy* and *dry Bread*; and they came to *Joſhua* at *Gilgal*, and told him, They were come from a *far Country* (for they had heard, as it ſeems, that God had forbidden the *Iſraelites* to make Peace with the Inhabitants of *Cannan*, verſ. 24.) to deſire him to make a *League* with them, which the *Iſraelites* might do with the *Inhabitants* of *remote Countries*, provided they would ſubmit to become Tributaries unto them, ſee *Deut.* 20. 11. The men of *Iſrael* replied, That peradventure they dwelled near them, in *that very Land* that they were come to take poſſeſſion of, and then they might not make a *League* with them, nor let them dwell among them, ſee *Deut.* 20. 15, 16. The *Gibeonites* applying themſelves to *Joſhua* (whom they diſcovered to be the *General of the Army*) ſaid unto him, *We are thy Servants*; We pray thee look upon us *not as Enemies* to thee as the *Canaanites* are, but as thoſe that are willing to be thy *faithful Allies*, yea *thy Servants*, and wholly to ſubmit themſelves to thy pleaſure, and to accept of any Conditions thou ſhalt pleaſe to impoſe on us. *Joſhua* asks them, Whence they came? They replied, They came from *a very far Country*, where they had heard of the *Glory of the God of Iſrael*, and the *mighty Works* He had done in *Egypt*, and to *Sihon* and *Og* (but they mention nothing of the taking *Jericho* or *Ai*, leſt the taking notice of theſe things might have diſcovered them to be near Neighbours,) therefore (ſay they) our *Elders* * and the *Inhabitants* of our Country ſpake to us to take *Victuals* for our long Journey, and to come and addreſs our ſelves to you, and to deſire you to make a *League* with us on what terms you pleaſe. And you may the rather be induc'd to believe that we came from a far Country; for *this Bread* of ours that you ſee now to be *dry* and *mouldy*, we took *hot* out of our Houſes on the day we came out; and *theſe leathern Wine-ſacks* or *Bottles* which we filled with *Wine* were *new* when we came out, and behold they are now *rent* and *torn*; and *our very Garments and Shoes* you ſee are become old by reaſon of our very long Journey. Then the men of *Iſrael* took and looked on their Victuals, and thorow too much *Credulity* judged by their *mouldy Bread*, that they were indeed come from a *far Country*, never inquiring of the Lord by the *High Prieſt* what *Anſwer* they ſhould give them. Hereupon *Joſhua* made *Peace with them*, and a *League*, promiſing that they ſhould *live*, and not be deſtroyed by them, and the *Princes* of the Congregation ſware to them to perform *this Covenant*. This they might lawfully do (as we ſaid before) to *Cities* that were *far off*, and not of the *Cities* of the *Canaanites*. But after three days they underſtood *theſe Gibeonites* were their Neighbours, and that their Cities were nigh unto them: upon this the *people* murmured againſt their *Princes* for this *raſh* and *haſty League*. But the *Princes* told them, They had ſworn to them by the Lord God of *Iſrael* to perform *that Covenant*, and therefore might not *deſtroy them*, leſt *wrath* from the Lord ſhould come upon them, if they ſhould violate their Oath, as it happened afterwards in the days of *Saul*, who 400 years after this *ſlew* ſome of the *Gibeonites*, and ſo brake the Oath which their Fathers had made with them, upon which God ſent a *Famine* upon the Land, ſee 2 *Sam.* 21. 1, 2. *Joſhua* and the *Iſraelites* finding themſelves thus deceived by the *Gibeonites*, they marched up to them, but ſmote them not. *Joſhua* highly expoſtulates with them, and asks them, *Why they had thus beguiled them?* They replied, It was certainly told *thy Servants* that the Lord thy God commanded his Servant *Moſes* to bring you to *this Land*, and to *give* it you in his Name, and that you ſhould deſtroy *all the Inhabitants* thereof before you; therefore we were ſore afraid of our lives, and upon that account we have done what we have done. And now *behold* (ſay they) *we are in thy hands, being willing to ſubmit unto thee*; ſo that thou maiſt do with us, and impoſe upon us what Service thou pleaſeſt. *Joſhua* tells them, They were *curſed*, that is, of *thoſe curſed Nations* whom God commanded them

* *V.* 11. They mention their *Elders*, but no mention of their *King*, ſo that they ſeem to have been a *Commonwealth.*

them to deſtroy; but yet becauſe of the *Oath* they had made to them, *this Curſe* ſhould be upon them only in *bondage*, and ſhould not extend to the taking away their lives. He tells them, That none of them ſhould be freed from being *bondmen*; they ſhould be *Hewers of Wood* and *Drawers of Water* for the Houſe of God. And ſo the Curſe was *literally* and *particularly* fulfilled on the *Gibeonites*, which *Noah* pronounced againſt the *Canaanites in general*, Gen. 9. 25. *Curſed be* Canaan, *a Servant of Servants ſhall he be unto his Brethren.* But yet *this Curſe*, thorow *Gods mercy*, became in ſome reſpects a *great Bleſſing* to *theſe Gibeonites*, ſeeing by *theſe Services* (though *baſe* in themſelves) they had a *near approach* to God in the Service of the *Sanctuary*, for the *good of their Souls*, and were in a ſort *given* and *conſecrated to God* as the Name *Nethinims* (afterwards given them) doth import, ſee 1 *Chron.* 9. 2. and *Ezra* 8. 20.

Joſh. Ch. 9. whole Chapter.

SECT. CIII.

ADoni-zedek King of *Jeruſalem*, with the *Kings* of *Hebron*, *Jarmath*, *Lachiſh* and *Eglon* hearing *Gibeon* was fallen off from them (which was a *great City*) and that *the Inhabitants thereof were among the Children of* Iſrael; that is, had *incorporated themſelves with them* to be *one people with them*, and to live under the *ſame Laws* and *Government*, and that the *Iſraelites* and *Gibeonites* had daily free intercourſe one with another, they join'd their Forces together, and came and beſieged *Gibeon*, reſolving to Chaſtize it for its falling off from them, and thereby to prevent the *like Revolt* of other Cities. The *Gibeonites* immediately diſpatch away Meſſengers to *Joſhua*, imploring him not to *ſlack his hand*, but to come up ſpeedily with his Forces to *ſave* and *help* them; for theſe *five Neighbouring Kings* (whoſe Cities were ſituate on Hills and Mountains) were come up againſt them. The Lord appears to *Joſhua*, and bids him not *fear them*, for He had delivered them into his hand, they ſhould not be able to ſtand before him. *Joſhua* accordingly made haſt, and marching his Army all night, came upon them ſuddenly, and the Lord diſcomfited them before *Iſrael*, and they ſlew them with a very great Slaughter near to *Gibeon*, and chaſed them along the way that goeth to *Bethhoron* * and ſmote them unto *Azekah* and *Makkedah*. And as they fled *ſome* towards the *upper*, and *ſome* towards the *nether Bethhoron*, the Lord caſt down *great* and *prodigious Hail-ſtones* upon them, which deſtroyed *more* of them, than the *Iſraelites* had killed with the *Sword*. This *ſtorm of Hail* was *miraculous*, not only in regard of the exceeding *greatneſs* of the *ſtones*, but in that they fell only on the *Canaanites*, and not on the *Iſraelites* who purſued after them. *Joſhua* being now with his Army in the *heat of purſuit*, and *execution of their Enemies*, and fearing he ſhould want *day-light* to finiſh his Work, His *ſpirit* was *excited* humbly to beg of God that the *Sun* and *Moon might ſtand ſtill in the Heavens*, and *give them light*, till they had done their work. The Lord was pleaſed by *ſome ſpecial inſtinct of his Spirit* to aſſure him that *his Requeſt* was granted; whereupon in the preſence of his *Souldiers*, and for their *future Encouragement*, looking up to Heaven, He ſaid, *Sun ſtand thou ſtill upon Gibeon*, and *thou Moon in the Valley of* Ajalon. † And accordingly the *Sun* and *Moon ſtood ſtill*, and the *whole frame* of the Heavens by the ſpace of almoſt *an whole day*, till they had avenged themſelves on their Enemies. So that *both theſe great Lights beginning* and *ending* their *ſtanding ſtill* together, the *Aſtronomical Account* was no way confounded by *this ſtay*, even as in *Muſick* the *Harmony* is not in any ſort *broken if all the Voices* reſt at the *ſame time*, and then *begin again* every man *in his own part* going on until the end of the Leſſon, as *Laurentius Codomannus* obſerves. This is written in the Book of *Jaſher*, * which ſeems to be ſome continued *Chronicle* of the memorable Acts of *Gods Worthies* in thoſe times; which Book is ſince loſt, though 'tis mentioned again 2 *Sam.* 1. 18. ſee alſo *Numb.* 21. 14. And there was *no day* like *this* either *before* it or *after* it wherein

* There were two Cities of this Name. One fell to the lot of the *Ephraimites*, and the other to the *Benjamites*. So that it ſeems there were an *upper* and *nether Bethboron*, which were afterwards rebuilt, beautified and fortified by *Sherah*, a famous woman of the ſtock of *Ephraim*, 1 *Chron.* 7. 24.

† This was a *Plain* into which men deſcended from *Bethboron*, v. 11. and ſtory call'd the

In reſpect of the ſmall diſtance between it and *Gibeon*, it is by the *Prophet* who alludeth to this *Valley of Gibeon*, Iſa. 28. 21.

* *Fuit hic liber quaſi Sanctorum Catalogus de* Heroum *&* Sanctorum *geſtis ſcriptus metrico verſu.* Bonfrerius.

God

God at the prayer of a *man* made the *Sun* and *Moon* to *ſtand ſtill*, and made the *day* twice as *long* as it ſhould have been. Indeed in *Hezekiah*'s time the *day* was *miraculouſly lengthened* by the *Suns going backward*, 2 Kings 20. 11. *and* Iſaiah *the Prophet cried unto the Lord, and he brought the ſhadow ten degrees backward by which it had gone down in the Dial of* Ahaz; and yet it was not *lengthened* ſo much by *far then*, as it was *now*; to wit, not above *two hours* and *an half*; Neither was *that* done in ſuch a *manner* as *this* was, *viz.* upon *Joſhua*'s *prayer to God*, firſt deſiring it, and then *commanding* in his Name that it ſhould be done, ſee *Hab.* 3. 11. *Joſhua* having *the day* thus miraculouſly *lengthened out for him*, and following the *Chaſe*, thoſe *five Kings* fled to a *Cave* in the Country belonging to *Makkedah*, and there hid themſelves. *Joſhua* being informed thereof, commanded that the *entrance* into the Cave ſhould be *rammed up* with great ſtones, and a Guard ſet upon it, but that the *reſt of the Army* ſhould purſue after their *Enemies*, and ſmite the hindmoſt of them, and not ſuffer them to get into their *fenced Cities*, leſt they ſhould put them to a new trouble. For (ſays he) *God fights for us*, and *hath delivered theſe our Enemies into our hands*, therefore let us not by *ſloth* and *negligence* loſe this opportunity of deſtroying them which he now affordeth us. Accordingly *Joſhua* and *his Souldiers* made *that day* a great *Slaughter* of their Enemies, ſo that only a *few* of them eſcaped, which got into their *fenced Cities*. [For though he at preſent deſtroyed the *Enemy in the Field*, yet (it ſeems) he did not take their *fenced Cities* till ſome time after, though they are related in this Chapter as taken *preſently*, becauſe the *Writer of this Book* did reſolve to give (as it were) *one ſhort Draught* of the War.] Now thoſe whom *Joſhua* had ſent forth to purſue the *Enemy* returned to him *in peace*, (that is, *ſound* and *ſafe*,) to *Makkedah* where *his Camp* was at preſent. And now the *Canaanites* were very quiet, and durſt not offer the *Iſraelites* the *leaſt Diſturbance*, no not ſo much as *a Dog barked againſt them*, to allude to that *proverbial Speech*, Exod. 11. 7. Then *Joſhua* cauſed the *five Kings* to be brought out of the *Cave* to him, and He called for his *Captains* and *chief Commanders*, and bad them put *their feet upon their Necks*, not in a *proud inſulting manner*, but to teach them that they were to ſhew *no mercy to this people*, and to *intimate* to them that *thus they ſhould tread all their Enemies under their feet*. Then *Joſhua* commanded that *theſe five Kings ſhould be ſlain*, and *hanged* * *on five Trees*, where they hung till *evening*, and then they took them down and caſt them into the *Cave* where they had been *hid*, and laid great ſtones in the *Caves mouth*, which remained when this Hiſtory was written. See *Joſh.* 8. 29. and *Pſal.* 91. 13. and *Pſal.* 149. 8. & 110. 1.

* *Quia Regum flagitia pluribus exemplo nocent, ideo acerbiore ſupplicio merito debebant Expiari.* Maſius.

Joſhua 10. from 1. to 27.

SECT. CIV.

JOſhua like a prudent *General* purſueth his Victory, while the *Canaanites* were under ſo great a terrour and conſternation, upon the defeat of the *five Kings* and their Armies. And therefore now He reſolves to ſet upon their Cities. And firſt He took *Makkedah*, (*c*) and deſtroyed *all the people* therein, *Men*, *Women*, and *Children*, reſerving the *Cattel* to themſelves for a Prey, ſee *Ch.* 11. 14. And he did unto the *King* thereof as he had done unto the *King of Jericho*; that is, He *hanged* † *him*. From *Makkedah* he marched the whole Army that was with him to *Libnah*, (*d*) and the Lord delivered *that City* alſo into his hands, and he put all to the *Sword* he found therein, and did unto *their King* as he did unto the King of *Makkedah*. From *Libnah* he marched to *Lachiſh* (*e*) and beſieged it. *Horam* King of *Gezer* (a City near to *Lachiſh*) underſtanding this, comes forth with his Forces to relieve it, but *Joſhua* utterly routed and defeated him, and then the day after *the Lord delivered Lachiſh* into his hands, whoſe *Inhabitants* he utterly deſtroyed, as he had done thoſe of

(*c*) A City in the uttermoſt Confines of the Tribe of *Judah* towards the Weſt, ſee *Ch.* 15. 41.

† *Hoc non indicat Scriptura, ex cæterorum tamen Regum exemplo colligunt eum ſuſpenſum fuiſſe.* Bonfrerius. (*d*) A City ſituate in the Tribe of *Judah*, *Ch.* 15. 42. and given to the Prieſts, *ch.* 21. 13. (*e*) A ſtrong City in the Confines of *Judah* reſtor'd, *Ch.* 15. 39. whoſe King was one of thoſe that made War againſt *Gibeon*.

Libnah.

Libnah. Then he marched to *Eglon* (*f*) and took it the *very day* he encamped againſt it, and put *all to the Sword* he found there. From thence he marched to *Hebron*, (*g*) and took it with the *new King thereof*, (for the *old one* was lately hanged at *Makkedah*) and all the *Cities* it had under its Juriſdiction, and utterly deſtroyed *all the Inhabitants* thereof. *Joſhua* then bending his Courſe towards *Gilgal*, he took *Debir*, (*h*) and the *King* thereof, and all the *Towns* belonging to it, utterly deſtroying *all the people* therein; and as he had done to the King of *Libnah*, ſo he did to the King of *Debir*. All *theſe Kings* and *their Land* did *Joſhua* take in *one Expedition*, becauſe *the Lord fought for* Iſrael. He ſubdued alſo *all that part of the Country* which lay to the *South*, both thoſe Cities that were built *on Hills*, and thoſe that were ſeated in the *Plains*. He ſubdued and vanquiſh'd all from *Kadeſh-Barnea*, the *utmoſt Southern bound*, unto *Gaza* upon the Sea-Coaſt, and all the Country of *Goſhen* in the mountainous parts of *Judah*, even to *Gibeon*, and deſtroyed their Inhabitants to a *vaſt number*, doing therein according to what the Lord God of *Iſrael* had commanded him, *Deut.* 20. 16, 17. Then *Joſhua* returned with his Army to the Camp at *Gilgal*.

Joſhua, *Ch.* 10. from 28. to the end.

(*f*) A City in the Tribe of *Judah*, *Ch.* 15. 39. five Leagues Southward from *Jeruſalem*.

(*g*) A famous ancient City, ſee *Numb.* 13. 23. in the Tribe of *Judah* call'd formerly *Kirjath-jearim*. The King hereof was one of thoſe hanged at *Makkedah*, but He being dead, either his Heir ſucceeded him, or they choſe another. How this City is afterwards ſaid to be taken by *Caleb*, ſee Notes on *Ch.* 15. 13, 14.

(*h*) A City in the Confines of *Judah*, buting upon *Simeon*, before call'd *Kirjah-ſepher*, Joſh. 15. 15. five or ſix miles Southward of *Hebron*.

SECT. CV.

FRom the *Autumn* of this year (wherein after the failing of *Manna*, they began to *till* the Ground, and *ſow* it,) is to be reckoned the *firſt year* of their Tillage, and *the riſe* of the *Sabbatical year* is hence to be taken, *Exod.* 23. 10, 11. *Levit.* 25. from 2. to 7.

SECT. CVI.

THe *five Southern Kings* being thus deſtroyed, all the reſt of the *Northern Kings* combined together againſt the *Iſraelites*, and with them *Joſhua* had a *long War*, [ſee *verſ.* 18.] which laſted till about the end of the *ſixth year* of his Government, by which time He ſubdued them. Very obſervable was the *Providence* of God, that he did not ſuffer all the *Kings* of the *Canaanites* at once to joyn their *Forces* together againſt the *Iſraelites*, but ordered it ſo that only *ſome* of them fought againſt *Iſrael at one time*, and *ſome* at another; by which means the *Iſraelites* were heartned with *frequent Victories*, and had leiſure to refreſh themſelves between them. And though *Joſhua*'s wonderful *Succeſſes* and *Victories* are *ſuccintly* related in this Chapter one after another, yet *theſe Wars* laſted a great while after the *Battel of the waters of Merom*; and there were about *ſix years* ſpent in the ſubduing theſe Nations, as may appear by conſidering *Caleb*'s *age*, of which more afterwards, ſee *Ch.* 14. from *verſ.* 6. to 15. 'Tis true, God could have ſubdued *theſe Nations* in a *ſhorter time*, but he was pleaſed to have it done by *degrees*, that the *greater Oppoſition* and *Difficulty* the *Iſraelites* met with in the *Work*, the more they might own his *Power* and *Providence* in carrying them thorow *All*. The Lord alſo hereby exerciſed their *Faith* and *Patience*, and ſtirred up the *Spirit of prayer* in them, and drew forth their *Dependance* and *Reliance* on Himſelf. And hereby alſo He diſcovered the *obſtinacy* of the *Canaanites*, which rendred them the more *inexcuſable*. The Lord alſo had determined that they ſhould drive out *theſe Nations* by *little and little*, and *not conſume them all at once*, leſt the *wild Beaſts* might increaſe upon them for want of people to inhabit the Land, ſee *Deut.* 7. 22. And we may add this as a *reaſon* to all the former, why the War continued ſo long; namely, God leaving theſe *Canaanites* to the *hardneſs* of their own hearts, *none* of them beſides the *Gibeonites* deſired to make Peace with the *Iſraelites*, but *deſperately* and *obſtinately* reſolved to fight with them, and to oppoſe them to the *uttermoſt*; and God did *judicially* thus ſuffer them to harden their hearts *more* and *more*, that ſo they might have *no favour*, but be utterly deſtroyed, *verſ.* 20.

But to return. The *Northern Kings* that had combined against *Israel* were *Jabin* King of *Hazor* (a City lying in the *upper Galilee*, not far from *Kadesh*,) who sent to *Jobab* King of *Madon*, (*i*) and to the King of *Shimron*, (*k*) and to the King of *Ackshaph*, (*l*) and to the *Kings* that were towards the North on the *Mountains*, and those that were in the *Plains*, that lay on the South-side of the Country of *Cinneroth*, called afterwards *Tiberias* and *Genne-sereth*, and in the *Valley* or *low Grounds*, and in the Borders of *Dor*, (*m*) *on the West*, and to the *Canaanites* that dwelt both on the *East* and *West*, and to the *Amorite*, *Hittite*, *Perizzite*, and *Jebusite* in the *Mountains*, and to the *Hivite* under *Hermon* (a Hill in the North of *Canaan*) which were *another sort of Hivites* much differing from those of *Gibeon*, who had submitted to *Joshua*. All these upon *Jabin's Sollicitation* combined together, and went out against *Israel* with a *mighty Army*, (even *like the sand that is upon the Sea-shore for multitude*; that is, with such a vast number as was not easily to be numbered,) and they had *Horses* and *Chariots* very many. They pitched together at the *waters of Merom* to fight against *Israel*. *Joshua* might possibly be now in some apprehension how the *Israelites* that were *all Foot* should be able to encounter so *vast an Army* as this, which consisted so much of *Horse*, and had *so many Iron-Chariots*. But the Lord bad him not be *afraid of them*, for on the morrow *by that time* he would deliver them up into his hands, and He should *hough their Horses*, (that is, *cut their hamstrings*, and so make them unserviceable, either in War, or for any other use,) and *burn their Chariots*. Accordingly *Joshua* very early next morning fell upon them with his whole Army, probably before they were in any Order, and made a *vast Slaughter* among them, and chased them to *Zidon* * *the Great*, and to *Misrephothmaim*, a place near *Zidon*, and to the *Valley* of *Mizpeh* near *Mount Hermon*, and they smote them till they left none of them remaining in the Field. And *Joshua* did unto them as the Lord commanded him, both as to *houghing their Horses*, and *burning their Chariots*. (*n*) Then *Joshua* turned back with his Army and took *Hazor* the *Head* of all those Kingdoms, and slew the *King* thereof, and the *Inhabitants* thereof, and *burned the City*. (*o*) And the rest of the *Cities* of those Kings that combined against him *Joshua* took them, and utterly destroyed them, as *Moses* the Servant of the Lord had commanded, *Numb.* 33. 52, 53. *Deut.* 7. 2. & 20. 16, 17. But as for *those Cities* that *yielded* themselves, or were not beaten down and ruined by the violence of War, in the taking of them the *Israelites* burned not, but reserved for their *own use*. So *Joshua* in the compass of about *six years* took all the places of *Canaan* before-mentioned, and the *Hills*, and all the *South-Country*, and the Land of *Goshen*, (situate in the *mountainous parts* of *Judah*, famous for the Land about it,) and the *Valley* and the *Plain*, and *the Mountain of Israel, and the Valley of the same*, that is the *Mountain* where *old Jacob* once lived (and so called from Him) and the Valley thereunto belonging. He took all the Land from the Mountain *Halak* that goeth up to *Seir* (which is the Frontier of *Edom*) unto *Baal-Gad* in the Valley of *Lebanon*, which lieth under the Hill *Hermon*.

Joshua, Ch. 11. from 1. to 21.

(*i*) A City near *Dan*.
(*k*) A City in *Zebulun* near *Mount Carmel*, call'd *Shimron-meron*, *Ch.* 12. 20
(*l*) In *Asher* near *Accho* or *Ptoleman*.
(*m*) A City and County in the Tribe of *Manasseh*, on the Coast of the *Mediterranean-Sea*.

* The *Metropolis* of *Phenicia*. *Tyre* is call'd the Daughter of it: *Isa.* 53. 12.
(*n*) In future times the *Israelites* made use of Horse and Chariots in War, and that without sin; but God would not allow it at this time, that the less provided they were for the Conquest of these Nations, the more his Power might appear in the subduing of them, and the less cause would they have to glory in themselves.
(*o*) Concerning the rebuilding of *this city*, and another, *Jabins* reigning in it, and mightily oppressing *Israel*, see *Judg.* 4. 2.

SECT. CVII.

Joshua having now so far subdued the Land, that none of the Inhabitants durst any more take up Arms against them, though there were some Places that the *Canaanites* had still in their possession, (as is shew'n, *Ch.* 13.) yet they durst not stir against the *Israelites*. So that now the Land had rest from *open Wars*, therefore in the Twelfth Chapter there is presented briefly as in a *Table* or *Map* the *several Countries* and *Kings* vanquished by *Moses*, *Joshua*, and the *Israelites*, that so beholding them all together, Gods *goodness* and *faithfulness* to his people might the more eminently appear. In that Chapter 'tis said, That *Moses* took *two Kings* on the *East-side of* Jordan, *viz. Sihon* and *Og*, and disposed of their Countries to the *Reubenites*, *Gadites*, and *half the Tribe of Manasseh*; and that *Joshua* took 31 *Kings* on the *West-side*. Of these *some* were not mentioned in the *Victories* before related, which sheweth that not *every particular*, but only

only *the general Heads* of things were touched before. Now whereas here are mentioned 31 *Kings* subdued by *Joshua*, many of which reigned over *divers Towns*, besides their *chief Cities*; this may shew us the wonderful *fertility* and *fruitfulness* of this Soil, that in so *small a compass of Land*, which was but an 160 *miles* in *length* from *Dan* to *Beersheba*, and only 60 in *breadth* from *Joppa* to *Jordan*, there should such a *vast multitude* of people so plentifully be provided for.

Josh. Ch. 12. whole Chapter.

SECT. CVIII.

Joshua having *so far* conquered the Land, as we have shewed, and being now *well in years*, God calls him to divide the Land *by lot* among the *nine Tribes* and *an half*, for he had promised *he* should do it, *Ch.* 1. 6. And therefore he commands him to go about it *now*, and not to defer it till *they were possessed of all*, as possibly *Joshua* thought he must have done. He commands him to divide *those parts that were not subdued*, nor should be *in his life time*, as if they were *already conquered*. He tells him, He had not promised him that he should *Conquer the whole Land which he had given to his people*, but only that *he should bring them into it*, [Deut. 31. 23.] and divide it for an Inheritance among them. He tells him how much of the Land remained yet unconquered, which notwithstanding he intended should be divided among them, and they should have it in *their Charter*, and it should be given them in the *division*; and this might be a *spur* to them to endeavour the *gaining* of it, and to drive out the old Inhabitants. Now the Land yet unconquered He tells him was this, first the *Land of the Philistins* that lay a long the Coasts of the *Midland-Sea* from *Sihor*, which divides *Palestine* from *Egypt*, and the Land of *Geshuri* in *Syria*, and bordering on the *Northern part* of *Canaan*. This Land of the *Philistines* He shews him belongs to *Canaan*, and consequently to the *Israelites*, though as yet they have not taken it. For the *Philistines* (called *Caphtorim*, because they came from *Caphtor*, *Amos* 9. 7.) entred upon this part of *Canaan*, drave out the *old Inhabitants*, and dwelt in it themselves, *Deut.* 2. 23. and now *this Land* was under five Lords of the *Philistins* yet unsubdued. There were also the *Avites*, who being expelled out of their Land by the *Philistins*, did yet (it seems) continue in some portion of their Land, adjoyning to the *Philistins*. All this Land lying along the *Sea-Coasts* from the *South* unto *Mearah*, or the *Cave* which is by the *Sidonians* and *Aphek* (a Town not far from *Sidon*) and so to the Borders of the *Amorites*; for there were *Amorites* on both sides of *Jordan*. And the Land of the *Giblites*, a people that inhabited *Gebal*, Psal. 83. 7. a *Promontory* near *Sidon*, and all *Lebanon* towards the *East* was not conquered, and so *easterly* as far as *Hamath*, where even in *David's* time there was a *Canaanitish* King, 2 *Sam.* 8. 9. All these God promises to drive out before the Children of *Israel*, provided they continued *faithful* in keeping Covenant with Him. But they *failing* herein, never came to *possess* the Lands of *all those Nations*, though in *David's* and *Solomon's* time they brought them to be *Tributary* to them. However God injoyns *Joshua* to divide that Land before spoken of (though not yet conquered) among the *nine Tribes*, and the *half Tribe of Manasseh* on the *West-side* of *Jordan*; for the *Reubenites* and *Gadites* with the *other half Tribe of Manasseh* had already received *their Inheritance* on the other side, which *Moses* had given them. And having mentioned *their Inheritance*, he first describes the *whole Land* without *Jordan* from *Arnon* to *Lebanon*, and then shews what each of them *severally* had. The border of the *Geshurites* and *Maachathites* are here mentioned as a part of *the Land* without *Jordan*, belonging to the *two Tribes and half* planted there, because given to them by *Moses* with the *rest*, but they did not drive them out. For these *Geshurites* and *Maachathites* dwelling in the *out-skirts* of their Country, and they having *Land enough* for their present use, out of an act of *base sloth* suffered them to roost among them, and did not endeavour to drive them out. *Moses* in the *division* of *that Land without* Jordan gave no part to the *Tribe of Levi*; that is, no *Regions* or *Parts* of the Country as he did to the *other Tribes* upon which they might *live* by *Tillage*

and *Husbandry*, but only *some Cities to dwell in*, and the *Suburbs* belonging to them with some circuit of Ground for the feeding of their Cattel, becauſe God himſelf was to be *their Portion*, and the *Sacrifices*, and other *Oblations* due unto God, were to be for their *Maintenance*. Now the bounds of the Lands given to each Tribe beyond *Jordan* by *Moſes*, are particularly *ſet down* to prevent all ſtrife and diviſion among them for the future.

Joſhua 13. whole Chapter.

SECT. CIX.

Joſhua now with *Eleazar* the *High Spirit*, and the *Elders* of the Tribes (who were expreſly choſen and named by the Lord for this purpoſe, *Numb.* 34. 17, &c.) at *Gilgal* ſet upon *this great Work of dividing the Land* on this ſide *Jordan* among the *nine Tribes* and *an half*. And accordingly firſt they caſt *the Land* into ſo many *ſeveral Portions* or *Provinces* as were the *number of the Tribes* that were to inhabit it, yet *ſo* as the *certain bounds* of each *Portion* or *Province* were not certainly limited, and appointed till they knew *which Tribes* the Lord would *by the deſignation of the lot* ſettle in each of them; and then they were to *inlarge* or *leſſen* the Portion, according as the number of the *Tribe* that was there to be ſetled was *greater* or *leſs*; ſo that the *lots* were only to *determine* in what part of the Country *each Tribe* ſhould be planted, and afterwards the quantity of the Land which each Tribe was to enjoy, was to be ſet out by *Joſhua*, *Eleazar*, and the *Heads of the Tribes* as was appointed, *Numb.* 26. 55, 56. What manner of *Lottery* they uſed in this buſineſs is no where expreſſed. The common Opinion of the *Hebrew Writers* is, That there were *two Pots* or *Urnes* ſet before the *Tabernacle*, the *one* having the *Names of the Tribes* in it, that were to have their portion of Land aſſigned to them; the *other* had *juſt ſo many lots*, in *each* of which *ſuch* and *ſuch* a part of the Land was deſcribed, and that *ſome man* appointed to that Service (probably *Eleazar* the *High Prieſt*) drew out *firſt* out of *one Pot*, *one of the Tribes*, then out of the *other Pot*, *one of the lots* there, and ſo *that Tribe* had their portion aſſigned them in *that part* of the Land, *deſcribed* and ſet forth in *that lot*, and accordingly they did by the reſt. And though *this way* and *method* be not any where particularly expreſſed in this Book, yet *the phraſe* that is often uſed in the following Chapters, *that ſuch a lot came out*, and *ſuch a lot came up*, may ſeem *covertly to imply it*, ſee *Ch.* 19. 1, 10, 17. And herein the *Hand of God* in *ordering the lots* was the more wonderful, and the *Propheſies* of *Jacob* and *Moſes* concerning the ſeveral Inheritances of the *Tribes* were more evidenced to be *of God*. *Joſhua* therefore and the *Elders* now ſetting upon *this Work*, the *firſt lot* came out for the Tribe of *Judah*, and *his lot* fell out in the *richeſt* and *beſt part* of the Kingdom, whereby the purpoſe of God in *exalting this Tribe* above the reſt was made very apparent. The *largeneſs* of *Judah*'s lot, and the *bounds* of it, and the *Cities* thereof are ſet forth, *Chap.* 15. The next *two lots* that were drawn were for *Ephraim* and *Manaſſeh*, the Sons of *Joſeph*, immediately *one* after the *other*, upon whom God transferred a *part* of *Reuben*'s *Birth-right*, as is expreſſed, 1 *Chron.* 5. 1, 2. The *Writer of this Book* firſt ſhews *joyntly* where the Inheritance of thoſe *two Tribes* lay, and then afterwards ſhews ſeverally what *each of them* had for their portion, *Chap.* 16. at *verſ.* 5. He begins the Diſcription of *Ephraim*'s *lot*, which came out *before the other*. For though he was younger than *Manaſſeh*, yet he was *prefer'd before him* by *Jacob*'s appointment, *Gen.* 48, 19. and beſides the *Cities* that ſtood within his own lot, he had many *Cities* allotted him within the portion of *Manaſſeh*, *verſ.* 9. The *lot* that fell to *Manaſſeh* is deſcribed *Ch.* 17. and 'tis ſaid to be for *Machir*, the only Son of *Manaſſeh*, whence the *whole Tribe* beareth the Name of *Machir*, Judg. 5. 14. and becauſe *Machir*, that is the *Machirites* his *Poſterity*, were a *Warlike people*, they had *Gilead* and *Baſhan* allotted to them; that is, *half of it*, which they did win by diſpoſſeſſing the Enemy of it, ſee *Numb.* 32. 39, 40. Therefore half of the Poſterity of *Machir* being ſetled on the *Eaſt-ſide of Jordan*, the *other half* were according to Gods appointment to have *their portion* and *lot* on the *Weſt-ſide*. And there fell *ten portions* to *Manaſſeh*; that is, their Land was

was divided into *ſix parts*, according to the number of the *Sons of Gilead*, mentioned *verſ.* 2. And *Hepher*'s part (who was *one* of them) was divided into *five parts* or *portions*, and given to his Son *Zelophehad*'s *five Daughters*, and ſo they were *ten portions* in all, ſee *Numb.* 26. 33. The *Cities* and *Country* of *Ephraim* and *Manaſſeh* were much *intermixed* one with the other. Theſe *two Tribes* complained to *Joſhua*, that the *quantity of Land* aſſign'd to them for their portion was not ſufficient for them; They alledged that it was *no more* than might have been well aſſigned to *one Tribe*; *Why haſt thou* (ſay they) *given us but one lot*, and *one portion to inherit*, *ſeeing we are a great people?* But *Joſhua* and the reſt of the *Commiſſioners* had not given them too *little circuit of Land to inhabit*, but indeed *part* of it was over-grown with *Woods*, and a *great part* of it was yet in the poſſeſſion of the *Canaanites*, who had the advantage of *Iron-Chariots* to fight with; Alſo in their portion there were the *Perizzites* (a wild and ſavage people much given to Spoil and Prey) and the *Rephaims* or *Giants* with whom they were not very willing to encounter: Theſe things conſidered, theſe *two Tribes* thought they had reaſon to alledge, That they had *no more* given them than would well ſerve for one *populous Tribe*. *Joſhua* retorts the ſtrength of their argument upon *themſelves*. *If* (ſays he) *ye be ſo great a people as you alledge, then you are the more able to drive out the* Canaanites *out of thoſe places allotted to you for your portion, and the greater will be your ſhame if you let them alone, and yet complain of the narrowneſs of your lot; If you are ſo great a people, get you up to the Wood-Country and cut down the Woods, and make the ground fit for Tillage, and build Houſes and Cities upon it, and drive out and deſtroy the Canaanites that lurk there; and ſo you may have Land enough to dwell in, and need not complain that your portion is too ſtraight for you.* The Children of *Joſeph* reply, That if thoſe *woody Hills* and *Mountains* were made fit to inhabit, and were added to their portion, yet there would not be *Land enough* for them. And as for the *Canaanites* that dwelt in the *Valleys* and *Champion-Countries*, they were not ſo eaſily to be conquered, for they were a *formidable people*, and uſed *Iron-Chariots* in their Wars, which having *Hooks* and *Sythes* faſtened to them, did uſually do *great Execution* in a Fight, and mowed down all before them. *Joſhua* tells them, He could give them no other Anſwer than he had done. They were a *great people*, and had *great Power*, they excelled in *number* and *ſtrength*, and had no cauſe to *complain* that they had but only *one lot*, or that their portion was too ſtraight for them; for if their own *Sloth*, *Cowardize* and *Diffidence of Gods Power and Providence* did not hinder them, they might *inlarge* it when they would; If they were not *wanting to themſelves*, they would find the portion allotted to them was more than *one lot*; for if they took the courſe he preſcribed them, the *mountainous Country* would be *theirs*, they might plant it and poſſeſs it from one end to the other, and all the *adjacent Vallies* and *Champion-Country* would be *theirs* alſo, ſeeing if they did with *Courage* and *Faith in God* attempt to gain it, God would ſurely enable them to drive out the *Canaanites*, notwithſtanding all their ſtrength, and the advantage they had by their *Iron-Chariots*. Thus we ſee how uprightly *Joſhua* carried himſelf in *this matter*, being no ways *partial* to his *own Tribe*, (the Tribe of *Ephraim*) nor to *that* of *Manaſſeh*, ſo nearly allied to him.

Joſhua 14. 1. to 6. *Ch.* 15. from 1. to 13. and from 20. to 63. *Ch.* 16. from 1. to 10. *Ch.* 17. from 1. to 12. from *verſ.* 14. to the end.

SECT. CX.

WE return now to the *Tribe of Judah*, whoſe lot (as we have ſhewn) falling to them in the *richeſt* and *beſt* part of *Canaan*, an *eminent Perſon of this Tribe*, namely, *Caleb* (deſcended of *Kenaz*, 1 *Chron.* 4. 13, 15.) attended with the *chief Men* and *Elders* of *Judah*, made his *Addreſs* to *Joſhua*, and ſpake to him after this manner; Thou maiſt remember the thing that the Lord ſpake to *Moſes*, the Man of God, at *Kadeſh-Barnea* concerning *thee* and *me*, when we returned thither from ſearching the Land; namely, that *we only of all thoſe* that were *above twenty*

years old at that time ſhould ſee this good Land, [Numb. 14. 30.] I was *forty years old* when I was ſent by *Moſes* to ſpy out the Land, (*p*) and I brought him word again *as it was in my heart*, I told him faithfully what I thought of the *Land*, and did neither for *fear* nor *favour* of any man ſpeak otherwiſe than I thought in my Conſcience. My *Brethren* that went up with me (*viz.* ten of them,) *made the hearts of the people melt and faint within them*, by telling them of the *invincible ſtrength* of the *Canaanites*; but I wholly followed the Lord my God (as thou alſo didſt) and ſhewed my Obedience to him faithfully, and perſwaded the people *without fear* to enter into the Land, reſting upon the *Promiſes* and *powerful Aſſiſtance* of the Almighty. And *Moſes* ſware to me *on that day*, (to wit, by the *motion* and *direction* of God,) ſaying, *Surely the Land whereon thy feet have trodden ſhall be thine Inheritance*, and *thy Childrens for ever*, (namely, *ſome ſpecial part* of it, and particularly that wherein *Hebron* (*q*) is ſituate,) becauſe thou haſt wholly followed the Lord my God. Thus *Moſes* ſware to me. And now behold the Lord hath kept me alive *theſe forty and five years ſince He ſpake this word unto* Moſes, ſo that I am now *fourſcore* and *five years old*, and yet I am as *ſtrong this day* as I was on the day *Moſes* ſent me; As my *ſtrength* was *then*, ſo is it *now*, both for *War*, or any other buſineſs. Thus the Lord hath *wonderfully* preſerv'd my life and ſtrength, and reſerv'd me as it were to *enjoy that portion of Land* which was then promiſed me. Give me therefore I pray thee this mountainous Country where *Hebron* and *Debir* are ſituate, and if the Lord will pleaſe to be with me (as I truſt He will) I make no doubt but that I ſhall be able to drive out theſe *Anakims*, and get this portion for an Inheritance to me and my Children, as the Lord graciouſly promiſed me. *Joſhua* readily granted *his Requeſt*, and *bleſſing him*, gave him *Hebron* for an *Inheritance*; that is, the *Country* and *Territory* in which *Hebron* and *Debir* were ſituate with the Towns belonging to them. It is plain that *Hebron* and *Debir* were taken by *Joſhua* and the *Iſraelites* in *their Expedition* againſt *thoſe five Kings* that had joyned their Forces together to beſiege *Gibeon*, as we may ſee *Ch.* 10. 36, 37, 38. He then took *Hebron*, and cut off many of the *Anakims* from the Mountains about it; but in *proceſs of time* (the *Iſraelites* as it ſeems not leaving *Garriſons* in thoſe Towns) the *Inhabitants* that got away, and eſpecially the *remaining Anakims* did again ſeize upon *Hebron*, and repoſſeſs it. Wherefore *Joſhua* would not permit *Caleb* alone, without the aſſiſtance of ſome of his *own Tribe*, to go up and aſſault it, but *he himſelf* went with his *Army* and *took it*, and he utterly deſtroyed the *Anakims*, and their *Fortreſſes*, and cleared the Country of them, ſaving only that there remained *ſome of them* in *Gaza*, *Gath* and *Aſhdod*, Cities of the *Philiſtines*. There *theſe Giants* remained *many years* after. For *Goliah* was of *Gath*, [1 *Sam.* 17. 14.] and thoſe four *huge Giants* mentioned 2 *Sam.* 21. 16, *&c.* were all of the *Philiſtines*. *Joſhua* having taken *Hebron*, gave it to *Caleb*, namely the *Land* and *Villages* thereunto adjoyning, reſerving the *City it ſelf* and the *Suburbs* thereof for the *Prieſts*, and to be a *City of Refuge*, Joſh. 21. 11, 12. *Hebron* being thus *retaken*, 'tis probable *Joſhua* ſent a *great Brigade* of his Army under the Command of *Caleb* (who had been very active with the aſſiſtance of thoſe of his own Tribe, as it ſeems before in ſlaying the three Sons of *Anak*, *Sheſhai*, *Ahiman* and *Talmai*, and driving their Adherents out of the Coaſts of *Hebron*,) to take in *Debir*, where *He, to excite the valour of his Souldiers*, promiſed to give his *conſent*, * that *he that took it* ſhould have his Daughter *Achſah* to wife. Hereupon *Othniel* the Son of *Kenaz*, (younger Brother to *Caleb*) took it. It was ſurely by ſome *ſpecial inſtinct* and *direction of Gods Spirit* that *Caleb* gave unto *Othniel* this *occaſion* of *innobling his Valour* and *Vertue* in the ſight of the people, He intending afterwards to raiſe *him up* after *Caleb*'s *death* to be *their Judge* and *Deliverer*, ſee *Judges* 3. 9. *Othniel* thus obtaining *Achſah for his wife*, *Caleb* gave with her a *good Dowry* of Land. 'Tis true *Caleb* had *Sons*, [ſee 1 *Chron.* 4. 13.] and they might not give away *any part of their Inheritance* from their Sons to their *Daughters*, ſee *Numb.* 27. 8, 9. therefore the *Land* which *Caleb* now gave his *Daughter* was given her only as a Dowry for *term of life*, or till the *year of Jubilee*. But it ſeems ſhe was not content with *the portion* her Father now gave her, and therefore moved her *Husband* (as they were riding away from her Father's houſe) to make ſuit to her Father for *another Field* to be added to what he had already given her. But when ſhe perceived that he was loth to do it, or perſwaded her rather *to do*

(*p*) The *Iſraelites* after this wandring 38 years in the Wilderneſs, this muſt needs be the *ſeventh year* ſince they came into *Canaan*.

(*q*) And this place of the Land was given him rather than any other, becauſe when the other Spies had ſeen thoſe *Giants*, the *Anakims*, *Numb.* 13. 23. near *Hebron*, and had thereupon diſcouraged the people, *Caleb* reſolutely oppoſed theſe his *faint-hearted Brethren*, and when they objected the invincible ſtrength of the place and people, He encouraged the *Iſraelites*, and told them they might (with God's help) eaſily vanquiſh them. And hereupon it ſeems there was ſome particular promiſe made to him concerning this Inheritance, *Joſh.* 15. 13.

* See *Judges* 1. 12. We cannot hence infer that he might lawfully force upon his Daughter what Husband he pleaſed. But this He ſpeaks as taking it for granted that his Daughter would be guided by Him.

do it her ſelf, *ſhe went back*, and alighting off from *her Aſſe*, addreſſed her ſelf to make *that Requeſt* to her Father, who ask'd her, *What ſhe would have?* She anſwered, *Give me, I pray thee, a Bleſſing*; that is, *another Gift* or *Boon* with *thy fatherly bleſſing* upon it, *Gen.* 33. 11. *Thou haſt given me a Southland*, give me alſo I pray thee *Springs of Water*, intimating that the *portion* he had given her was *dry*, and not *well watered*; the *Southern-parts* of *Judah*'s portion being *dry* and *barren*, or at leaſt the *Southern parts* of *Caleb*'s portion were *ſuch*. And therefore ſhe deſires him to give her *Springs of Water*; that is, ſome *portion of Land* that was *well watered*. Hereupon out of his great love to her, He gave her *ſome Springs*, or *watered Grounds* on each ſide of the Land he had before given her, both *above* it and *below* it.

But though *Caleb* thus *cleared* his *particular portion*, yet the *Children of Judah* though they took *ſome part* * of the City of *Jeruſalem* and burnt it, *Judg.* 1. 8. yet the *Fort of Sion* (which was the *chief ſtrength* of the City) was not then taken by them; but the *Jebuſites* forced the *Iſraelites* to let them there dwell with them, for a *long time after*, and *there* they were when *this ſtory* was written, (*r*) and were not caſt out till *David*'s time, 2 *Sam.* 5. 6, 7. Had the Children of *Judah* done their endeavour, and not been wanting to themſelves, they might have caſt them out *ſooner*; but failing in their *duty*, and growing *ſlothful* and *faint-hearted*; by *theſe* and *their other ſins* they provoked God to withdraw his *gracious aſſiſtance* from them, and ſo then indeed *they could not drive them out*, according to that, *Judg.* 2. 20, 21. *becauſe this people has tranſgreſſed my Covenant, therefore I will not henceforth drive out any from before them of the Nations which* Joſhua *left when he died.* And it was not only *thus* with the Children of *Judah*, but the *Ephraimites* alſo did not drive out the *Canaanites* out of *Gezer*, a City in *their Tribe*, [Joſh. 16. 10.] but ſuffered them to live there, only paying them *ſome Tribute* (expreſly againſt God's Command, *Deut.* 7. 2.) and there they continued till *Solomons* time, when *Pharaoh* King of *Egypt* expelled them out, and gave the City for a Preſent to his Daughter, *Solomon*'s wife, 1 *Kings* 9. 16. And thus it was alſo with the *Manaſſites*, *Ch.* 17. 12, 13. who could not for the ſame Reaſons drive out the *Canaanites* out of their lot, but they would dwell with them; yet they afterwards made them *Tributary*, and with that they contented themſelves through *Sloth*, *Cowardize*, and *Covetouſneſs*, as their Brethren the *Ephraimites* had done.

* The *Northern* and greateſt part of the *City of Jeruſalem* was in *Benjamin*'s lot, but the *Southern* (wherein was the *Fort Sion*) was in *Judah*'s lot.

(*r*) Whereby it appears that *this ſtory* was not written by *Ezra*, ſeeing he lived many years after *David*.

Joſh. Ch. 14. from 6. to the end.
Joſh. Ch. 10. *verſ.* 21, 22.
Joſh. Ch. 15. from *verſ.* 13. to 20.
Joſh. Ch. 1. from *verſ.* 9. to 16.

SECT. CXI.

THe *Iſraelites* having drawn theſe *three lots* before-mentioned, which fell upon *Judah*, *Ephraim*, and *half the Tribe of Manaſſeh*, they drew *no more* at this time. It ſeems the *other ſeven Tribes*, that were yet to have their lots, perceiving what a *large circuit of Land* was given to *Judah*, they began to apprehend that there would not be left an *equal ſhare* for them; and therefore pretending there could not be *any equal diviſion* made till the *remote parts* of the Land which were yet in the Enemies poſſeſſion were better known to them, they deſired *ſome ſtay* of the Work till they had further *prevailed*, and might know the *Land* they were to divide *better* then yet they could do.

SECT. CXII.

THis Year being the *ſeventh* from the *firſt*, wherein they began to till the Ground in *Canaan*, was the *firſt Sabbatical year* which was kept among them, they being by *Joſhua* [who was a Type of Chriſt] now brought into this place of

of *Rest*, which was a *Type* and *Figure* of that *eternal Sabbath* and *Rest* which the true *Jesus* was to bring the people of God into, *Heb.* 4. 9. And from hence also the Year of *Jubilee*, which happened every *fiftieth year*, is to be reckoned, see *Levit.* 25. from 8. to 14.

SECT. CXIII.

UPon the *fifteenth day* of the *seventh month* the *Israelites* kept the *Feast of Tabernacles* in *Booths* made of *boughs of Trees*, according to the Law, *Levit.* 23. 39, 40. and much more solemnly than was afterwards used in the times of the *Judges* or *Kings*, see *Neh.* 8. 17.

SECT. CXIV.

HItherto both *Camp* and *Tabernacle* had remained at *Gilgal*; Now by God's appointment they remove to *Shiloth*, a City in the *South* of *Ephraim*'s lot. This was the Place *that God chose to place his Name* there, [*Deut.* 12. 5. and from 8. to 12. *Jer.* 7. 12.] that is, *his Tabernacle* where he would be worshipped, and have *his Name* solemnly called upon. And therefore marching to *Shiloh*, there they fixed the *Tabernacle of the Congregation* after the *Land thereabout* was *wholly subdued* to them, and the *Canaanites* that dwelt further off were so stricken with terrour from the Lord, that they durst not molest them. At *Shiloth* the *Tabernacle* and *Ark of the Covenant* continued 328 years, till the death of *Eli*, 1 *Sam.* 1. 3, 9, 24.

Joshua, Ch. 18. *vers.* 1.

SECT. CXV.

THere remained now among the *Israelites seven Tribes* which had not yet received their Inheritance; and (as it seems) being *weary of the War* [which had lasted long] and being *full of Spoil*, and *wanting nothing*, they did not press to have *their Inheritances* allotted to them; which *negligence Joshua* reproves them for, shewing them there was *no let* on God's part, but they might *enter into* their *Inheritances*; and *those persons* whom he had appointed to divide *their Inheritances* to them *by lot* were ready to do their duty therein. He therefore requires them to choose out from among them *three men* of *every Tribe* [that the matter might be carried on impartially] and he would send them to go *through the Land*, and to take *a Survey* not only of the *parts* of the Country *already subdued*, but of *those* that remained yet in the *Enemies hands*, that they might describe the largeness of every *Region* and *Province*, and set down how many *Cities* and *Villages* were in each of them. That so having as it were a *Map* of the Land that remained to be divided before them, they might justly divide it *into seven parts*, and so give *proportionable Shares* and *Inheritances* to every Tribe, according as they were in number *fewer* or *more*. He tells them, That the Tribe of *Judah* and the Sons of *Joseph Ephraim* and *Manasseh* should continue seated, the *one* in the *South*, the *other* in the *North*, according as *their lots* fell to them at *Gilgal*; but yet he seems to intimate that if *their Shares* were found to be *too large*, then some *other Tribes* might have a *share* with them, as it afterwards happened; for the *Tribe of Simeon* had their portion assigned to them out of *that* which was *at first* the *lot of Judah*, Ch. 19. 9. When *these Surveyors* had gone through the Land, and divided it into *seven parts*, (for the *Levites* were to have no *part* among them, the *Priesthood* of the Lord being their Inheritance, and the *other Tribes* had had *their lots* before,) then He orders that *the Description of it* should be brought to him, and he would *cast lots* for them

them before the Lord at the door of the *Tabernacle*. The *men* thus appointed, went out accordingly, being *secure* and *confident* of Gods Protection, and dividing themselves (as 'tis probable) and going under *pretence* (possibly) of *Negotiation* or *Traffick*, they spent *seven months* in this Survey, as *Josephus* tells us, *Antiq. lib.* 5. and so made a *Description* of it in a *Volume* or *Map*, with all the *Cities* and *Towns* belonging to each Province, and divided it into *seven parts*, and so presented it to *Joshua*, and *the Elders* at *Shiloh*. Then *Joshua* cast *lots* for them, according to the divisions of their Tribes. And the *first lot* came up for the Children of *Benjamin*, whose *lot* fell between the Children of *Judah* and *Joseph*, and the *bounds* of *their lot*, with the *Cities* belonging thereunto, are described *Ch.* 18. from *vers.* 11. to the end. Thus *Benjamin* had the honour to have the *first lot* among the *seven Tribes*, and was by providence seated the very next to his Brethren, *Ephraim* and *Manasseh*, and had also *part* of the *Royal City* of *Jerusalem* within his *Borders*, whereby was fulfilled what *Moses* prophesied of *this Tribe*, Deut. 33. 12. *And of* Benjamin *he said, the beloved of the Lord shall dwell in safety by him, and the Lord shall cover him all the day long, and he shall dwell between his Shoulders.* The *next lot* came forth for *Simeon*, and their Inheritance was within the *lot* of the Tribe of *Judah*. It seems *they* that were sent to search the Land *not yet divided* (that they might part it into seven lots for the seven Tribes remaining) found that the *portion* which *Joshua* and *Eleazar*, and the other *Commissioners*, for dividing the Land, had formerly assigned to *Judah*, was *too large*, considering what was left for the *other Tribes*; and therefore they agreed unanimously, that a *whole portion* for *one of the Tribes* (which had not yet their Inheritance assigned to them) should be taken out of *that* which was formerly given to *Judah*, and *some Cities* also they took from *Judah* to be as part of *another lot*, see *Josh.* 19: 40, 41. And thus by the Providence of God there being *one Tribe* to be provided for within the portion of the Children of *Judah*, the *lot* fell upon *this Tribe* of *Simeon*, that was *fewest* in number of all the Tribes, see *Numb.* 26. 14. And by *this Tribes* being intermingled with *Judah*, and not having a portion by themselves *apart*, that Prophesie of *Jacob* was fulfilled, *Gen.* 49. *I will divide them in* Jacob, *and scatter them in* Israel. The *bounds* of this Tribes portion are not described, only the *chief Cities* and *Towns* are named that were in *their lot*, and that because their Inheritance was within *that* of *Judah*.

The *third lot* came up for the Children of *Zebulun*. Their Borders are described *Ch.* 19. from *vers.* 10. to 17.

The *fourth lot* came out to *Issachar*. Their Borders are described from *vers.* 17. to 24.

The *fifth lot* for the Tribe of *Asher*. Their Borders are described from *vers.* 24. to 32.

The *sixth lot* came out for the Children of *Naphtali*. Their Borders are described from *vers.* 32. to *vers.* 40.

The *seventh lot* came out for the Children of *Dan*. Their Borders are described from *vers.* 40. to 47. Their *lot* fell to them in the *Southern parts* close by *Judah*'s portion, and they being not able to drive out the *Philistines* out of their Land, in *after-times*, *viz.* after *Joshua*'s death, they were *streightned*, and so went out, and took *Laish* a City in the *North parts*, * in *Naphtali*'s *lot* (see *Judg.* 18.) though *then* in the *Zidonians* possession, and transplanted a *Colony* thither, calling it *Dan*, from *Dan* their *Ancestor*, Son of *Jacob*.

Ch. 18. from 2. to the end.
Ch. 19. from 1. to 49.

Hence it appears, that this Book was not written by *Joshua*, except we shall say that some particulars in it were afterwards inserted by some other holy men.

* *Judg.* 20. 1.

SECT. CXVI.

WHen they had made an end of *dividing the Land* among *all the Tribes*, and the distribution thereof was *fully finished*, then the Children of *Israel* gave *Joshua* an Inheritance in *Timnah-serah* in *Mount Ephraim*. And herein was the *modesty* of this *great General* remarkable, that he was content to stay till *all the other Tribes* had their

portion,

portion, ere he made *any motion* for *that* which by *ſpecial Prerogative* was to be conferred on him, according to the Word of the Lord ſpoken to *Moſes* not only concerning *Caleb*, but alſo *Joſhua*. *Ch.* 14. 9. 2ly, He was content to *receive* what the Lord had promiſed him as *by way of Gift* from the people. 3ly, Whereas he might have choſen the *faireſt* and *goodlieſt City* in all their *Tribes*; He choſe his Seat in a *mountainous Country*, and it ſeems a *City* that was *ruinated*, ſo that he was fain to build it, ere he could dwell in it.

Joſh. Ch. 19. from *verſ.* 49. to the end.

SECT. CXVII.

THe *Levites* now come to *Joſhua* and *Eleazar*, and the reſt of the *Commiſſioners*, for dividing the Land, to receive from them the *Cities* which God appointed to be ſet apart for *their dwellings*. And they accordingly ſet apart *forty eight Cities* for them, as God had commanded, *Numb.* 35. 7. The *Commiſſioners* 'tis like *choſe thoſe Cities* out of each Tribe *ſome*, according as their *number* was *greater* or *leſſer*, and choſe ſuch *Cities* as they in their Wiſdom thought moſt convenient for the *Levites* and the *people*. And then dividing the *Cities* they had choſen into four parts, *one* for the *Prieſts*, a *ſecond* for the *Levites* of the Family of *Cohath*, a *third* for the *Gerſhonites*, a *fourth* for the *Merarites*; it was *decided by lot* in *which* of *theſe* the *Prieſts* ſhould be placed, and in *which* the *three Families* of the *Levites*. The *Prieſts* who were of the Family of *Cohah*, by the ſpecial Providence of God, were ſeated partly in the *Tribe of Judah*, and partly in the *two* neighbouring Tribes of *Simeon* and *Benjamin*, that ſo they might be near the Temple: *Thirteen Cities* fell to their lot, and herein reſpect was had to *future times*, when the Poſterity of *Aaron* ſhould be *encreaſed*, for all preſent there were but a few *Prieſts*, not *enough* to inhabit the half part of one City. The *Levites* that were of the Family of *Cohath* had *by lot* their Cities in the Tribe of *Ephraim* and *Dan*, and the *half-Tribe of Manaſſeh*, viz. *ten Cities*. * The *Gerſhonites* had by lot their Cities in the Tribe of *Iſſachar*, *Aſher* and *Naphtali*, and out of the *half-Tribe of Manaſſeh* beyond *Jordan*, viz. *thirteen Cities*.

* Others no doubt beſides the *Levites* did inhabit theſe Cities, and dwell with them.

The *Merarites* had by lot their *Cities* in the Tribe of *Reuben*, *Gad* and *Zebulun*, viz. *twelve Cities*. Theſe *Cities* with their *Suburbs* the Children of *Iſrael* gave unto the Sons of *Levi*, as God had commanded. In all 48 *Cities*. The particular Cities that fell to *each diviſion* are ſet down, *Joſh. Ch.* 21. from *verſ.* 9. to 43. Of theſe *ſix* were appointed for *Cities of Refuge*, and *Sanctuaries* for ſuch as had killed a man *unwittingly*, and not of *malice prepenſe*.

The Cities of Refuge on this ſide *Jordan* were *Kadeſh* in *Galilee* in *Mount Naphtali*, *Sechem* in *Mount Ephraim*, and *Hebron* in *Mount Judah*. On the other ſide *Jordan Bezer* in the Tribe of *Reuben*, *Ramoth-Gilead* in the Tribe of *Gad* and *Golan* in *Baſhan*, in the Tribe of *Manaſſeh*, ſee *Numb.* 35. *Dent.* 19. 2, *&c.*

Joſhua Ch. 20. whole Chapter.
Joſhua 21. from 1. to 43.

SECT. CXVIII.

THus God gave unto the *Children of Iſrael all the Land* which he had promiſed to their Fathers to give them. For though there remained *ſome part of the Land* out of which the *Canaanites* were not yet expelled, yet he had *given it them all*, and *by lot* had divided it among them, which was a kind of *actual inſtating them in it*. 2. He had put them into the poſſeſſion of the *greateſt part of it*, neither had he promiſed them otherwiſe that they ſhould poſſeſs it than *by degrees*, ſee *Exod.* 23. 29. He had actually given them the *whole Land*, and *they poſſeſſed it*, and *dwelt therein*,

therein, that is, *in as much of it* as they had *ſubdued*, and was needful for *their preſent uſe*, and *by degrees they came to poſſeſs the reſt*; and they might have enjoyed it ſooner than they did, had it not been for their ſins. And the Lord now gave them *reſt* round about, and there ſtood not *a man of all their Enemies before them*; that is, *they were Victorious in all their Wars*, and none of their Enemies, whom they encountred, whilſt *Joſhua* was their *General*, were able to ſtand before them. Not *any good thing* that God had promiſed them, and which he knew to be good for them, *failed of coming to paſs*.

Joſh. 21. from 43. to the end.

SECT. CXIX.

THe *Land* being thus *conquered*, and the Children of *Iſrael* ſetled in a *peaceful poſſeſſion* of it, *Joſhua* now calls the *Companies* of the *Reubenites*, *Gadites*, and *half-Tribe of Manaſſeh* (who came over *Jordan* to help their Brethren in this Atchievement, and had left their *Wives* and *Children ſo long*, and had ſtuck to their Brethren till they had ſeen them peaceably ſetled in their Inheritances,) and commended them for their *great faithfulneſs*, and *obeying* of the Lord therein. He therefore now permits them to return to their *own poſſeſſions*, but firſt *gravely* and *religiouſly* exhorts them to *love the Lord their God*, *and to walk in his Ways and Commandments*, *and to cleave to Him*, *and to ſerve Him with all their Hearts and Souls*, *and that they be very careful and watchful over themſelves*, *that they be not drawn away from doing what he had enjoyned them*. Then He tells them, *They had got very much Spoil* in the *War*, and would return to their *Tents* laden with *Riches*, with *Silver*, and *Gold*, and *Braſs*, with *Iron*, and very much *Rayment*, and with much *Cattel*; Therefore when they came home they ſhould divide the Spoil they had gotten with their *Brethren*; that is, that they that had been engaged in the *War* ſhould have *one half*, and the reſt of their *Brethren* that ſtayed behind ſhould have the *other*, as *Moſes* had before ordered it in *that War*, when they went out againſt the *Midianites*, *Numb.* 31. 27. and 'tis probable *Joſhua* followed the example of *Moſes* in this direction. Then earneſtly praying to the Lord to *bleſs them*, he kindly diſmiſt them. They having taken their leave of *Joſhua* and *their Brethren*, began their March home-ward, and when they came to the Fords of *Jordan*, they thought fit, before they paſſed the River, to build a *great Altar* there, after the pattern of *that* in the *Tabernacle*, not with *any intent* to offer *Sacrifices* thereon, but only that it might be in future times a *Memorial* that *thoſe Tribes* that dwelt *without Jordan* were of the *ſtock of Iſrael*, as well as thoſe that dwelt *within*, and had a *right* to come to the *Tabernacle*, and to offer *their Sacrifices* on Gods *Altar there*, as well as *they*, and that in *ſucceeding Generations* it might be known that *that Altar* was built by the *Tribes without Jordan*, when they returned *that way* home, from *helping their Brethren* againſt the *Canaanites* at the firſt conquering of the Land. The Children of *Iſrael within Jordan* hearing of this *Altar* which their Brethren had built on the banks of *Jordan*, and ſuppoſing they had done it with a purpoſe to offer *Sacrifices* thereon (which would have been a manifeſt Rebellion againſt Gods Law, whereby all the Tribes of *Iſrael* were enjoyned to bring *all their Sacrifices* to that *one Altar* that was in the Tabernacle, *Deut.* 12. 5, 6.) And conſidering that God had enjoyned them, that in caſe *any of their Brethren*, of *any City in Iſrael*, ſhould fall off from the *true Worſhip of God*, to the Worſhip of *falſe gods*, (and conſequently to any *Idolatrous Worſhip* whatſoever) they ſhould then gather themſelves together, and utterly deſtroy the *Inhabitants* of that City, *Deut.* 13. 13, *&c.* In purſuance of this Command the *Iſraelites* within *Jordan* unanimouſly gather themſelves together at *Shiloh*, with an intent (if they found the matter as they ſuppoſed) to make War immediately againſt thoſe Tribes that had built *this Altar*. But they thought it requiſite firſt to ſend *Meſſengers* to enquire concerning *what had been done*, and the reaſon of it. And accordingly they ſent *Phineas*, the Son of *Eleazar*, and *ten Princes*, of each chief Houſe a *Prince* unto them. When they came to them, *Phineas*, in the name of the reſt, ſpake to them after this manner; *What Treſpaſs is this* (Brethren) *that you have committed againſt the God of*

Iſrael, *in building you an Altar that you might rebel this day againſt the Lord?* Is it not enough, and too much, that we did many years ſince highly provoke God to Diſpleaſure againſt us, by ſuffering our ſelves to be drawn by the Daughters of *Moab*, to the Worſhip of *Baal-Peor?* and ſhall we now afreſh provoke Him againſt us by a new Rebellion againſt his Law, and by a new way of Idolatry? The *ſtain* and *infamy* of that ſin of *Peor* ſtill lies upon us, and we have all cauſe to bluſh at the remembrance of it even now at this day. And I am afraid the Infection of that Idolatry does ſtill cleave to ſome particular perſons among us. And ſeeing ye have now rebelled againſt the Lord, *this* I tell you before-hand will be the fruit and effect of it, He will immediately and forthwith be angry with the *whole Congregation of Iſrael*, and we muſt expect a dreadful puniſhment to fall upon us all for this your Tranſgreſſion, as you may remember when *Achan* tranſgreſſed in taking the *accurſed thing*, [*Ch.* 7. 1.] *wrath* fell on the whole people for it, and *that Man* periſhed not alone for *that Sin*, but *ſeveral others* with him. If you think the Land *without* Jordan *unclean*, becauſe you have not Gods *Tabernacle* and *Altar* with you, as we have, then paſs over to us; We had rather *diminiſh* our own Inheritances to give you a ſhare of them, than that you ſhould fall off from the true Worſhip of God; Gods Glory and your Salvation obliges us to make this kind motion to you. The Children of *Reuben*, *Gad*, and *the half-Tribe of Manaſſeh* having heard theſe words, made this reply, Firſt, They *appeal to the great God*, the Searcher of all Hearts, that they had not built this *Altar* with any ſuch intent as their *Brethren* ſuſpected. The Lord God of Gods (ſay they) the Lord God of Gods, he knows how hateful the very thought of any ſuch thing is unto us, and you our Brethren ſhall know by our conſtancy in the Worſhip of God, how far we were from building that Altar with any intent to Sacrifice thereon. If we did it in rebellion againſt the Law of God, we deſire the Lord ſhould not ſpare us, but puniſh us according to the hainouſneſs of ſo great a Sin. Alas! (ſay they) our true and only intent in doing it was this, for fear leſt in time to come your Children might ſay to our Children, *What have you to do with the Lord God of* Iſrael? The Lord hath made *Jordan* a border between you and us. You have no part in the Lord. And thus in Generations to come, your Children may come not to ſuffer our Children to offer their Sacrifices on God's *Altar*, alledging, They were not of the *Church* and *People* of God, nor of *Abraham*'s Seed, and ſo ſhall your Children make our Children ceaſe from *fearing* and *ſerving* the Lord. Therefore we agreed to build this Altar not to offer any Sacrifice thereon, but only to be a *Memorial* and *Witneſs* between you and us, and our Generations after us, That we were the people of God as well as you, and had liberty to come and offer our Sacrifices on the *Altar* that is before the Tabernacle equally with you, and that your Children might not in after Ages bar our Children from this Priviledge. *Phineas* and the Princes that were ſent with him hearing this, were very glad, and much pleaſed therewith, and *Phineas* replied, *This day we perceive the Lord is indeed among us*, in that He hath kept you from falling into that *ſcandalous Sin*, which we feared you had committed. Now we perceive that you have *delivered the Children of* Iſrael *out of the Hand of the Lord*, by having *kept your ſelves from that Sin* which might have drawn *ſome heavy Judgment* not only upon *your ſelves*, but upon the *whole body* of the people, had you fallen into it. Then *Phineas* and the *Princes* took their leave of them, and returning to *Shiloh*, made their Report hereof to the *Elders* of *Iſrael* there met, who were exceedingly well ſatisfied therewith, and *bleſſed God*, who had hereby prevented them from going againſt their Brethren. And ſo the *Altar* was called *Ed*, that is a *Witneſs* or *Token* that they did *all on both ſides* Jordan *acknowledge* and *own Jehovah* for the *true God*, and *their God*, whom they would *Worſhip in no other way* than *that* which He Himſelf had preſcribed.

Joſh. Ch. 22. whole Chapter.

SECT.

SECT. CXX.

Joſhua rebuilt the City of *Timnath-ſerah* in *Mount Ephram*, in which he dwelt *ſeveral years*, after God had given *reſt* to the *Iſraelites*. And having lived 110 *years* [which was the age of *Joſeph*] and finding his *death* to approach, He called *for all Iſrael*; that is, the *repreſentative body of the people*, *viz.* the *Elders* of each Tribe, with their *Magiſtrates*, *Judges*, and *Officers* to come to him. He tells them, He was now *old* and *ſtricken in years*: They had ſeen the *great things* the Lord had done for them, and how he had *fought for them*, and vanquiſhed the *Canaanites*. 'Tis true, they were not *all* yet ſubdued, but yet He had divided the Inheritances of thoſe that remained unto them *by lot*; and though he died and left the Work unfiniſhed, yet they might aſſure themſelves if they continued *ſtedfaſt to the Lord*, He would in due time perfect the Work He had begun, and perform all that He had promiſed, and drive out the Nations that were not yet driven out. He bids them therefore to be of *good courage*, and carefully to obſerve the Commandments of the Lord, not turning aſide from them to the right hand or to the left. He exhorts them to take heed of any *familiar Converſe* with thoſe Nations that remain'd among them, or to make Marriages with them, or to have any thing to do with their *gods*; He would not have them ſo much as to *take the Name of their falſe gods into their Lips* with any *liking* of them, [ſee *Pſal.* 16. 4.] nor cauſe the men of theſe Nations to *ſwear by their Idols*, to juſtifie their *Sayings*, or confirm their *Promiſes*. Neither ſhould the *Judges* admit of an *Oath by their Idols* in the trial of any Cauſe, much leſs ſhould they *bow down* to them and ſerve them; but they ſhould cleave to the Lord their God, as they had done ſince they came under his Government. * The Lord [ſays He] has driven out for you *great* and *potent* Nations. None of them that you encountred were able to ſtand before you; And He will ſtill be with you, if you will be faithful unto Him. He will ſo Arm you with *Courage* and *Strength*, and will ſo diſpirit and weaken your Enemies *with fear*, that *one of you ſhall chaſe a thouſand of them*; that is, *a few of you* ſhall vanquiſh *great numbers* of them, ſee *Deut.* 32. 30. *Levit.* 26. 8. *Judges* 15. 15. 2 *Sam.* 23. 8. But know ye for certain, That if ye Revolt from the good way of your Obedience to God, wherein you have formerly walked, and cleave to the remnant of theſe Nations, and joyn your ſelves with them in *Leagues* or *Marriages*, then the Lord will not drive them out before you, but *they ſhall be Snares and Traps unto you, and Scourges in your Sides, and Thorns in your Eyes*; that is, they will be continually by their *allurements* drawing you into *Idolatry* and *other Sins*, and ſo will catch you with their *Wiles*, and by their *Baits* draw you to commit *ſpiritual* and *corporal* Whoredom with them; and then by *their Injuries* will vex and *diſquiet* you, until you be caſt out *(for your ſins)* from this *good Land* which the Lord has given you. And now behold *I am going the way of all the Earth.* I muſt die as all other men that live upon the Earth muſt do. And ſeeing my death approacheth, I thought good to tell you before-hand what will become of you, if ye tranſgreſs the *Covenant* of the Lord your God. You know there hath not any of the *good things* failed of coming to paſs, which the Lord promiſed you, ſee *Ch.* 21. 45. And as the Lord hath hitherto been very *good* to you in performing all that He had promiſed you; ſo if ye tranſgreſs his *Covenant*, He will bring upon you *all the Evils* which He hath threatned againſt the *Tranſgreſſors* of it, and even at laſt will cauſe you to be carried *Captive* out of this good Land.

* Since that time we read not of any notable Rebellion of this people againſt God, ſee *Judg.* 2. 7.

Joſh. Ch. 23. whole Chapter.

SECT. CXXI.

Joſhua now calls an Aſſembly of the *Repreſentatives* of the Nation to *Sechem*, intending (as it ſeems) there ſolemnly to *inter Joſeph*'s bones, ſee *verſ.* 32. of this Chapter. And upon this occaſion he removes the *Tabernacle* and *Altar* thither, as upon extraordinary Occaſions they ſometimes did, ſee 1 *Sam.* 4. 4. And there the

Elders and *Heads* of the Tribes, their *Judges* and *Officers* presented themselves before the Lord; that is, before the *Tabernacle* where God was pleased to manifest his gracious Presence among them; *Joshua* now speaks unto them, and gives them his *solemn farewel Exhortations*, pressing them to continue *constant* in their Obedience unto God after his death. He sets before them God's *free Goodness* in rescuing their Father *Abraham* out of that way of *Idolatry*, wherein he had been bred in his Father *Terah*'s House, when they lived beyond *Euphrates*, and chusing *him* [of *his free Grace*] to be the *Father of his peculiar people*, when there was nothing *in him* to move the Lord to shew him such special favour. He tells them how God led *Abraham* through the several quarters of *Canaan*, and preserved him in a strange Land among so many barbarous people, and blessed and prospered him, and caused him to be highly esteemed among them; And multiplied his *Seed*, giving him *Ishmael*, and six Sons by *Keturah*, but He especially blessed him, in giving Him *Isaac*, whom He made *the Heir of Promise:* And though *Isaac* had two Sons, *Esau* and *Jacob*, yet he passed by *Esau* (though He made his Posterity *great*, and gave them *Mount Seir* to inhabit,) and established his *Covenant* with their Father *Jacob*, his younger Brother. And *Jacob* and his Children went down into *Egypt*, and in process of time being grievously there oppressed, He delivered them miraculously by the Hand of *Moses* and *Aaron*. Then He led them through the *Red-Sea*, putting *Darkness* between them and the *Egyptians* that pursued after them with *Chariots* and *Horse-men*, and drowned the *Egyptians* who ventured to follow them, bringing the *Sea* upon them. He tells them, That *many of them* that were *under twenty years old* when they came out of *Egypt*, might remember the *Wonders* He did for them in *Egypt*, and the *Plagues* He brought upon the *Egptians* till they did let them go. They might also remember how He fed them and preserved them during their long Travels through the *Wildness*; They might remember how He at last brought them to the Borders of *Canaan*, and destroyed *Sihon* and *Og*, the Kings of the *Amorites*, on the other side *Jordan*, and gave them their Lands for an Inheritance. When they were come thither, they might remember how *Balak* King of *Moab* prepared to make War against them, intending to have set upon them, if he could have got *Balaam* to curse them; but the Lord would not permit him to do it, but forced him contrarily to *bless* them, and so they were delivered out of his hands. They might remember how from hence they passed over *Jordan*, and laid siege to *Jericho*, and how the men of *Jericho* prepared to resist them, shutting up their Gates against them, though afterwards they had not (as it seems) an heart to life up a *Weapon* in their own Defence, when they saw their Walls so miraculously to fall down. They might remember how in the succeeding War the Lord delivered the *Amorites*, *Perizzites*, *Canaanites*, *Hittites*, *Girgashites*, *Hivites* and *Jebusites* into their Hands; And they prevailed not against them by their *own Sword* or *Bow*, but by the *Power of God* who sent the *Hornets* * among them, great *Venemous Flies* that stung many of them to death, as He had *by them* before annoyed the Subjects of *Sihon* and *Og*, upon which Judgment many of them ('tis like) fled out of the Country. He tells them, The Lord had given them a *fruitful Land*, whose *fruitfulness* they had not procured by their *own labour*; He had given them *Cities* † to dwell in which they built not; He had given them *Vineyards* and *Oliveyards* which they planted not. By all which *great* and *signal Mercies* they were strongly engaged to fear the Lord, and to serve Him in *sincerity* and *truth* all their days. He advises them to *forsake* and *abominate* all the Idols which *Terah*, *Nahor*, and even *Abraham* himself (before his Calling and Conversion) worshipped, whilst they lived beyond *Euphrates*, in *Ur* of the *Chaldees*; as also the *Idols* which some of *their Fathers* had worshipped in *Egypt*. (*s*) 'Tis like he feared there were still some such *secret Worshippers* of *Idols* among them, as it is manifest in the Wilderness there were, [see *Amos* 5. 25, 26. *Acts* 7. 42, 43.] He shews them there was so *vast* a *difference* between the *true God* (that brought them out of *Egypt*, and had done so *many* and great *Wonders* for them,) and *Idols*, that were meer *vanity* and *nothing*, that one would scarce think it possible that they should forsake the *Lord* to follow *them*, though it were left to their own choice. He intimates to them, that except they

* See *Exod.* 23. 28. *Deut.* 7. 20. *Wisd.* 12. 8.

† They destroyed only *Jericho*, *Ai*, and *Hazor*, see *Josh.* 11. 14. and reserved the rest for themselves to dwell in.

(*s*) *Hinc liquet* (*quod alibi nuspiam proditum*) *etiam* Israelitas *non paucos in Ægypto Idola coluisse. Indicat tamen hoc ipsum non obscure,* Ezek. 23. 3, 8, 19, 21, 27. Amos 5. 25. & Actor. 7. 42.

chose

chose the *Lord* for *their God*, and served Him out of *judgment* and their *own choice*, and *willingly* and *freely*, without any constraint, God would not regard their outward compliance. Well (says he) whatever you shall determine *for your selves*, and *your own practise*, I do *declare to you*, That this is *my firm Resolution*, *That as for me and my house we will serve the Lord.* The *Elders* of the people hearing these things, said, *God forbid* that ever we should forsake *the Lord* that brought us and our Fathers out of *Egypt*, and has done such great things in our sight, and has hitherto preserved us, and driven out the *Amorites* and *Canaanites* for us; *God forbid* that ever we should be so wicked as to forsake *Him*, and serve *Idols*. No, the *Lord* is *our God*, and *Him* we are resolved to serve.

V. 15. Eligite] *Tenta vitæ dictum, ut* Ruth 1. 15. Joh. 6. 67.

Joshua advises them them to *consider well* what they said; He tells them, They cannot *serve the Lord*, if they retained *Idols* in their *Houses*, or in *their Hearts*, and mingled *false Worship* with the *true*. For *God* (says he) is an *holy* and *jealous God*, and will no more admit of mixture of *true* and *false Worship*, than a *jealous Husband* will of a *Corrival* in his love, or that *his Wife* should divide her self between *him* and a *stranger*; I tell you plainly, God will not forgive your Transgressions, nor your Sins, if you continue in them; and if you turn from Him, and serve other gods, He will turn from doing you good, and will severely punish and chastise you. The people answered, Nay, *but we are firmly resolved* to serve the Lord, and Him *only*; Then *Joshua* said, *You are Witnesses against your selves this day, if you do otherwise*; For ye have *freely* chosen the Lord to be your God, and have faithfully promised to serve Him. They said, We do *acknowledge* it, and if we do otherwise, we are *Witnesses* against our selves, and our own Consciences will convince and condemn us. Well (says he) if ye be willing to renew *your Covenant* with God *this day*, then let me in the first place strictly charge you, if there be *any Idols secretly kept*, and *worshipped* among you, that they be *put away* presently, and let them have no place in yours hearts and affections, but incline your hearts faithfully to serve the Lord God of *Israel*. The people answered, *The Lord God* will we serve, and his Voice *alone* will we obey. Then *Joshua*, as God's *Servant* and *Minister*, caused the people to renew *their Covenant with God* (and probably it was done in a very *solemn manner*, being accompanied with *Sacrifices*, and the *usual Rites* of that *sacred Service*,) and He *established* and *confirmed* it as a *standing* and *perpetual Law* for *them* and their *Posterity*, that they should *constantly* continue in the Service of the Lord God *alone*, as became his peculiar people, and utterly renounce all *Idols*, and all Idolatry whatsoever. And *Joshua* either wrote *himself*, or caused some of the *Priests* to write in the Book of the *Law* (which was written by *Moses*, and put on the side of the *Ark*,) *these Promises of the people*, and the *whole carriage* of this business, and how *solemnly* they renewed *their Covenant* with God, that *the people* knowing there was such *a Record kept of this matter*, and the *circumstances* thereof in God's *Tabernacle*, might be the more careful to keep their *Covenant*. Then *Joshua* took a *great stone*, and set it up there under an *Oak*, that was by the *Sanctuary* of the Lord, as a *Memorial* of this Covenant *now* thus solemnly *renewed* between *God* and *this people*. Some think this was the very *Oak* under which *Jacob* had many years since *buried* all the *Idolatrous trash*, which he found among those of *his Family*, Gen. 35. 4. and that *Joshua* did purposely *for that cause* set up *this Stone* under *that Oak*; * In future times *this place*, where *this Stone* was set up, was from hence called the *Oak of the Pillar*, Judg. 9. 6. And *Joshua* said, *This stone shall be a witness unto you, for it hath heard* (*t*) *all the words of the Lord*; that is, *of the Covenant* between the Lord and you, and it shall serve as a *Witness* to convince you of your Sin, if you do not keep your *Covenant*, seeing all men in future Ages will take notice that it was purposely erected to be a *Monument* and *Memorial* thereof, and *this stone*, when you see it, shall represent to your Minds and Consciences the *Covenant* which ye have *now made*, as if it could both *hear* and *speak*; so that if in after-times you deny *your God*, and fall into Idolatry, this *very stone* will witness against you. See a like expression to this, *Jer.* 2. 12. These things being done, they now solemnly *interred the bones of* Joseph (which they had brought with them out of *Egypt*) (*u*) in *that parcel* of ground here at *Shechem*, that *Jacob* * bought of the

* *Hic* Abrahamo *Deus apparuisse creditur*, Gen. 12. 6, 7.

(*t*) *Hyperbolica contestatio, vide* Deut. 4. 26.

(*u*) See *Sect.* 48. of *Chap.* 3.

* Whereas 'tis said *Acts* 7. 15, 16. that the *Fathers* were laid in the Sepulchre that *Abraham bought*, &c. the meaning is, which *one of the Posterity of Abraham*, viz. *Jacob* bought of the Sons of *Hamor*. See *Apost. Hist.* on the place.

Sons

Sons of *Hamor*, [see *Gen.* 33. 19.] and which *He* upon his *death-bed* gave to *Joseph* as a *special Legacy*, [Gen. 48. 22.] and was now within the lot of the Sons of *Joseph*. And it seems from *Acts* 7. 15, 16. That the bodies of *all the rest of the Patriarchs*, the *Sons* of *Jacob*, were brought up also out of *Egypt*, and here likewise buried. When these things were done, *Joshua* dismist the *people* to their own Inheritances.

Shortly after this, the *great Joshua dies*, aged an 110, about ten years (as is conceived) after the Conquest of the Land. He had approved himself a *faithful Servant* of God all his days, living in his Fear, and dying in his Favour, and was buried in his own Inheritance in *Timnath-serah* (*x*) in *Mount Ephraim*. Some say the *Israelites* placed upon his *Monument* the Figure of the *Sun*, as a *Memorial* of the great Miracles of the *Suns standing still* at his prayer; And *Israel served the Lord all the days of* Joshua, * *and of the Elders that out-lived* Joshua, *who had known all the Works of the Lord which he had done for them.*

Not long after *Eleazar* the High Priest died also, and they buried him in an *Hill* in *Mount Ephraim*, which by *special* and *extraordinary Gift* was given to *Phineas* his Son, with whom 'tis probable his Father lived: For though the *Priests* had *their Cities* by lot in *other Tribes*; namely, *Judah*, *Simeon* and *Benjamin*, [see *Ch.* 21. 4.] yet that the *High Priest* might be near to *Joshua* the *Governour*, (who dwelt in *Mount Ephraim*) and that he might enquire of the Lord for him upon *any special occasion*, and that he might be near to the *Tabernacle*, which at this time was in *Shiloh*; 'tis like *Eleazar* (*y*) here lived, and was now here buried.

Josh. Ch. 24. whole Chapter.

(*x*) Timnath-serah *vox* imaginem solis *denotat*, *quæ* Joshua *Sepulchro erat imposita, ob celebris illius solstitii Memoriam*, Josh. 10. 13.

* *Non autem multo diuitius ut patet ex* Jud. 2. 8, 9, 10. *Hinc patet quantum sit in unius hominis probitate positum qui in republica dominatur.* Masius. (*y*) *Donarunt forsan hunc locum honorarium* Eleazaro, *ut* Joshuæ *contiguus habitaret, qui tamen est a* Filio *cognominatus in posterum*, Anonym. in loc.

SECT. CXXII.

The Book of Judges.

WE are now come to the Book of *Judges*, which comprehends an History of the Common-wealth of *Israel*, from the death of *Joshua* to the days of *Eli*, containing the space of 299 years, during which time they lived under the Government of certain *Judges*, whom God *successively* and *extraordinarily* raised up, and endowed with a Spirit of *Wisdom* and *Courage* to Rule over them as His *Deputies* and *Vicegerents*. There are twelve of these mentioned in this Book, *viz.*

1.	*Othniel*, whose Government from the death of *Joshua* is reckoned to be	40 years.
2.	*Ehud*	80
3.	*Deborah*	40
4.	*Gideon*	40
5.	*Abimelech*	3
6.	*Thola*	23
7.	*Jair*	22
8.	*Jephtha*	6
9.	*Ibzan*	7
10.	*Elon*	10
11.	*Abdon*	8
12.	*Sampson*	20
		299

Within which space of time we are to comprehend the *Six Oppressions* of the *Israelites*, mentioned in this Book, and not to reckon them *apart*, but as included within the years of the *Judges*, and the *Rest* of the Land, *viz.*

Under

Under	*Cushan*	8 years.
	Eglon	18
	Jabin	20
	Midian	7
	Ammonites	18
	Philistines	20

To the twelve Judges before-mentioned, *Eli* and *Samuel* succeeded, whose Acts are not here set down, but in the First Book of *Samuel*. Now there being 480 to be reckoned from the coming of the *Israelites* out of *Egypt* to the building of *Solomon's Temple*, 1 Kings 6. 1. we may compute them thus;

40	years spent in the Wilderness.
17	in *Joshua's* Government.
299	in the times of the twelve Judges.
40	in *Eli's* time.
40	in *Samuel* and *Saul's*.
40	in *David's*.
4	in *Solomon's*; in the Fourth Year of whose Reign the Foundation of the *Temple* was laid.
480	

As to the *Pen-man* of this Book of *Judges*, 'tis very uncertain who it was. But it seems to be gathered by some *Prophet* of God out of the Publick *Records* and *Registers* that were kept of their Affairs. Some think *Samuel* was the Compiler of it.

SECT. CXXIII.

JOshua being now dead, and having a little before his death encouraged the people to expel the *Canaanites* that remained out of the Land, though they had no *man* at present chosen of God, and set over them to Command them in chief, as *Moses* and *Joshua* did; and finding that it was fit for them to go on with *the War*, they assembled together [as it seems] at *Shiloh* to consult about this matter. And because the success of their *first Attempts* would be of great consequence, either to *encourage* or *dishearten* their Enemies, they thought fit that *Phineas* the *High Priest* should enquire of the Lord for them by *Urim* and *Thummim*, which of *their Tribes* should first begin and set upon the *Canaanites* that still remained among them; and the Lord appointed that the *Tribe of Judah* [the *Royal Tribe*, and the strongest and most populous of them all,] should begin the War, and first clear his portion of the Enemy. *Caleb* the Son of *Jephunneh* is chosen *General* for the Tribe, and the *Simeonites* [who had their lot within *theirs*] being invited to joyn with them, they readily agreed to it, the Tribe of *Judah* promising to assist them afterwards in clearing their lot. In this Expedition, they took the City of *Bezek*, * and after they had taken it, in the *pursuit* [when the *King* thereof, with many of his people, fled to save his life,] they killed *ten thousand men*. They also took their King *Adonibezek*, and cut off his *Thumbs* and his *great Toes*, having [as it seems] *when they took the City* found some of those *poor Captive Kings* that had been thus inhumanely used by him, or else had heard of the Tyranny he had exercised upon them in that kind, and therefore thought fit (according to the Law of *Retaliation*, *Exod.* 21. 24.) to serve him after the same manner. *Adonibezek* could not but acknowledge the *justice* of God upon him herein. For [says He] *threescore and ten Kings* (*z*) (*having their Thumbs and great Toes* (*teste* Justino) *quisq; Rex terminis civitatis suæ contentus erat.*

* *Bezek* a City in the Tribe of *Judah*, not far from *Jerusalem.*

(*z*) *Reguli diversarum urbium. Ante Ninum*

Petty Kings of particular Cities, not that he had *so many* at once under this base slavery, but in the *whole course* of his life, *some* after *others*; 'tis like he did it in a base sporting cruelty, or else thereby to *unfit* them for War, *unde homines* viles & defides, Italis & Gallis *Poltroni vocantur, id est*, pollice truncі.

cut

cut off) *gathered their meat under my Table; as I have done to them, ſo God hath requited me.* Then the men of *Judah* carried *this great Tyrant*, and ſhewed him before *Jeruſalem*, to ſtrike the greater terrour into the *Jebuſites*, and there they killed him, and then *ſacked* and *burnt that City*, viz. *that part* of it which was in their Tribe: For though the former *King* of it had been ſlain in the Field, *Joſh.* 10. yet was not *the City* taken, nor *it*, nor *any other City* fired in *Joſhua*'s time, but only *Jericho*, *Ai* and *Hazor*, and therefore the eighth verſe ſhould be read, *And the Children of* Judah *warred againſt* Jeruſalem, *and took it, and ſmote it, &c.* not as if it had been taken before.

Judges 1. from 1. to 9. *

* For theſe Verſes from *v.* 9. to 16. ſee *Sect.* 108. becauſe the Author of this Hiſtory was here to relate the memorable Exploits that were done by the men of *Judah*, therefore together with thoſe noble Acts which they did after the death of *Joſhua*; He repeats alſo thoſe which were done by them whilſt *Joſhua* lived, under the command of *Caleb*, both againſt *Hebron* and *Debir*, that He might ſet forth the glory of this Tribe more fully.

SECT. CXXIV.

JEthro's Family call'd *Kenites*, that had come up with *Joſhua* and *Iſrael* into the Land of *Canaan*, and dwelt in their Tents (which was ever their way of living) about *Jericho*, the City of *Palm-Trees*, among the people of the Tribe of *Judah*; and *Judah* having now cleared his portion in ſo good a meaſure that they began to ſpread into new Plantations; Theſe *Kenites* went along with them, and ſetled themſelves with them in the *South*, upon the Coaſts of the *Amalekites*, and ſo in *Saul*'s time were mingled among them, ſee 1 *Sam.* 15. 6. Theſe *Kenites* were the root of the *Rechabites*, of whom more is ſpoken, *Jer. Ch.* 35. *Judg. Ch.* 1. *verſ.* 16.

SECT. CXXV.

AS *Simeon* had before aſſiſted *Judah* in clearing *his lot*, ſo now *Judah* aſſiſts *Simeon* in clearing *his*. And joyning together, they *firſt* Conquer *Hormah*, and utterly deſtroy it, and the reaſon hereof ſeems to be becauſe of the *Vow* which the *Iſraelites* had made long ſince, when *Arad* a King of the *Canaanites* had made War againſt them, ſee *Numb.* 21. 3. They took alſo *Gaza*, and *Askelon*, and *Ekron*, with their Coaſts, though it ſeems the *Philiſtines* ſoon recovered theſe *three Cities* again, and drave out the *Iſraelites* before they had well ſetled themſelves in them, [ſee *Ch.* 3. 1, 2, 3. 1 *Sam.* 6. 17.] and the reaſon hereof was, becauſe the *Iſraelites* ſoon provoked the Lord by their Sins. As for *Ekron* it was in *Dan*'s lot, *Joſh.* 19. 43. Therefore it ſeems the Tribe of *Judah* joyned with thoſe of *Dan* as well as with thoſe of *Simeon*, to help them to clear *their Coaſts*. The Lord being thus with *Judah*, they drave out the *Canaanites* that dwelt in the *mountainous Country*, but their own fears diſabling them, and God for their ſins withdrawing his help from them, they could not drive them out of the *Vallies* and *Plains*, not daring (it ſeems) to ſet upon them becauſe of their *Iron-Chariots*, of which ſee *Joſh.* 17. 16. Whereas this was no juſt cauſe to deter them, ſeeing they had God's Promiſe of Victory. It was therefore their own ſinful fear and want of Faith in Gods Promiſes that hindred them from driving them out.

Judges 1. 17, 18, 19.

SECT. CXXVI.

THe *ſeveral Tribes* are now working themſelves into a ſettlement in their *ſeveral lots*, but are not careful to root out the *Canaanites*, but ſuffer'd them to live among them, notwithſtanding Gods Command which injoyned them utterly to deſtroy them, and root them out. And particularly the Children of *Benjamin* did not drive out the *Jebuſites* that inhabited *that part* of *Jeruſalem* which was in their lot,

lot, *viz.* The *Caſtle* and *Fort*, [*Joſh.* 15. 63.] ſo that the *Jebuſites* dwelt there unconquered till *David*'s time, 2 *Sam.* 5. 6, 7. And the Tribes of *Ephraim* and *Manaſſeh* went up againſt *Bethel* to take it, becauſe it belonged to their lot, *Joſh.* 16. 2. And their *Spies* catch'd a man that came out of the *City*, and they told him, If he would ſhew them how they might enter the City, that is, ſome weak place thereof where they might make their Entry [the Gates being lock'd and bar'd] they would *ſhew him mercy*, and not only ſpare his *life*, but the *lives* of thoſe that belonged to him. The man hereupon did ſhew them where they might enter the City, and they entring accordingly, ſmote it with the edge of the Sword, but let the man * and all his Family go; ſo the *man* and *his Company* went among the *Hittites*, [who inhabited on the North-ſide of *Mount Ephraim*] and there (being as it ſeems a rich man) with his Family, Friends and Allies, (who were ſpared for his ſake) built a City and call'd it *Luz*, after the name of the City in which probably he was *born* and *bred*, that the memory of it might not periſh, but be preſerved to Poſterity. Further, *that half-Tribe of Manaſſeh* that dwelt in *Canaan* having diſabled themſelves by their Sins, and ſo deprived themſelves of God's Aſſiſtance, drave not out the *Canaanites* out of *Bethſhean*, *Taanach*, *Dor*, *Ibleam*, and *Megiddo*, but *they would dwell there*, either by *Force* or by *Compoſition*, ſee *Joſh.* 17. 11, 12. And when the *Iſraelites* were grown *ſtrong*, and ſo by God's aſſiſtance might eaſily have driven them out, (if they had had an heart to ſet about it) *they* out of *Sloth*, *Cowardlineſs* or *Covetouſneſs* let them alone, on condition they would pay them *Tribute*. Neither did the Children of *Ephraim* drive out the *Canaanites* that dwelt in *Gezer*, *viz.* out of the City, but they poſſeſſed it till *Pharaoh* took it, and burnt it, 1 *Kings* 9. 16. Neither did *Zebulun* drive out the *Canaanites* out of his lot, but only made them *Tributary*, which ſhews that they might have ſubdued them, ſeeing they could force them to pay them *Tribute*; Neither did *Aſher* drive out the *old Inhabitants* out of his *lot*, but they were forc'd to live intermixed with them. Neither did *Naphtali* drive the *Canaanites* out of his portion, but only made them *Tributary*. And though the Children of *Dan* had at firſt prevailed againſt the *Amorites*, and poſſeſſed themſelves of their Country, yet afterwards the *Amorites* getting more ſtrength, recovered the beſt part of it; namely, the *Vallies*, and forced the *Danites* into the *Mountains*, (where being much ſtraitened, they took occaſion to enlarge their poſſeſſions, by making that Expedition unto *Laiſh*, mentioned *Ch.* 18.) but the more fruitful Mountains of *Heres* they would not be driven out of, till the Houſe of *Joſeph* aſſiſting the *Danities*, they ſo far prevailed, that they made them *Tributary*. And thus the *Iſraelites*, by their own ſloth, ſuffered themſelves to be hemmed in with thoſe accurſed *Canaanites*, contenting themſelves if they would pay them ſome ſmall *Tribute*. And this was the *firſt ſtep* of their *defection from God*, which did afterwards lead them into greater and groſſer Enormities.

* *Non ut* Rahab *ſi ex fide* Hebræis *adjungit, ſed avaritiæ ductus, aut pavore, prodidit Patriam, & Civitatem, cujus tamen excitat memoriam; ſic* Salamina *poſuit* Teucer *in* Cypro. Nov.

Judg. 1. from 21. to the end.

SECT. CXXVII.

THe people of *Iſrael* now finding themſelves ſorely annoyed by the *Canaanites* in ſeveral parts of the Land, there was [it ſeems] an Aſſembly called of the Heads of all the Tribes to *Shiloh*, that they might Conſult what was fit for them to do in this caſe. The Lord was pleaſed to ſend the *Angel of the Covenant* to them in an *Humane ſhape*, (the *ſame Angel* that appeared to *Joſhua* at *Gilgal*, Joſh. 5. 14. and therefore is here ſaid to come up from *Gilgal*) who ſharply reproves them for their *remiſneſs* and *careleſneſs* in executing the Commands of God. He tells them He brought them up out of *Egypt* into that *good Land*, and He would never break his Covenant with them, if they did not firſt break their Covenant with Him. He had commanded them, That they ſhould make no League with the *Canaanites*, *Deut.* 7. 2. but ſhould *throw down* their Altars, *Deut.* 11. 3. but they had not obeyed his Voice therein. Therefore (ſays he) I ſaid I will not drive out the Inhabitants of the Land before you, but they ſhall be as *Thornes in your Sides*, and

their gods ſhall be a *Snare* unto you, to intangle you in their Idolatry to your perdition, *Exod.* 23. 33. & 34. 12. The people being convinc'd by the *Angel*'s words of their great Sin, they lifted up their *Voice* and *wept*, and they called the place upon that occaſion *Bochim*, * *viz.* the place of *Weepers*. And here they offered Sacrifices to the Lord, to make Attonement for their ſins.

* Called ſo *v.* 1. by anticipation, and here from the event, becauſe the *Iſraelites* did weep abundantly in this place.

Judg. 2. from 1. to 6.

SECT. CXXVIII.

JOſhua being now dead, and *all that Generation* who with *Joſhua* had ſeen the *Wonders* God had wrought for them; there aroſe a *new Generation* who *knew not the Lord*; that is, had not ſuch effectual and experimental knowledge of God upon their hearts as the *former Generation* had; Neither had they ſeen his miraculous Works with their Eyes as their Fathers had done; ſo that now things began to run into *Anarchy* and *Confuſion*, every one doing what ſeemed good in his own Eyes. And then all *thoſe Diſorders* ſeem to have been committed, which are ſet down in the five laſt Chapters of this Book.

As firſt the *Idolatry* of *Micah* (a man of *Mount Ephraim*) who made an *Idol*, and ſet it up in his own Houſe for his own uſe, and poſſibly for the uſe of the Neighbourhood. It ſeems *Micah*'s Mother had *eleven hundred Shekels* of Silver ſtolen from her, and ſhe *curſed* thoſe who had ſtolen it, and did not reſtore it. *Micah* having taken it, and being touched in conſcience for it, came to her, and ſaid, *Wretch that I am, I had thy Silver, and have hitherto detained it, but dare no longer lie under a Mothers Curſe, and therefore am I now come to confeſs my Sin, and reſtore again the money to thee.* His Mother anſwered, *Bleſſed be thou of the Lord* (*my Son*) that is, *free be thou from my Curſe, and maiſt thou be bleſſed of the Lord, becauſe thou haſt repented of this Fact, and doſt ſo ingenuouſly offer to reſtore what thou unadviſedly tookeſt from me.* She tells him, She had wholly dedicated this Silver to the Lord, to make a *graven Image* (*a*) and a *molten Image* for Him; namely, to be *Repreſentations* of Him. So that ſhe *pretended*, and poſſibly *intended* the Worſhip of *the true God* by *theſe Idols*. She accordingly took *two hundred Shekels* of the ſilver and gave them to the *Founder*, who made thereof a *graven Image*, * and a *molten Image*. The other *nine hundred Shekels* 'tis like were laid out in providing an *Ephod*, rich and glorious, like *Aarons*, [*Exod.* 28. 6.] and other Ornaments for the *Prieſt*, and providing their *Teraphim*, † and adorning the *Chappel* which her Son had built for theſe Superſtitious Uſes. And *Micah* conſecrated one of his own *Sons* (though of the Tribe of *Ephraim*, and not of *Aarons* Lineage,) to be *his Prieſt*; all which he did as a groſs Idolater, contrary to the expreſs Command of God. And 'tis no wonder that Idolatry began thus to creep in among them, ſeeing at this time there was no *Ruler*, *Governour* or *Judge*, no Supream Magiſtrate * among them (ſuch as *Moſes* or *Joſhua* were) to *reſtrain them*, to puniſh Offenders, and keep them in Order.

(*a*) *Erat hæc mulier cultrix veri Dei ſimul & Idolorum qualis* Cuthæi, 2 Reg. 17. *In honorem veri Dei fabricavit* Idolum *volens per cultum Dæmonis honorare Deum. Sic verus Deus colitur non eo cultu quem ipſe præcepit.*

* *Duplex Idolum fuit, alterum ex marmore ſculptum alterum ex argento arte fuſoria.* Menoch. † *Teraphim* were certain *Images* repreſenting *Men*, *Hoſ.* 3. 4, 5. which they made uſe of as *Oracles*, and received Anſwers from them in *doubtful Caſes*, *Ezek.* 21. 21. *Zach.* 10. 2. *Erant* Teraphim Idola domeſtica, *quæ domi colebantur, & quaſi* Oracula [*conſulebantur de rebus arcanis, & futuris, quaſi* Penates & Lares. * *King* is not to be taken here properly; for ſuch there were none till *Saul*'s Reign.

There was a *young Levite* that ſojourned in *Bethlehem*, in the Tribe of *Judah*, but in thoſe corrupt times (a great part of the Maintenance of the *Levites* being as it ſeems detained from them) He was forced to ſeek out for a *Livelihood*: where he could get it. And coming to *Micah*'s houſe, *Micah* agrees with him to be his *Prieſt*; for though he had conſecrated one of his own Sons to be his *Prieſt* in his Idolatrous Chappel before, yet (it ſeems) he thought it would be a *greater honour* to his *Idol-Worſhip* to have one of the Tribe of *Levi* to be his *Prieſt*. *Micah* promiſes to reverence him (though young in years) as a *Father*, but yet he gives him but a very *poor Salary*, viz. *ten Shekels of Silver* by the year, *a Suit of Apparel*, and *his Victuals*, whereas

whereas *eleven hundred Shekels* were ſet apart by his Mother, as we have ſeen before, to make their *Idols* and *their appurtenances*. However *this poor Levite* proſtitutes himſelf to this *baſe Service*, to be a *Prieſt* to their *Idol-dunghil-gods*, and that upon *theſe mean terms*: But *Micah* loved him, and uſed him very well, and as if he had been *one* of his own Children, and promiſed himſelf that the Lord would bleſs him, ſeeing he had now gotten a *Levite* for his *Prieſt*. But he was herein much *deceived*, as we ſhall ſhew preſently.

Ch. 17. whole Chapter.

SECT. CXXIX.

IN the next place we are to ſhew how the *Danites* took *Micah*'s *Idol* from him, and ſet it up *publickly* in their own Tribe, and ſo the *firſt publick Idolatry* was begun among *them*, and therefore *that Tribe* is not named among the *ſealed of the Lord*, Rev. 7. The Hiſtory of *this matter* was thus; The *Danites* by reaſon of the *Amorites* (who had cooped them up in the Mountains, ſee *Ch.* 1. 34.) were not got into the *poſſeſſion* of a *good part* of the Inheritance that fell to them by lot. And ſo their *preſent poſſeſſions* being *too ſcant* and *ſtrait* for them, they began to think of enlarging their Borders. And accordingly ſent out *five men* of their *Family* as *Spies* to ſearch the Land poſſeſſed by their *Enemies*, that they might (where they could conveniently) drive them out, and ſo ſettle part of their Tribe in their room. Theſe *Spies* coming to *Mount Ephraim*, and near to *Micah*'s houſe, they meet with this *Levite*, whom (it ſeems) *ſome* of them *knew*, and poſſibly upon His invitation they turned in thither to lodge. They ask him, What he did there? He tells them, *Micah* had hired him to be *his Prieſt*. They underſtanding that *Micah* had a *Chappel*, or *Houſe of gods* there, and an *Ephod* and *Teraphim*, (which uſed by *Idolaters* to be conſulted, as *Oracles* and Anſwers ſometimes were given by the ſubtilty of the *Devil* or the *Prieſts*,) they being (as it ſeems) addicted to *Idolatry*, deſired him to inquire of God concerning the *Succeſs* of the buſineſs they were going about: He does ſo, or pretends to do ſo, and encouragingly bids them *go in peace*, *for the way wherein they went was before the Lord*; that is, *his Eyes were upon their way*, *He ſaw what they were going about*, and would *favour*, *direct*, and *proſper them in their way*. The *Spies* much encouraged hereby *departed*, and came to *Laiſh* or *Leſhem* [*Joſh.* 19. 47.] in the utmoſt *Northern Border* of the Land, *far remote* from the body of their own *Tribe*. Here they obſerved *ſeveral things*: First, That the *people of this place* dwelt *careleſs* and *ſecure* after the manner of the *Sidonians*, (who by reaſon of the great ſtrength of their City, and their *great Wealth*, lived voluptuouſly without fear of any Enemy,) and after the ſame manner lived the Inhabitants of *Laiſh*. 2ly, They obſerved they had *no Magiſtrate* in the *Land* that might put them to *ſhame* in any thing, and ſo reſtrain them from Vice; for *ſhame* doth oftentimes more reſtrain men from ſin, than *ſmart* or *corporal puniſhment*. 3ly, They obſerved they were *far* from the *Sidonians* (with whom poſſibly they had a *League*, or had ſome dependance on them,) and therefore *they* could not ſuddainly come to aid them. 4ly, They obſerved they had neither *League* nor *Commerce* with their *Neighbours*; either of which might have obliged them to afford them help in their need. Having taken notice of theſe things, they return to their Brethren who ſent them out, and tell them what they had obſerved concerning this people. They tell them the Land was a *very good Land*, a *place* where there was *no want of any thing that is in the Earth*, and if they would go up they need not doubt of obtaining it; for (ſay they) *God hath given it into your hands*. This *confidence* of theirs poſſibly was grounded partly on *what* they obſerved when they were among the people, and partly from the *encouragement* that *Micah*'s *Prieſt* had given them. Whereupon 600 men of them well armed went up from thence upon this Expedition.

In their *march* they firſt pitched at *Kirjath-jearim*, in the Confines of *Judah*, *Dan*, and *Benjamin*. Thence they paſſed to *Mount Ephraim*, and came near the houſe of *Micah*. When they came thither, *the five Spies* told them there was in one of thoſe houſes of *Micah* an *Ephod* and *Teraphim*, a *graven* and a *molten Image*. Now

therefore consider (say they) *what ye have to do*, consider whither this will not be a good *Booty* for us, and whither we should not take *all these* along with us, to *use* them in the Places where we shall come; as in our former Journey we asked Counsel *by them* of God, and received an *Answer*, that our *Journey* should be *Prosperous*. The Souldiers hearing these things, went presently to *Micah*'s house, and the 600 Men placing themselves at the Gate, the *five Spies* went in, and saluted *Micah*, and probably acquainted him with their design, and then brought out his *Priest* to their *Brethren*, whom He kindly saluted, and (as 'tis probable) wished them good success in their Enterprise, and discoursed with them. In the mean time the *five Spies* went back into the house, and took away the *Ephod* and *Teraphim*, and the *Images graven* and *molten*. The *Priest* seeing this, asked them *what they did?* They bid him *hold his peace*, and *go along with them*, and be to them a *Father* and a *Priest*. They tell him, It was much better for him to be a *Priest* to a *whole Tribe* than to *one man*. The *Priest*, notwithstanding the kindness and respect *Micah* had shewen him, hoping to have more *advantage* by these *Danites*, than He had by *Him*, away he goes with *them*, and immediatly placed himself with this *Idolatrous Trash* in the midst of *their Army*, either for the better defence of his *Person* and *these Trinkets*, or else in a kind of Apish imitation of the *Israelites*, who carried the Ark in the midst of their Host. When they departed from *Micah*'s house, they ordered that *their Wives*, * *little Ones*, and *Cattel*, and *their Carriages should march before their Army*. For they feared not any Enemy before them, but supposed that *Micah*, with all the strength he could make, would pursue after them. *Micah* accordingly, with what Company of his Neighbours he could get together, pursued after them, and when He came up to them, the *Danites* asked Him, *What ailed him?* and why He came after them with such a great Company? He cries out, Ye have taken away *my gods*, and my *Priest*, and do you now ask me, *What aileth me?* Alas! I esteem all that ye have left me as nothing, now my *gods* and my *Priest* are gone. The *Danites* answered, Let not *thy Cry be heard among us*, lest some angry Fellows of our Company run upon thee and destroy thee and thy Houshold. When *Micah* saw they were too strong for him, he turned back; and so the *Danites* carried away the *Priest* and the *Images* with them to *Laish*. When they came thither, they easily took the City, and smote the *Inhabitants* thereof with the edge of the Sword, there being none to deliver them out of their hands. And though in taking of it, they burnt it, yet afterwards they built it again, and called it *Dan*, in honour of *Dan*, from whom they were descended. And then they set up the *graven Image* there which they had taken from *Micah*, and established *this Idolatrous Worship* of their false gods among them, and so *this Levite* (whose Name was *Jonathan*, the Son of *Gershom*) and his Posterity were *Priests* unto these *Idolatrous Danites* all the time the Tabernacle remained at *Shiloh*, *till the Captivity of the Land*; that is, till the *Ark* was taken and carried away by the *Philistines*, 1 *Sam.* 4. 10, 11. which was at the death of *Eli*, at which time there was a *great slaughter* of the *Israelites*, and no doubt *many* of them were carried away *Captive*, together with the *Ark*; and all this befel them, because of the *Idolatry* that was then practised in the Land, *Psal.* 78. 58, 59. But though this Idol was pulled down (as 'tis probable) in *Samuel*'s time, or *Saul*'s, when the Tabernacle was at *Nob*, [1 *Sam.* 21.] yet *these Idolatrous Priests* might (in *secret* especially) continue to do this *impious Service* for the *Danites* unto the times of *Jeroboam*, and then might be employed as *Priests* for his *golden Calf*, which he here *erected*, 1 *Kings* 12. 29. and so they might continue till the *general Captivity* of the *ten Tribes*.

* The bringing of their *wives*, *little Ones*, and *Cattel* with them, shews with what assurance of success they went up against *Laish*.

Judg. Ch. 18. whole Chapter.

SECT. CXXX.

THe *Israelites* tolerating this *Idolatry* of *Micah* and the *Danites*, and never stirring against it, *this Toleration* breedeth all Iniquity, in so much that *Gibeah*, a City in *Benjamin*, becometh as abominable as *Sodom*, as appears by the story following. It happened in those days, when there was no *Supream Magistrate* to curb and

and restrain the *Disorders* and *evil Manners* of the people, that a certain *Levite* that sojourned in *Mount Ephraim* had taken to himself a *Concubine* from *Bethlehem-Judah*. Some *Concubines* there were among the *Hebrews* that were esteemed *lawful Wives* as to *the right of the Bed*, and their Children were accounted *Legitimate*, though they were not esteemed in the rank of *other Wives* principally and most properly so called; For they had not the honour of being accounted the *Mothers* of the Family, neither had they *the Rule* in the Family, nor their *Children* any *Inheritance*, but only *Gifts* or *Portions*. The case of *Jacob*'s *Sons* by *Bilhah* and *Zilpah* was extraordinary. Other *Concubines* there were that were plain *Whores* or *Harlots*; but this *Levites Concubine* was of the former sort, *viz.* a *secundary Wife*, for the *Levite* is called her *Husband*, *vers.* 3. and *Ch.* 20. 4. This *Concubine* (as it seems) was false to the *Levite* her Husband, and play'd the *Whore*; whereupon a *Quarrel* arising between them, she left him, and went home again to her Fathers house, who was too ready to entertain her. Though it was usual for *all sorts*, even the *Levites* themselves at that time to take *Concubines*, yet the sad effects that followed hereupon shewed that God was not pleased with it; *From the beginning it was not so*, says our Saviour, *Matth.* 19. 8. The *Levite* follows after her, to see if he could by fair means bring her to repent and amend, and to return to him again, He being willing to be reconciled to her, *rather* than forsake her, if it were possible. When he came to her Fathers house, *He* received him, and entertained him very kindly, and he stayed with him three days: On the fourth day in the morning *the breach* being as it seems made up, and he ready to depart with his Wife, His *Father-in-law* desired him to *comfort his heart with a morsel of bread*, and so they sate down, and did *eat* and *drink* together, and upon his further *importunity* he stayed with him that night also. On the next day he entertained him again, and engaged him to stay till the Afternoon, and would have had him lodged there that night also, seeing the Sun was then declining; But he would not, but took his leave of him, and departed with his Wife and Servant. When they came over against *Jebus* or *Jerusalem* (which was now in the possession of the *Jebusites*) (*b*) his *Man* advised that they should turn into *that City*, and lodge there that night; but the *Levite* said, *We will not turn into a City inhabited by the accursed* Canaanites, *estranged from God and his Laws*, we will go to *Gibeah*, * not far from hence, and in our way to *Mount Ephraim*. It was *Sun-set* by the time they came thither. When they came into the Street of the City, they met with no man that had so much *Humanity* or *Hospitality* in him as to invite them to his house. At last *an old man* of *Mount Ephraim*, a *Sojourner* in that City, coming from his work out of the Fields, and seeing the *Levite*, asked him, *Whence he came?* and *whither he was going?* He told him he dwelt in *Mount Ephraim*, but he meant to go first to *Shiloh* (where the *Tabernacle* then was) to perform his *Service* there, and then to go on in his Journey *home-ward*. But (says he) here is no man (for ought I perceive) has so much *kindness* as to receive us into his house, though we should put him to little or no charge, for we have brought from whence we came a *bundle of Straw* and *Provender* for our *Asses*, and we have *Bread* and *Wine* sufficient for our selves. The old man said, *Peace be unto thee, let all thy wants lie upon me*; that is, take no further care either for *Lodging* or *Provision*; I will take the care of all upon my self to provide all Necessaries for *thee*, and *all* that belong unto thee. Therefore *turn in unto my house*; which accordingly they presently did, and there he took care of their *Asses*, and then *washing their Feet* (according to the Rites of Hospitality practised in that hot Country) he entertained them, and they sat down to *eat* and *drink* with Him. Now as they were making *their hearts merry*, certain Sons of *Belial* (following the example of their *good Brethren* and *Predecessors of* Sodom, *Gen.* 19. 4.) beset the house round, requiring the *old man* to bring forth the *Levite* to them, that they might abuse him by unnatural lust. The *old man* came out to them, and entreated them not to do so abominable a thing; He tells them, He had in his house a *Daughter* a *Maiden*, and there was also the *Levite*'s *Concubine*, He would bring them both out to them, and they might *humble them*, and do what they would to them; but he desired them to spare *his Guest* the *Levite*, and not make him the Subject of their base Villany. But though the *old man* was to be commended for his desire to observe the Laws of *Hospitality*, yet the *means* he used are to be condemned as very *sinful*, seeing we may not

See *Sect.* 15. of *Ch.* 3.

(*b*) For though the Children of *Judah* had taken from the *Jebusites* that part of the City which was in *their Tribe*, see *Jud.* 1. 8. yet out of that part which belonged to *Benjamin* (on which side the *Levite* was now travelling) the *Jebusites* were not expelled, see *Judg.* 1. 21.

* The best Counsel sometimes may have the *worst success* to teach us that there is a *secret hand* of God that over-rules all Events.

not *do evil that good may come thereof*, Rom. 3. 8. Of the evils of punishment indeed we may chuse the *less*, that we may avoid the *greater*, but of the evils of *Sin* we must chuse *neither*, seeing the *least sin* is worse than the *greatest punishment*. But these *Sons of Belial* were nothing moved with what He said, therefore the *Levite*, to prevent *evil* to his *courteous Host*, brought forth his *own Concubine* (c) to them, and they took her and abused her all night, until the morning, in a most inhumane and detestable manner. Thus the Providence of God rescued the old mans *Daughter* (who was innocent) from the *rage* and *lust* of these wicked Villains, and the storm fell on the *Levites Concubine*, who though her *Husband* had *pardoned*, yet *God* now punished. *Uncleanness* was her *sin*, and *uncleanness* was now the cause of her death. *Culpa libido fuit, pœna libido fuit.* In the morning she came and fell down at the *old mans door*. The *Levite* seeing her lie all along with her hands on the Threshold, he bad her arise that they might be gone. But she not answering, He perceived she was dead. Then carrying her upon *his Asse*, he went home; and when he was come thither, he took a Knife and cut her body into *twelve pieces*, and sent to each *Tribe a piece of her*, that so horrible a *Spectacle* might incense their *wrath*, and stir up their spirits to take *sharper Revenge* on the *Actors* of so detestable a Villany, and that they might not suffer those *Pests* to live, and poison the Air with their breath, and so pull down Gods fearful Judgments on the whole Land. The *Messengers* acquainting the Tribes with the cause why the *Levite* had done this, all that heard of it cried out, *That there was never such a horrid Villany done, or seen among them, since they came out of* Egypt. * And therefore stirring up one another not to let it pass *unrevenged*, they said, Let us *consider of it, take advice, and speak our minds*, that we may take the best course we can to bring these desperate Offendors to deserved punishment.

(c) See *Sect.* 9. of *Ch.* 3. *Suam* Levita *producit ut Hospiti Consulat. Ita divinitus ordinatum ut scortando scortum intereat.*

* Hosea 9. 9. *They have deeply corrupted themselves, as in the days of* Gibeah.

Judg. Ch. 19. whole Chapter.

SECT. CXXXI.

THen *all the Children of Israel*, that is, the *chief of them, viz.* the *Elders, Officers* and *Captains*, from *Dan* to *Beersheba*, together with *those without Jordan*, met together as one man at *Mizpeh*, (d) (which was a place they usually held their *publick Assemblies* in, 1 *Sam.* 7. 5. *Judg.* 10. 15. as being in the *heart* of the Land,) excepting only the *Benjamites*, who (it seems) refused to come to this meeting, or to send any Messengers to them, resolving to defend the men of *Gibeah* against them. The *Israelites* came together to act *this weighty business* as in *Gods presence*, and to *ask Counsel* of Him, and to hear what He would give them in charge about it. No less then *four hundred thousand men* now met, who expressed their Zeal to punish this *abominable Fact* of the men of *Gibeah*. But though they were sensible of the injury done to the *Levite* and his *Concubine*, yet it seems they took no notice of the *great* and *provoking Injury* done to God, by tolerating the *Idolatry* of the *Danites*, for which we shall see that God now intends to reckon with them. This great Assembly being thus met, the *Levite* came and declared his Case to them; He shews them how barbarously the men of *Gibeah* had used his *Concubine*, and how they had abused her, even till they had killed her; and they thought to have done the like to him also, which rather than he would have endured, he would have lost his life. And therefore seeing they were all *Israelites* they ought to take to heart that *such* and so *foul an Abomination* was committed in *Israel*, and ought to revenge it accordingly. The people were so inflamed hereat, that they *vowed* they would not so much as *go home* to their own houses, till they had executed Judgment upon those that were guilty of so abominable a Villany. Then they sent *Messengers* to the *Tribe of Benjamin*, to desire them to deliver up *these Sons of Belial* in *Gibeah* to deserved punishment, who were guilty of this Crime, that so *wrath* might not be poured forth upon the whole Land for it; and hereby they would prevent a *Civil War*, and *great blood-shed*, which else was like to ensue. The *Benjamites* (it seems) thinking it a *dishonour* to them that the *other Tribes* should intermeddle with punishing any

(d) In the Tribe of *Benjamin*, or in the Confines of *Judah* and *Benjamin*, and so reckoned among the Cities of both Tribes, *Josh.* 15, 38. & *Ch.* 18. 26.

any within their *Territories*, and being highly conceited of their own *strength* and *ability for Martial Affairs*, and presuming possibly that they were able to make good *their part* against all the other Tribes of *Israel*, they would not *hearken* to their Brethren, but prepared to fight it out. The *Israelites* perceiving that the *Benjamites* would not deliver the *Malefactors* into their hands, but were resolved rather to *defend* them, they vowed that if they *vanquished the Benjamites* [as they doubted not but they should] they would not give any of their *Daughters* in marriage to any of them *that were left alive*, [see *Ch.* 21. 1.] and likewise that they would destroy *every Town* throughout the whole Land of *Israel*, that would not send some of their people to this Assembly, nor help them in this War, *Ch.* 21. 5. Then they determined to *cast lots* who among them should go up to *fight against Gibeah*, and who should go forth *to fetch in Provisions* for the Camp; For they thought that *one* in *ten* had need be set apart for *this Service*, and *who* they should be, *the lot* should decide. Then they went to *Shiloh* to inquire of the Lord by the *High Priest* (having on the *Ephod*, *Numb.* 27. 21.) which of them should go up *first* to the battel against the Children of *Benjamin*. They did not inquire of the Lord, *Whither they should go up against the Benjamites*, or *whither they should prevail*; They did not *pray to God* for his *help*, nor by *Fasting* and *Humiliation*, and true Repentance humble themselves for their manifold Sins, nor by offering up Sacrifices of atonement seek to make their peace with God; but relying on the *justness of their Cause*, and *their great Numbers*, *and strength* like men, *presuming of the Victory*, to prevent *variance* among themselves, and *striving for the honour of the day*. They desire only to know *which of the Tribes* should go up *first* against *Benjamin*. They concluded that having *eleven Tribes* against *one*, and *four hundred thousand fighting men* on their side they must needs prevail. The Lord tells them, *Judah* shall go up *first*. The Children of *Benjamin* also on the other hand prepared themselves for the *Encounter*, and numbring their Forces, they found they were *twenty six thousand* fighting men, besides the Inhabitants of *Gibeah*, which were *seven hundred* chosen men; and in this their Army they had *seven hundred choice men, left-handed*, every one of them could *sling a stone at an hairs breadth*, (e) *and not miss*. Matters being thus ordered on both sides, the men of *Israel* went out to battel against *Benjamin*, and the *Benjamites* drew out their Forces out of *Gibeah* against them; and they joyning battel, the *Benjamites* prevailed, and cut down to the ground, and destroyed *twenty two thousand of the Israelites* that day. The *Israelites* upon this ill success retired to *Shiloh*, and *wept before the Lord*, but it seems it was more for the *shame* of the defeat, and their loss of men, than for *their sins*. They inquire of the Lord again whither they shall go *up a second time against* Benjamin *their Brother*; but neither *crave his Assistance*, nor inquire of the *Success*; whereby they intimate that they supposed the cause *of their ill Success before* was because God was not pleased with their warring against *their Brethren*; but they think not *of their sins*, the true cause, and therefore God answers them accordingly. *Go up* (says He) *against Him*; as if He should have said, though *Benjamin be your Brother, yet you may fight against him.* So the Children of *Israel* encouraged themselves, and went up against the Children of *Benjamin* the next day. The *Benjamites* drew out again out of *Gibeah*, and defeated the *Israelites* a second time, and slew *eighteen thousand* more of them. Upon this *second overthrow*, *the Israelites* run to *Shiloh* again, and there *fast*, and *mourn*, and *repent* of their sins in *good earnest*. Now they perceived that though God liked *their Cause*, yet he was displeased with their *persons*. They saw that God did avenge *his Own Cause* upon *them*, because *they* would not avenge *his Cause* against *Idolaters*. Therefore they now afflict their *Souls* in a most solemn manner, and offer *Burnt-Offerings* and *Peace-Offerings* to make atonement for their Sins, that so they might obtain Gods favour. They now inquire again of the Lord by *Phineas* the *High Priest*, and by *Urim* and *Thummim*, whither they should go up any more against the *Benjamites*. The Lord bids them *go up*, for to morrow he would deliver the *Benjamites* into their hands. The *Israelites* having this Promise from God, undoubtedly were much encouraged thereby; however they resolved not to neglect any good means to obtain the Victory, but by Policy and Military Stratagems to get all advantage they could of their Enemies. Accordingly they divided their *Army* into three parts, the *one* was laid in *Ambush* in the *Medows of Gibeah*, vers. 33. the *second* was sent against

(e) An hyperbolical expression, signifying they were exceeding skilful in slinging stones, and could commonly hit a small mark.

againſt *Gibeah* with Orders that they ſhould preſently fly before the *Benjamites*, that ſo they might draw them far off from the City, *verſ.* 30, 31. and the *third* (which was the main body) was to ſtay at *Baal-tamar*, and to renew the *battel* when the *Benjamites* came thither, in purſuit of the *Iſraelites* that *fled* before them. Things being thus ordered, *that part of the Army* that was to make the firſt On-ſet upon the *Benjamites* (and then preſently to fly and give back) * marched up againſt the City, and accordingly *flying* when the *Benjamites* came out againſt them, the *Benjamites* eagerly purſued them, and killed about *thirty men*, and thought they ſhould have *cut them down* as they did before. But being drawn a good way off from the City, the *Ambuſh* aroſe (being *ten thouſand men*) and ſuddenly took *the City*, and ſet it on *fire*, which when they had done, they put themſelves between *the City* and the *Army of the Benjamites* to hinder their retreat. The *Benjamites* that purſued the *Iſraelites* little thought of this, or that *evil* was ſo near them. For on a ſuddain the *flying Iſraelites* turned head, and with the *main body* of the Army that ſtayed at *Baal-tamar* renewed the battel with great Courage and Violence. The *Benjamites* looking back, ſaw the *ſmoke* of the City aſcending, at which being much terrified, they fled before the *Iſraelites*, who deſtroyed *eighteen thouſand* † of them *in the chaſe*, *thoſe* that came out of the Cities to aſſiſt the *Iſraelites* hemming them in on every ſide, *verſ.* 42. and *verſ.* 44. and *five thouſand* more of them they killed in *the High-ways* as they found them in the purſuit ſcattered here and there, *verſ.* 45. and *two thouſand* more they ſlew at *Gidom*, *verſ.* 45. and the *odd hundred*, * which is not expreſſed in particulars, was *ſlain* [as it ſeems] *ſome* in *one place* and *ſome* in another; ſo that of the *Benjamites* there fell that day *twenty five thouſand* and *one hundred*, *ſix hundred* of them only eſcaping, who fled to *Rimmon*, a City built on a Rock betwixt *Gibeah* and *Bethel*, and abode there four months. The *Iſraelites* not ſatisfied with the ſlaughter of the men of *Gibeah*, and the *Benjamites* that came to fight in their Defence, they fell upon *all other Cities* in that *Tribe*, becauſe they had ſent *Aids*, and had aſſiſted their Brethren in this War, and in their Rage ſlew *Man*, *Woman*, and *Child*, and even the *very Beaſts*, and ſetting fire on *their Cities*, ſpared no living thing that came in their way, being tranſported with *Fury* that the *Benjamites* had undertaken the Defence of *ſo horrible a Villany*, and that they had ſlain no leſs then *forty thouſand* of the *Iſraelites* in this War. Thus when the Lord had made uſe of *Benjamin* to execute his *Juſtice* upon *Iſrael* for *not puniſhing Idolatry*, and for *their other ſins*; He then uſes *Iſrael* to puniſh *Benjamin* for not delivering the men of *Gibeah* up to juſtice.

Judg. 20. whole Chapter.

* See a like Stratagem in the taking of *Ai*, *Joſh.* 8.

† *V.* 15. The Children of *Benjamin* were twenty ſix thouſand and ſeven hundred. Of theſe the *Iſraelites* ſlew when they prevailed againſt them *twenty five thouſand* and *one hundred*, v. 35. *ſix hundred* of them only ſaved themſelves in *Rimmon*. It ſeems therefore that the other thouſand was ſlain in the two firſt battels wherein the *Benjamites* overcame the *Iſraelites*, for 'tis not like they could conquer them in two battels without ſome loſs.

* *Verſ.* 46. Here the greater or round number is only expreſſed, and not the odd 100.

SECT. CXXXII.

THe *Iſraelites* having thus deſtroyed all the *Men*, *Women*, and *Children* of *Benjamin*, excepting only *thoſe ſix hundred* that fled to *Rimmon*, they now began to conſider into what a ſtrait they had brought themſelves. For having ſlain all the *Women* of *Benjamin*, and having made a *Vow* that none of them ſhould give *their Daughters* in marriage to the *Men* of *that Tribe*, either thoſe *ſix hundred men* muſt take themſelves *Wives* from the *Heathens*, which was *unlawful*, (and the *holy Seed* would be thereby polluted) or elſe a *Tribe* muſt periſh from *Iſrael* (and ſo their *Body Politick*, which God had formed, would be *diſmembred*,) or themſelves muſt *break an Oath* which they had ſolemnly taken in the preſence of God. Being exceedingly perplexed about this matter, they thereupon went with their whole Army to the Houſe of God in *Shiloh*, there to bewail their Caſe, and to inquire of the Lord what they ſhould do in theſe Difficulties. They roſe therefore early the next morning and built there an *Altar*, and offered thereon *Burnt-Offerings* and *Peace-Offerings*, becauſe the *Altar* in the *Tabernacle* was not *ſufficient* for the Offering up ſuch a *vaſt multitude* of Sacrifices as were now brought in by the people after they had prevailed againſt the *Benjamites* (ſee a like thing done 1 *Kings* 8. 64. and the rearing *Altars* upon ſuch extraordinary Occaſions was not unlawful, ſee *Exod.* 20. 24.)

Then

Then they began to conſider *what City* or *Town* in all their *Tribes* had ſent none to help them againſt the *Benjamites*; For there had been a *ſolemn Oath* ſworn by *them all* at *Mizpeh*, before they engag'd in this War (and it was taken with a *ſevere Execration* againſt any that ſhould break it) that *whatſoever City* or *Town* did not come in to help and aſſiſt them in *this Quarrel*, ſhould be *deſtroyed*. Upon inquiry they found that *Jabeſh-Gilead*, on the other ſide *Jordan*, had ſent none to their aſſiſtance. Hereupon they ſent *twelve thouſand valiant men* to deſtroy *that City*, giving them order that they ſhould deſtroy *all the Men* and *all the Women* thereof that had *known man*, but the *Virgins* that were marriageable they ſhould *ſpare*, not doubting but of thoſe there would be *enough* found to make *Wives* for the *ſix hundred Benjamites*. But it ſeems there were were only *four hundred ſuch* found in that City. So that there being not *Wives* enough for them, the *Iſraelites* much blamed themſelves that they had in their rage deſtroyed all the *Benjamitiſh-Women*, ſee *verſ.* 22. Theſe *four hundred Virgins* being brought to *Shiloh*, the *Iſraelites* ſent a kind Meſſage to the *Benjamites* at *Rimmon* to come to them, who accordingly coming, they gave to *four hundred* of them theſe *four hundred Virgins* to make them *Wives*, wherein they conceived that they broke not their *Oath*, becauſe they were not *their own Daughters*. But theſe being not enough for the remaining *Benjamites*, the *Iſraelites* much repented their dealing with *Benjamin*, both that they had in the heat of War ſlain *their Brethren* with ſo great a ſlaughter, and more eſpecially becauſe they had killed the *Women*, and knew not how, in regard of their *Oath*, to furniſh thoſe that remain'd of them with *Wives*. This made them bewail, that the Lord, for *their ſins*, had made ſuch a *Breach* among them. They fell therefore into conſideration what they ſhould do for theſe *two hundred Benjamites* that yet wanted *Wives*. They ſaid, *Thoſe that were eſcap'd* of *Benjamin* muſt keep the *whole Inheritance* that was allotted to them; no part of it might be given to any *other Tribe*, and their *portion* being ſo *large*, and *they* that were to inherit it ſo *few* in number, *they* ought to be provided of *Wives*, that the *Tribe* might continue in *being*, and that they might *people* their Inheritance the *ſooner*. They pitch therefore at laſt upon *this way* to ſupply the *two hundred* remaining *Benjamites* with *Wives*. It ſeems it was a Cuſtom at the *Feaſt of Tabernacles* for the *young Virgins* of *Shiloh* to dance among themſelves at a place nigh the Town. They adviſe that theſe *two hundred Benjamites* ſhould come at *that time* and hide themſelves in the *Vineyards* thereabouts, and ſo when the *Daughters of Shiloh* came forth to dance, then they ſhould ſuddainly riſe up and catch every man *one* of them, and ſo carry them away. 'Tis ſtrange they ſhould ſatisfie their Conſciences with ſuch a *ſhift* as this. For what difference was there between *giving* their own Daughters to the *Benjamites*, and *appointing them* (with their *conſent*) to go and *take* them themſelves by force? 'Tis ſtrange they could ſatisfie their Conſciences to permit the *Benjamites* in a way of *Rape* (without the *particular conſent* either of *Parties* or *Parents*) thus to provide themſelves *Wives*. But it was a *raſh* and *unlawful Oath* they had taken, and therefore could not bind them to that which was *evil*. How much better had it been to have acknowledged *their ſin* in making this *raſh Oath*, and to have repented of it, and ſo to have taken the *liberty* which God gave them to *free* themſelves from it. But men are naturally more inclined to ſtop the mouth of Conſcience with ſome *device* of their own, than to *ſee* their own *folly*, or *judge* themſelves for their *former Errour*. However one thing is remarkable in the *Iſraelites*, that they permitted not theſe *Benjamites* to take any more than every *one one Virgin* to wife. Which ſhews that though *Polygamy* was practiſed by ſome among them, yet it was not *publickly* approved in thoſe times. And yet there was more than ordinary cauſe to have allowed it now to *theſe Benjamites*, to increaſe and multiply *their Tribe* (reduced to ſo ſmall a number) and to repleniſh their Inheritances which were otherwiſe like to lie *waſt* and *deſtitute* of *Inhabitants*.

Things being thus contriv'd, the *Elders of Iſrael* acquaint the *Benjamites* with this their Project, and to encourage them in it, they tell them, That if the Parents or Brethren of any of *the young Virgins* whom they ſhould ſeize, came to them to complain thereof, they would ſay to them, *Be favourable to theſe* Benjamites *for our ſakes*, *that you may free us from that Guilt which otherwiſe will lie upon us*. For we have brought this neceſſity upon them, by deſtroying *their women*, and not reſerving a

ſufficient number for them; and beſides, 'tis no breach of your *Oath* to permit it ſo to be; For you did not give your Daughters to theſe *Benjamites*, but *they themſelves* took them by *force*. The *Benjamites* readily agreed hereunto, and accordingly took them *Wives* anſwerable to their number of the *Virgins* that danced at *Shiloh*, and ſo returned unto their Inheritance, and repaired their Cities and dwelt in them. Indeed theſe ſeem to be ſtrange kind of *Matches*. For what ground could the *men* have to believe that *they* ſhould love their *Wives*, it not being permitted them to chuſe the *fitteſt* whom they liked, but being neceſſitated to catch the *firſt* they could lay their hands on? Or what ground could they have to believe that they ſhould be beloved by their *Wives* whom they took by *ſtorm* and *force*, and not by a fair Treaty? And the caſe was much the ſame on the *Womens* part. But *what ever conditioned Husbands* theſe *new Brides* met with, yet they had *one thing* to comfort them, *viz. they were all married* to *rich* and *great landed-men*, ſeeing the fair, large, and fruitful Inheritance of the Tribe of *Benjamin* was to be ſhar'd among *ſix hundred* of them, as the ſole Survivors, and abſolute Heirs of the whole Country.

Ch. 21. whole Chapter.

SECT. CXXXIII.

BY theſe *preceding Diſorders* we may ſee how *corrupt* this *new Generation* was. For they turned quickly out of the way their Fathers had walked in, and forſook the Lord, and ſerved *Baal* and *Aſhtaroth*. (*f*) *They ceaſed not from their own doings, nor from their ſtubborn way. They went a whoring after other gods*, baſely and unlawfully joyning themſelves to *Idols*, though they had formerly entred into Covenant with God, and therefore ſhould have kept themſelves *wholly* to Him, as a *chaſt Wife* to her own *Husband*. *And the anger of the Lord was hot againſt them, and he delivered them into the hands of Spoilers that ſpoiled them of their goods, and he ſold them into the hands of their Enemies round about*, ſee *Pſal.* 44. 12. *And his Hand was ſore againſt them* (as he had threatned it ſhould be upon ſuch Provocations, *Levit.* 26. *Deut.* 28.) and they were *greatly* diſtreſſed. In theſe their Diſtreſſes they cried unto Him, and humbled themſelves before Him; and upon *their altering their courſe*, and returning unto Him by *Repentance*, He alſo *altered his courſe* of proceeding againſt them, and ſhewed them Mercy. And this was the *courſe* they uſually held with *God*, and *God* with them throughout this whole Book. In the time of their Diſtreſſes God ſometimes raiſed them up *Judges* to avenge them of their Enemies, and to *Govern* them according to *his Laws*, endowing them with the *Gifts of his Spirit*, and fitting them for thoſe great Imployments. And though for a time they hearkened to *their Judges*, yet they ſoon returned to their former evil ways, and relapſed to Idolatry. God being highly provoked by their breach of Covenant with Him, would not drive out the *Nations* out of the Land which *Joſhua* left when he died, but ſuffered them to continue there *to prove* Iſrael *by them*; that is, *to try* whither they would be drawn away by their *Idolatries* or no, and ſuffering theſe *Canaanites* greatly to Vex and Oppreſs them; He thereby *proved them* whether by theſe Afflictions they would be brought to *repent* and turn unto Him. And further He left *theſe Nations* in the Land, that *the preſent Generation* might be made careful to train up their Children in *War* and *Martial Diſcipline*, that ſo they might be the better able in due time to perform what God commanded them, in driving out the *Canaanites* out of the Land. Now the *Canaanites* that were left in the Land, and not caſt out, were theſe, *viz. five Lords* of the *Philiſtines*, *viz.* the Lords of *Aſhdod*, *Gaza*, *Askelon*, *Gath*, and *Ekron*; and the *Canaanites*, *Sidonians*, and *Hivites* that dwelt about *Libanus*, and from *Mount Baal-hermon* on the *Eaſt* of *Libanus*, to the entring in of *Hamath*, a City in the *North* of *Canaan*, afterwards call'd *Antiochia*. The Children of *Iſrael* dwelling thus among the *Canaanites*, grew extreamly corrupt, ſo that they ſerved *their gods* and the *Idols* which they ſet up, and worſhipped *in Groves*, and made *interchangeable Marriages* with them. Upon which great Provocations the Lord gave them up into the hands of *Chuſhan-riſhathaim* King of *Meſopotamia*.

(*f*) *Baalim* was the common name of the *Heathenish gods*, and *Aſhtaroth* of their *Goddeſſes*, ſee 1 *King.* 11. 5.

tamia. 'Tis like he firſt brake in upon the *Tribes* that lay on *the other ſide of Jordan*, and then incroached upon thoſe *within Jordan* by degrees. And this was their *firſt Servitude* (*g*) which continued eight years. Then returning unto the Lord, and crying unto Him for Mercy and Forgiveneſs, He was pleaſed to raiſe up for them a *Saviour* and *Deliverer*; namely, *Othniel* the Son of *Kenaz*, *Caleb*'s *Nephew*, *and Son in law*, ſee *Ch.* 1. 13. ſo that, to the *great Honour* of the Children of *Judah*, the *firſt Judge* after *Joſhua* was of their *Tribe*. Thus *that Propheſie* was made good, *Gen.* 49. 8. Judah, *thou art He whom thy Brethren ſhall praiſe, thy Hand ſhall be in the Neck of thine Enemies; thy Fathers Children ſhall bow down before thee*. *Othniel* being thus raiſed up by God to this high Office, The *Spirit of the Lord came upon him*; that is, he was furniſhed with thoſe *Gifts* and *Graces* that were requiſite to make him a *wiſe and valiant General* in *War*, and a *prudent Governour* in *Peace*; and the Lord gave *Cuſhan* into his hands, ſo that he *prevailed* againſt him, and delivered the *Iſraelites* out of their Bondage under Him. And ſo the Land had *reſt forty years*; Not as if there were *forty years of Peace* in the Land *uninterrupted* from this time, but the Land had *Reſt* till *forty years* were expired *from the firſt Reſt* wherein it was ſetled by *Joſhua* before his death. And then *Othniel* died.

(*g*) First Servitude under *Cuſhan* eight years. *Othniel* firſt *Judge*.

Judg. 2. from 11. to the end.
Ch. 3. from 1. to 12.

SECT. CXXXIV.

AFter the death of *Othniel* the *Iſraelites* again did evil in the ſight of the Lord, and He ſtirred up *Eglon*, King of *Moab*, and gave him Courage and Reſolution to go againſt *Iſrael*, and he joyning with the *Ammonites* and *Amalekites* overthrew *them*, and took *Jericho*; that is, *poſſeſſed* himſelf of the *Lands* and *Territories* thereabout, where the City of *Jericho* once ſtood, and poſſibly built ſome *great Fortreſs* there, that he might have the Command of the *Fords* of *Jordan*, *that* being the paſſage over to his own Country. And *this ſecond Oppreſſion* continued *eighteen years*. The *Iſraelites* then crying unto the Lord for help, he raiſed up for them *Ehud*, *Son* of *Gera*, of the *Tribe of Benjamin* (which was but a little before almoſt wholly deſtroyed) a man *left-handed*. By *Him* the Children of *Iſrael* ſent a *Preſent* to *Eglon*; which Opportunity he readily embraced, having a deſign to kill Him; And being ſtirred up as 'tis probable by the Spirit of God to do it, He accordingly provided himſelf of a *Dagger* fit for the purpoſe; Then going with the *Preſent* to *Eglon*, and humbly preſenting it to Him, He with thoſe that brought it take their leave and depart. When they were come as far back as the *Quarries* by *Gilgal*, He himſelf returns again to the *King* (who was in his *Summer-Parlour*) and addreſſing himſelf to him, tells him, He had a *ſecret Meſſage* to him. The *King* bids him forbear delivering his Meſſage till his *Servants* and *Attendants* were gone out of the Room. They being gone, *Ehud* tells him, He had a *Meſſage from God* to him. *Eglon* hearing this, *roſe up*, (as if he would give ſome reſpect to ſuch a Meſſuage) *Ehud* then drawing out his *Dagger*, thruſt it into his Belly, and gave him ſuch a *deadly blow*, that he left *him* (who had ſo long oppreſſed the people of God) *wallowing in his own blood and dung*. Then ſhutting the door after him, and *locking it* (having as 'tis probable a *Spring-lock*) he *quietly*, and with a *compoſed Countenance* paſſed away. The Servants finding the door *ſhut* and *locked*, they concluded that *the King covered his feet* in his Summer-Chamber; that is, that He had laid himſelf down to *ſleep*, becauſe when they did ſo, they uſed to caſt ſome *covering over their feet*; as it is ſaid of *Ruth*, when ſhe went to lie down by *Boaz*, as he lay *ſleeping at the end of his heap of Corn*, Ruth 3. 7. *That ſhe uncovered his feet, and laid her ſelf down*. So when *Saul* went into the *Cave*, where *David* and *his men* were, 1 *Sam.* 24. 3. 'tis ſaid, *Saul went in to cover his feet*, that is, *to lie down and ſleep there for a while*, elſe how could *David* cut off the Skirt of his Garment, and not be perceived, if he had not been aſleep? The *Servants* having ſtaid a great while, and finding the King did not open the door, they began to be aſhamed they had ſtayed ſo long, and not looked

Second Oppreſſion under *Eglon* eighteen years. *Ehud* ſecond *Judge*.

after their *Master* sooner, fearing that some evil had befallen him. Then taking a Key (it being usual in Kings Houses for the *Servants* to have Keys to their Masters doors) and opening the door, they found their Lord *dead*. *Ehud* thus escaping, He came to *Mount Ephraim*, and there *blew a Trumpet*, and gathering the Children of *Israel* together, He tells them what he had done, and that the Lord had delivered the *Moabites* into their hands. Then bidding them follow him, he went down with them, and took the *Fords* of *Jordan*, that neither the *Moabites* now in *Canaan* might escape to their own Country, nor those in the Land of *Moab* pass over *Jordan* to aid their Brethren in *Canaan*. Then he fell with his Forces upon the *Moabites*, and the *Israelites* slew *ten thousand of them at that time*, even lusty and stout men. So *Moab* was subdued that day under the hand of *Israel*, and the Land had rest *fourscore years*, to wit, after the former rest, and Deliverance procured to them by *Othniel*.

In the time of those 80 years, the *Philistines* making some Inroads into the Lands of the *Israelites*, *Shamgar* the Son of *Anath* (who seems to be some *Country-man* or *Farmer* of Note) did on a suddain raise the Country thereabouts, and they *(h)* with their *Ox-goads* set upon the *Philistines*, and slew 600 of them. So that He was a *Deliverer* though not a *Judge*.

(h) Some think that this Victory of *Shamgar*'s was *miraculous*, and that *he himself* slew 600, as *Sampson* slew a 1000 of them with the *Jaw-bone* of an *Asse*, *Ch.* 15. 15, 16.

Judg. Ch. 3. from 12. to the end.

SECT. CXXXV.

The Book of Ruth.

* Some think *Samuel* the Pen-man of this History.

HEre the History * of *Ruth* (according to the judgment of learned men) falls in, which serves mainly to declare how *Ruth* being married to *Boaz* (Son to *Salmon*, a Prince of the Tribe of *Judah*, who married *Rahab* that entertained the Spies at *Jericho*,) bore unto him *Obed*, who was the *Grandfather* of *David*, of whom, according to the Flesh, *Christ* came, *Matth.* 1. 5. As also to shew that *Christ* deriving his *Humanity* from the *Gentiles* as well as the *Jews* (*Ruth* being a *Moabitess*) *Salvation by Christ* belongs not only to the *Jews*, but to the *Gentiles* also.

The *History* of *Ruth* is in brief *this*; God at this time (it seems) for the sins of the people of *Israel* had sent a *Famine* among them. Upon this *Elimelech* of *Bethlem-Judah* (or *Bethlem-Ephrata*, so called to distinguish it from another *Bethlem* in *Zebulun*, Josh. 19. 15.) with his *wife Naomi*, and his two Sons *Mahlon* and *Chilion* went over into the Land of *Moab* to Sojourn there during the Famine. Here *Elimelech* dies, and after his decease his *two Sons* married to *two Daughters* of *Moab*, *(i)* whose Names were *Orpah* and *Ruth*, and having lived there with them about *ten years*, both *these young men died* without Children. Thus *Naomi* lost both her *Husband* and *her two Sons* in this Country; She hearing at last that the Lord had visited his people in mercy, and sent them *plenty* again, she resolves to return to her own Country. It seems both her *Daughters-in-law* did intend at first to have gone with her into the Land of *Judah*, and did both of them accompany her part of the way thither. But she advised *them both* to return to their *own Mothers*, for 'twas pity they should *leave them*, and go with a *Mother-in-law* into a strange Country. Therefore she said to them, *Return back, and the Lord deal kindly with you, as you have dealt with your Husbands* (my *Sons*) that are now dead, and as *ye have dealt with me*. My *prayer* to the Lord is, that He would please to provide you *good Husbands*, with whom ye may live *comfortably*, and who may be able to defend you from Injuries, and provide things necessary for you, that so your *Husbands houses* may be places of *rest* and true content unto you. Then she *kissed them* to take her *farewel* of them, but they lifted up their Voice and wept, and said, *They would not leave her*, but would go along with her to her people. *Naomi* pressed them again to *return*. Alas! (says she) there are no more *Sons* in my Womb that according to the Law [*Deut.* 25. 5, 6] might make you Husbands. There is no expectation of any such thing from me, who am old. Besides if it should be supposed that I should be married to an Husband this night, and should have Sons by him, surely you would not stay for them, till they were of age fit to make you Husbands. Therefore return to your

(i) If they had embraced the *true Religion* before they married them, doubtless they offended against the law, *Deut.* 7. 3. *Nehem.* 13. 23. That *Ruth* had embraced the true Religion appeareth plain, *v.* 16. & *Ch.* 2. 12. of *Orpah* the case is doubtful, *Ch.* 1. 15.

your own Friends; For though the Hand of God is gone out against *me*, and is heavy upon *me*, and He hath brought me *low*; yet it grieves me not so much for *my self* as for *you*, that I am not able to yield you any comfort or support at all. Then they lift up their Voice and wept again, being much affected with these *tender Speeches* of Hers to them. However *Orpah* (thinking it best for her to return) *kissed her Mother-in-law*, and took a *final Farewel of her*, but *Ruth* clave to her, and told Her, She would not forsake her. *Naomi* told her, She saw *her Sister* was *gone back* to her people, and the Country where the *(k) gods of the Moabites* were worshipped; *Go thou therefore* (says she) *after her*. *(l) Ruth* desir'd her not to press her to leave her, For (says she) *whither thou goest, I will go; and where thou lodgest, I will lodge; thy people shall be my people, and thy God my God. Where thou diest I will die, and where thou art buried there will I be buried also. The Lord do so to me, (m) and more also, if ought but death part thee and me.* *Naomi* perceiving her *stedfastness*, left off pressing her further, and so they went on till they came to *Bethlem*. When they came thither, the Inhabitants of that Town were amaz'd to see *her*, who had lived in so good fashion among them, and went out with her *Husband* and *two Sons*, return now in *so poor a Condition* with only a *young Widow* hanging on her. And they ask'd with some admiration, *Is this Naomi?* She answered, Call me not *Naomi* (which signifies *Pleasant*) but *Mara* (which signifies *Bitter*) for the Lord hath brought many *bitter Sorrows* and *Afflictions* upon me. I went out *full*, but the Lord hath brought me home *empty*. The Lord hath testified his Displeasure against me, and convinc'd me of my *Sins*, by laying these sharp Afflictions on me, *Ruth* 1.

'Twas about the beginning of *Barley-Harvest*, in the Month *Nisan* (answering to part of our *March*, and part of our *April*) when they came to *Bethlem*, and there lived (as it seems) in a very poor Condition. *Ruth* told her *Mother-in-law*, She had a mind to go out and Glean, if she could find a mans Field, who would so much favour her as to give her leave. And herein she expressed her *humility* and *modesty*, that she would not make use of the *liberty* allowed by the Law, [*Levit.* 19. 9.] without the leave and consent of the *Owner*. Her *Mother* bids her go. She accordingly went, and it happen'd that she lighted upon a *Field* that belonged to *Boaz*, a rich Kisman of *Elimelech*'s, and making suit to the *Overseer* of the *Reapers* that she might have leave to glean after them; she obtained her desire. *Boaz* coming to see his Reapers, said to them, *The Lord blest and prosper you and your labour*; They answered, *The Lord multiply his blessings on thee*. *Boaz* ask'd his *Bailiff*, Who that *Damsel* was who was there gleaning? He told him, She was the *Moabitess*, that came back with *Naomi* out of *Moab*, to whom he had given *leave* to glean, and she had followed her gleaning hard from *morning to that time*, only now in the *heat of the day* she had rested her self in the *House* or *Hovel*, where the Reapers did eat their meat. *Boaz* hereupon spake kindly to her, and bad her not go to any *other Field* but *His* to glean in, and to abide *fast* by his *Maidens*, that follow'd the *Reapers*, and gathered up the Corn. He tells her, He had charged his men that they should not hinder her, nor do her any wrong. And (says he) *when thou art athirst, go and drink of the Vessels of water that my Servants have brought for themselves.* *Ruth* hereupon bowed her self, and fell on her face to the ground before him, and said, *What an extraordinary thing is this, that I being a Stranger should find so much favour from thee? Boaz* told her, He understood how *faithful* and *affectionate* she had been to her *Mother-in-law*, and how *piously* she had demeaned her self towards her in her *old age*, and how she had left *her Father* and *Mother*, and the *Land of her Nativity*, to come to a people whom she knew not. *Now therefore* (says he) *the Lord Recompence thy work and labour of Love, and let the God of* Israel *bountifully Reward thee* (of his free Grace) under whose *Wings* thou art come to *trust*, and to commit thy self to his *Providence* and *Care*, having left *thy own Country*, and joyned thy self to the *Church* and people of God. She Replies, Though I be *unworthy* of the *kindness* thou hast already shewed me, yet seeing thou art pleased *of thy meer goodness* to vouchsafe it to me, I pray thee continue *thy favour* still to me, though I be *meaner* than one of thy Hand-Maids. *Boaz* bids her at *meal-times* to come to that *Tent* or *Hovel* where his *Reapers* did eat, and to partake of their *Food* and *Provisions*, and to dip her *Morsel* in the *sauce* made *with Vinegar*, wherewith (in those hot Countries) they were much refreshed. Or possibly he intends she should *freely* eat

Quia non Religione, sed humanitate mota fuit ad sequendum socrum.

(k) Possibly *Orpah* after her Husbands death had fallen back to the *Idolatry* of the *Moabites*.

(l) V. 15. Tentative *dictum non* positive.

(m) A form of an Oath, which not only the *Jews*, but *other Nations* used, by which they prayed God to send some *great evil* upon them, if they did not speak *truly*, see 1 *King.* 19. 2. & 20. 10. But they were naturally afraid to mention the *evil* they wished to themselves or *others*, not daring to use such *desperate particular Imprecations* as the *prodigious wretches* of our Age do.

of

of the *morſels of meat* that were provided, and *dip them in Vinegar*, as others did. She accordingly came, and ſate by the *Reapers*, but did not boldly thruſt her ſelf in among them, but ſate down ſomewhere beſides them to receive what they would give her. *Boaz* perceiving her modeſty reached her *parched Corn*; that is, *new Corn dried over the fire*, an *uſual Food* in thoſe Countries, [ſee 1 *Sam.* 17. 17. 1 *Sam.* 25. 18. 2 *Sam.* 17. 28.] and ſhe *did eat*, and *ſatisfied her hunger*, and what ſhe *left* ſhe carried to her *poor Mother*, verſ. 18. *Boaz* then commanded his Servants, that they ſhould permit her to glean even among *the Sheaves*, and not rebuke her for it; yea to let fall *ſome handfuls* on purpoſe for her. So ſhe gleaned unto the Evening, and then *beat out* her Gleanings, which came to about an *Ephah* or *three pecks* of our Meaſure, ſee *Exod.* 16. 36. which (with her reſerved Proviſions before-mentioned) ſhe brought to her Mother, and told her in whoſe Field ſhe had gleaned, and what *great kindneſs* ſhe had met with from *Boaz*, and how he bad her follow his *Reapers* and *his Maidens*, (that gathered up the Corn] and to glean no where elſe but in *his Fields*. *Naomi* hearing this, ſaid, *Bleſſed be* Boaz *of the Lord, who hath not left off his kindneſs to the living*, nor to the *dead*, [ſee 2 *Sam.* 9. 7.] He ſeems to remember *my Husband*, and *thine*, (to whom he was near of Kin *) and for *their ſakes* to do us good. And ſeeing he has courteouſly invited thee to glean in his Fields, and to go no where elſe; I adviſe thee that thou go out with his *Maidens*, and only *follow them*, leſt if they ſhould ſee or meet thee in another *mans Field*, and tell it to their Maſter, He ſhould take it ill from thee, and look upon it as a *ſlighting* of his kindneſs. So *Ruth* continued gleaning in *Boaz*'s Fields to the end of Harveſt.

* The *next Kinſman* had Right by the Law to redeem any Houſe or Land, which ſhould be ſold by thoſe of his Kindred, if they were not able to redeem it themſelves, ſee *Levit.* 25. 25. And ſo alſo to *marry the widow* of him that ſhould die without Children, that ſo he might raiſe up Seed to his Brother, *Deut.* 25. 5. And thus ſhe gives *Ruth* an *hint* of what ſhe afterwards more fully imparted to her, *viz.* how *Boaz* was by the Law of God to marry her, that he might raiſe up Seed to her deceaſed Husband.

Ruth Ch. 2. whole Chapter.

Naomi now tells *Ruth*, that ſeeing *Boaz* was ſo near of Kin to her Husband, *He* was bound by the Law of God to marry her, and no doubt would do ſo, if the buſineſs were wiſely managed. And (ſays he) *ſhall not I do what I can to effect it*, that ſo thou maiſt have *reſt*, and live in *plenty*, whereas now thou art expoſed to many Hardſhips. Therefore *take this courſe* that I adviſe thee to. Behold this night *Boaz* keepeth his *Winnowing-Feaſt*, and uſeth to be *merry* at it, and to lodge in his *Threſhing-floor*, (*n*) (poſſibly in ſome *ſtraw* there) ſo that thou maiſt have the more eaſie and private *acceſs* to him. Dreſs thy ſelf therefore *handſomely* in thy *beſt Attire*, and *perfume* thy ſelf, that thou maiſt be the more *pleaſing* in his eyes. Go down to the *Floor*, but do not appear in his ſight till after he is gone to take his *reſt*. And then go and lie down at his *Feet* (*o*) and *lift up the Clothes* that lie on his Feet to cover them, that ſo he *awaking* may look about and take notice who uncovered them. I confeſs this Counſel I give thee, if I were not well aſſured of the *Piety*, *Gravity* and *Wiſdom* of *Boaz*; as alſo of thy *modeſty* and *inviolable Chaſtity*, would not ſeem *convenient*, nor *decent*, nor free from *ſcandal*. But being aſſured of *both* theſe, I am not diſcouraged from giving thee this advice to draw on *Boaz* to *marry thee*, who by the *Law* ought to do it. *Ruth* follows the *advice* of her *Mother-in-law*,

(*n*) Their *Threſhing-floors* in thoſe times, wherein they winnowed their Corn, and where probably they kept *this their Feaſt* (which, as it ſeems, was at the end of their *winnowing*) were uſually in the *open Fields*, and the chief time of *winnowing* in thoſe *hot Countries* was towards the *Evening*, when the Wind begins to ariſe; and it ſeems *Boaz* did uſe *at that time* to lodge in the *Threſhing floor*.

Moris tum fuit ut Patres-familias etiam divites urgentibus negotiis ruſticanis in areis etiam ipſis quietem caperent. ut uſurpari poterit illud, Ovid. Faſt. 1.

Non pudor in ſtipula placidam cepiſſe quietem,
Nec fœnum capiti ſuppoſuiſſe ſuo.

(*o*) The *way* ſhe took in regard of ſome circumſtances ſeems *unwarrantable*, and ſavoured much of *womaniſh weakneſs*. 1. It had an *appearance of ſcandal*, and therefore *Boaz* was loth to have it known, *verſ.* 14. 2. It might have been an occaſion of *ſin*. It ſeems an *immodeſt thing* in *Ruth* to caſt her ſelf down at a mans feet *in the night*, and to uncover *his feet*. 3. It might have been a means of alienating *Boaz*'s *affection* from her, and might have given him *ſuſpition* that ſhe was not ſo *modeſt* and *chaſt*, as ſhe ſeemed to be, had not *God*, *by his ſecret Providence*, turned it *all* to *good*.

law,

law, and when *Boaz* was gone to take his *reſt* at the end of the heap of Corn, ſhe came ſoftly and *uncovered his Feet*, and laid her down by him. At midnight *Boaz* awakes, and being much *ſurpriz'd* to find that a Woman lay at his Feet, He asks, Who ſhe was. She anſwers, *I am* Ruth *thy Hand-Maid*; *Spread, I pray thee, thy Skirt* (*p*) *over me*; that is, *accept me for thy Wife, and perform to me what ſo near a Kinſman, as thou art, ought to do, viz.* to *marry me*, and ſo to raiſe up Seed to my *deceaſed Husband*. *Boaz* ſaid, *Bleſſed be thou of the Lord, my Daughter, for thou haſt ſhewed more kindneſs in the latter end, than in the beginning*; as if he ſhould have ſaid, *Thou ſhewedſt much kindneſs to thy Husband whilſt he lived, and ſince his death in leaving thy Country, and coming along with his Mother hither*; *yet thy preſent Act of chaſt love exceedeth all the reſt, and in thy preferring me*, an old man, *before young men*, who are more ſuitable to thy age, and that *out of love to thy deceaſed Husband*, to revive *his Name* among the people of God. Therefore, *fear not*, I will do what lies in me to *ſatisfie thy deſire*, according to God's *Law*, in procuring for thee ſuch an Husband as *it* requireth: For this whole Town ſpeaks thee to be a *vertuous Woman*. And I muſt tell thee, though I be *near of Kin to thee*, yet there is *one nearer* than my ſelf, who ought to be preferred before me, and to *marry thee*, and to *redeem the Land* thy Mother will ſell. Therefore in the morning I will inquire whether he will perform *that part of a Kinſman* to thee, and if not, then will I do it my ſelf. *Lie down* therefore and take *thy reſt* until the morning, and then thou ſhalt know further concerning *this matter*. But let it not be *known* that thou cameſt *hither*, and layeſt at my Feet. For next to the keeping of a *good Conſcience*, we muſt be careful to *keep* and *preſerve* a *good Name*. *Ruth* accordingly repoſes her ſelf there till towards the *morning*, and then riſing to go away, *Boaz* bids her ſtay a little, and bring her *Apron*, and according to the honeſt plain bounty of thoſe Times he gave her ſix Meaſures of *Barley*, as a *Token* of his love, and for a preſent ſupply of Hers and her Mothers wants. *Ruth* coming to her *Mother-in-law* ſo very early in the morning, ſhe hardly knew her at firſt, and therefore asked *who ſhe was?* *Ruth* relates to her all that had happened. Then *Naomi* bad her reſt ſatisfied with what was already done, and quietly expect what iſſue God would give unto it, and to ſtay *within*, that ſhe might be in a readineſs, if *Boaz* ſhould ſend for her. For ſhe believed He would not be quiet till he had brought this buſineſs to ſome iſſue.

(*p*) A proverbial Speech, ſignifying the taking of One into Protection.

Ruth Ch. 3. whole Chapter.

Boaz the next morning went to the *Gate* of the City, and there ſitting down, he waited for his *Kinſmans* paſſing by [who was neareſt of Kin to *Ruths* Husband, and was like to go forth that way into the Field about his occaſions,] as alſo that he might meet with *ſuch Elders* of the City (as did uſually ſit in that place of Judicature) and were fit to be called together for the *hearing* and *determining that great* and *weighty buſineſs* which he had in hand; of which number He called together *ten*. And immediately, as he expected, *this Kinſman* came by, to whom he applied himſelf, and told him, That the Widow *Naomi*, who was lately returned out of *Moab*, had a piece of Land made over to her for a *Joynture* or *Dowry* by her Husband *Elimelech*, which ſhe was to enjoy for term of life, and then it was to deſcend to *Mahlon* her eldeſt Son, but he was now dead. He tells him, This Joynture *Naomi* (being poor) intended now to ſell, to maintain her ſelf and her Daughter-in-law. He acquaints him that the *right of Redeeming it* belonged to *him* as *next Kinſman* to *Elimelech*; but if *he* refuſed to redeem it, then it belonged to *himſelf*, as *next of Kin* after him to *Elimelech*. The *Kinſman* hearing this, ſaid, *He would buy it of Naomi*. *Boaz* told him, If he would buy it of *Naomi*, he muſt buy it of *Ruth* (the Widow of *Mahlon*, the Son of *Elimelech*, who had alſo a *Right* in it,) and ſo coming in as *next Kinſman* to buy her *Husbands* Land, he was bound as *next Kinſman* alſo to marry her, that he might raiſe *up Seed to her deceaſed Husband*, and ſo continue his Name to his Inheritance. For as *Naomi* had enjoyed this *parcel of Land* as *Elimelech*'s *Widow*, ſo it ſeems it was ordered that *Ruth* ſhould enjoy it after her, as *Mahlon*'s Widow; and he that would Challenge from *Ruth* the Priviledge of *next Kinſman* in the purchaſe of her *Land*, was alſo to perform the duty of the *next*

Kinſman

Kinsman to her in *marrying of Her.* The *Kinsman hearing this*, and perceiving whither it tended, told *Boaz*, He could not *buy this Land* clogged with such a *Condition.* If he should, he might thereby mar his own Inheritance. For his marrying with *Ruth* (a poor Widow) would be a great hindrance to his *Estate*, which might be much advanced by a *rich Wife*; and besides if he should marry her, and have but *one Son* by her, *that Son* of his would be called by the Name of *Mahlon* (*Ruths* former Husband) and he should want an *Heir* (begotten by himself) to bear his *own Name*, which was *Onans* fear, *Gen.* 38. 9. Therefore he freely renounced *his Right* which he had as *next Kinsman* unto *Boaz*, and in token thereof, as the manner was in all other *Alienations*, he *plucked off his own shoe*, (q) and gave it to *Boaz*, thereby signifying that he willingly resigned his Right unto him.

(q) When the Widow complained to the *Elders*, and the *next Kinsman* notwithstanding refused to marry her, in that case the *woman* was to *pull off his shoe*, and *spit in his face*, Deut. 25. 9. But here there was no such thing done, but the man pulled off *his own shoe* and *gave it to Boaz*: The ground of which Custom was this, the *shoe* signified the *Right* that a *man* had to *go* and *walk* at pleasure upon any parcel of Land as his proper Demeans; for *possessio* is *quasi pedum positio.* And the pulling off his *shoe*, and giving it to *his Neighbour*, intimated that he did *forgo* his *own Right*, and resigned it to his *Neighbour*, and gave him *power* to go upon the ground as his own, see *Psal.* 60. 8.

Boaz (as it seems) hereupon bought of *Naomi* the Land before-mentioned, and called the *Elders* there present to be *Witnesses* thereof, and as a *Consequent* thereof he tells them, He had purchased *Ruth* to himself for a Wife (the Widow of *Mahlon*) to raise up the *Name* of the *dead* upon his *Inheritance*, that it may not be *cut off from among his Brethren, and from the Gate of his Place*; that is, *from among the Inhabitants of* Bethlehem, *who daily go in and out at the Gates of the City*, and upon all *civil Occasions* resort thither, as to their place of Judicature. Hereupon the *Elders*, and all the people there present, declared that they were all *Witnesses* to these Transactions. And so they wished *Boaz* all happiness with *Ruth*, whom he intended to take for his Wife, praying unto the Lord that she might be *to him*, what *Rachel* * and *Leah* (which *two* did build the House of *Israel*) were to *Jacob*, *viz.* that she might be very *loving* and *comfortable* to him, and might bear him *many Children* as *they did*, that thereby the *Israel*, or Church of God, might be increased. Then speaking to *Him*, they said, *As for thy self*, we heartily wish thou mayest *do worthily in* Ephratah, *and be famous in* Bethlehem. We heartily wish *thy House may be like the House of* Pharez; † that is, as *Pharez* (of whose Stock thou art) was blessed in his *Posterity* (though his Mother was a *Stranger*, and not of the Stock of *Israel*,) so that his *Children*, and *Childrens Children* have been most *honourable* in the Tribe of *Judah*; so we wish that thou maist be *blessed* in thy Children begotten of this poor Stranger, and that they may still uphold the Honour of *that House*. So *Boaz* took *Ruth* to wife, and God gave her to *conceive*, and she bare him a *Son*. Upon this the Women congratulated *Naomi*, saying, *Blessed be the Lord who hath not left thee this day without a Kinsman*, a *pious Kinsman* indeed who hath *raised up Seed* to his *Kinsman* thy Son deceased, and let *his Name* be *famous in Israel* for it. He will *comfort* and *revive* thee, and restore thee (as it were) to a *new life*; He will be a *Nourisher of thy old age*, and make thee as it were *young* again; For *Ruth* thy beloved Daughter-in-law [*who is better to thee than seven Sons*] hath now born him * a *Son*, which must needs be matter of great joy to him. Then *Naomi* took the *Child*, and laid him in *her Bosom*, and became a *dry-Nurse* to him. And the *Women*, her Neighbours, said, There is a *Son born to Naomi*, because *this Son of Ruth* was to raise up the *Name* of her deceased *Husband* [*Mahlon* the Son of *Naomi*] and to be accounted *his Son* rather than the Son of *Boaz*. However they gave their advice that *his Name* should be called *Obed*, importing that they hoped he would be very *serviceable to his Mother* and *Grand-Mother*. Indeed every where in the Genealogies *Obed* is reckoned the Son of *Boaz*, but that is because there it is fit the *line* should be drawn according to the *natural Descents*, that we may truly know the *Ancestors* of whom *Christ* came, without any respect to this *legal Ordination.* This *Obed* was the Father of *Jesse*, who was the Father of *David.* The *principal end* of setting down this *Genealogy* † here, seems to be to shew the truth of *Jacob's Prophesie* concerning Christ's coming of the Tribe of *Judah*; and therefore it begins with *Pharez Juda's* Son, and so descendeth to *David*, of whose Stock it was also known that the *Messiah* was to come.

* Here *Rachel* is named before *Leah*, because she was *Jacob*'s true and lawful wife; *Leah* was fraudulently put upon him.

† See *Sect.* 35. of *Chap.* 3.

* *Vers.* 15. ילדתו *potterit verti* peperit *ei*, scil. *vindici. Pronomen enim affixum sæpe ponitur. Et exponendum est per dativum separatum.* Capel.

† By the Genealogy of *David* set down in the end of this Book, 'tis manifest it was written *after David's time*, unless *that* were added to the Book in succeeding times by some *other Author.*

Ruth Ch. 4. whole Chapter.

SECT. CXXXVI.

WE return now to the History of the *Judges.* When Ehud was dead, the Children of *Israel* did *evil again* in the sight of the Lord. *Under none of the Judges* did they enjoy so *long a peace* as in the days of *Ehud*, as we may see *Ch.* 3. 30. *viz.* 80 *years.* And now we shall shew how ill they requited the Lord for so great a Mercy. As *standing waters* are wont to *putrifie*, so they were corrupted by their *long Peace*, and by degrees fell off from God unto *Idolatry*, as they formerly had done. Upon this God gave them up into the hands of *Jabin* King of *Canaan*, (that is, of *those Canaanites* that dwelt in the *Northern parts*) *Successor* to that *Jabin* slain by *Joshua*, whose chief City *Hazor* he burnt, *Josh.* 11. 1, 10, 11, 12. yet *this Son* or *Successor* of his (it seems) re-inforcing himself, recovered from the *Israelites that part of Land* and *Territory* that lay about *Hazor*, and *repairing the City*, reigned there as *his Predecessors* had done. And now at last, not contented with his own Kingdom, he made War against the *Israelites* in *general*, and brought them into *Subjection to him*, and *cruelly oppressed them*, in Revenge (no doubt) of what *Joshua* had formerly done against *that Kingdom* and *City.* The *Text* says, *He mightily oppressed them*, vers. 3. which *Expression* is no where used concerning any *other Bondage* the Children of *Israel* were under; and he *oppressed them a long while*, viz. *twenty years*, and *this Oppression* must needs be the more grievous to them, because they were brought *under the* Canaanites, *that accursed Nation whom* God *promised to cast out* before them, and would *have done it* had not *they*, by their grievous Sins, prevented their own Mercies. And *observable* it is, that whereas their *first Bondage* under *Cushan-rishathaim, King* of *Mesopotamia*, continued but *seven years*, the next under *Eglon* continued *eighteen years*, and this under *Jabin* continued *twenty years.* Thus we see when *lighter Corrections* did no good, the next were *sorer*, and of *longer continuance*; and because they abused God's Mercy, and readiness to withdraw his Hand when they cried unto him, therefore he continued the *next Judgments* longer upon them. But to go on. The Captain of *Jabin*'s Host was *Sisera*, who dwelt in *Harosheth* of the *Gentiles* [in the lot of *Naphtali*] whither many of the *Canaanites*, in the time of *Israels prevailing*, fled as unto a place of *Strength*, and there fortified themselves. *Jabin* had a *great Army*, and 900 *Chariots of Iron*, and continuing to *oppress Israel very sorely*, they *cried unto the Lord*, and *humbled themselves*, and He was at length pleased to *hear their Cry*, and send them a *Deliverer.* It seems at this time * *Deborah* a *Prophetess judged Israel*, not Governing *chiefly* and *properly* as a *Judge* (whose Office was to hear and determine Causes, and in those times especially to make War against their Enemies,) but as a *Prophetess*, counselling and directing the people that came to her in *hard* and *difficult Cases*, and revealing to them the *Will of God* by the Spirit of Prophesie, which God had given her. 'Tis like the *Tyrant Jabin* would not have suffered *any man* to have been *Judge* or *Governour* among them, but as for *Deborah* a *Woman*, possibly he took no notice of her. *Deborah* (as it seems) used to give forth her *Directions* and *Counsel* sitting under a *Palm-Tree* that was between *Rama* and *Bethel* in *Mount Ephraim.* *Deborah* now, by the special Direction from God, sends for *Barak* Son of *Abinoam*, who dwelt at *Kedesh-Naphtali*, and imparts to him what God had revealed to her either by the *secret Inspiration* of his Spirit, or perhaps by the Ministry of *an Angel.* † She tells him, God had commanded him to go and draw together to *Mount Tabor* an Army of the *Israelites*, and to take

Third Oppression under *Jabin* twenty years.

Deborah the *Third Judge.*

* Namely, whilst *Jabin* oppressed them, so that those 20 *years*, or within those 40 *years* of *Debrorah*, vers. 31. *Populum judicabat, sine Principatu tamen.* Jus *populo dixit, litesq; composuit, sed absq; jurisdictione, sive* potestate judiciariâ. *Quia* Prophetissa & mulier prudens *erat, sponte populus ad eam controversias suas detulit. Judices ordinarios* [*ut probabile est*] *Tyrannus* Jabin è *medio sustulerat.*

† That some *Angel* did appear to her either *before* or *after* the battel fought with *Sisera*, may appear from *Ch.* 5. 26.

S f

take *ten thousand* of the Children of *Naphtali*, and of the Children of *Zebulun* (because they were nearest at hand) and those of *Naphtali* were likely to be forwarder in this Work, because *Barak* was of *that Tribe*, and they also were most oppressed by *Jabin* and *Sisera*, *Hazor* and *Harosheth* being both in *their Tribe*. She tells him, When he had gathered *this Army* together, the Lord would incline the heart of *Sisera*, *Jabin's General*, to come with his *Multitudes* and *Iron-Chariots* to fight him at the *River Kishon* that runs near to *Mount Tabor*, and would deliver *him* into his hands. *Barak* (it seems) *believed* what *Deborah* told him, *viz.* that *Sisera* should be vanquished by him, and therefore *his Faith is commended*, Heb. 11. 32, 33. but yet *his Faith* was assaulted with some *doubts* and *fears*; for he tells her, *If she would go with him*, He *would go*, else *not*. 'Tis like he was desirous to have her *at hand* (being a *Propheteſs*) to give them *Counsel* and *Advise* upon every Emergency; she readily yields to go with him, but withall shews him, that because of his *fear* the Lord would deprive him of a *great part* of that glory he should otherwise have had; And because he would not undertake this Enterprize without the *presence* and *encouragement* of a *Woman*, therefore a *Woman* should carry away a part of the *Honour* of the Victory, to wit, *Jael* the Wife of *Heber*, into whose hands *Sisera* should fall, and by whom he should be slain. *Deborah* therefore accompanying *Barak*, he went to *Kadesh* in *Naphtali* the place of his Birth, and here gathering together an *Army*, mostly consisting of the Tribes of *Zebulun* and *Naphtali*, (though some of the other Tribes did voluntarily joyn with them, as appears *Ch.* 5.) he marched with *ten thousand men* following him towards *Mount Tabor*, whither he was commanded to go. Near unto this City of *Kedesh-Heber*, the *Kenite* had his *Tent*, (*r*) who (for some Reasons not here mention'd) had severed himself from the rest of the *Kenites*, who were seated among the Children of *Judah*, see *Ch.* 1. 16. and now lived in the Tribe of *Naphtali*. *Sisera* hearing that *Barak* had got together an *Army* about *Tabor*, He gathers together speedily all the Forces he could make, which were very *many*, and with them and his 900 *Chariots* he marches to *Kishon* to encounter him. *Deborah* hearing of his approach, encourages *Barak* to go out and fight him, telling him, That the *Lord* was gone out before him as *General of his Army* to fight for him, and would certainly give him *Victory* over *Sisera*. So *Barak* marched down from the hill with *ten thousand* men following of him. They joyning battel, *Sisera* was totally discomfited, insomuch that *he himself* lighting out of *his Chariot*, he was forced to run away on foot. His whole *Army* was routed, slaughtered or scattered, not a *man left in the Field* to make resistance.

(*r*) The *Kenites* lived in Tents, and not in Houses.

Those that *fled*, fled towards *Harosheth*, whom *Barak* vigorously pursued, but *Sisera* himself fled to *Hebers Tent* the *Kenite*, who though joyning with God's people in the *profession* and *practise* of the *true Religion*, yet paying *possibly* to *Jabin* some kind of Tribute, he had taken him *under his Protection*, and the rather because he lived only as a *Sojourner* among the *Israelites*, and laid *no Claim* to the Land, and lived a *Peaceable* and *Pastoral kind* of life, and so was not like to rise up in Rebellion again. *Jael* the wife of *Heber* meeting *Sisera*, desired him to turn into *her Tent*, and bids him *fear* * *nothing*. He accordingly does so, and she gave him *Water* to drink, and *Milk* and *Butter* to eat, and covered him with a *Mantle*, that he might *repose* himself, being very *weary*. He desires her to stand in *her Tent door*, and if any came to enquire after him, she should not acknowledge he was there. *Jael* seeing he was fallen asleep, (by a special and extraordinary Instinct of the Spirit of God) took a *long Nail* (such as they us'd to fasten their Tents with) and drove it on a sudden into his *Temples*, and so fastned his head to the ground.

* V. 20. *Timere quidem prohibet, nil tamen spondet.*

Barak pursuing *Sisera*, *Jael* went out to meet him, and told him, She would shew him *the man* whom he sought after; *Barak* coming into the Tent, found *Sisera* dead, and the Nail driven through his Temples. So God subdued *Jabin* that day, and his Host before the Children of *Israel*; And the *Israelites* prevailed so far against him, that they brought him and his people to an utter and final destruction. But however the Lord made use of *Barak* and his *Army* as *Instruments* in obtaining this *great Victory*, yet He himself was the *Principal Agent* in it, partly by taking away the *Courage* of the *Enemy*, and possessing them with fear, and partly by fighting against

against *the Canaanites* from Heaven, and sending into their very faces an *impetuous storm of Hail*, unto which *Deborah* alludeth, [*Ch.* 5. 20.]

Judg. Ch. 4. whole Chapter.

SECT. CXXXVII.

After this Victory *Deborah* being a *Propheteſs*, composed (as 'tis thought) a *Triumphant Song*, and *She* and *Barak*, and the *Commanders of the Army*, and the *Elders* of the people, *Sang* it together, *to the Glory of God*, who subdued their Foes before them. They begin thus, *Praise ye the Lord for avenging of* Israel, *when the people offered themselves willingly*; principally hereby intending *Zebulun* and *Naphtali*, who first appeared, and came in as *Voluntiers*, at the *sound of the Trumpet*, *Barak* having no Authority to *press* them to this Service. But with them also *some others* joyn'd in the day of Battel, *viz. Ephraim*, *Manasseh*, *Issachar*, vers. 14, 15. Then in a *Poetical strain* she calls upon *Kings and Princes to hear what she had to say concerning this great Work which God had done for* Israel, and she *addresseth her Speech* the rather to *them*, because they are wont oftentimes in their Pride to *Oppress* others, and therefore she desires *they* might understand what God had done to *Jabin* and *Sisera*, and so might take heed of *provoking God*, by Oppressing his people, as *these* had done. And the better to express how *terrible* God had now been to *their Adversaries*, she compares *the Terrors of this day* with *those* when the *Law* was given on *Mount Sinai*. *Lord when thou camest out of* Seir, *when thou marchedst out of the Field of* Edom, *the Earth trembled*; that is, when the *Children of Israel* stood at *Mount Sinai*, from the *East* (where was *Edom* and *Mount Seir*) a *divine Splendor* from the *fiery Cloud* began first to appear to them, and seeming to come from *that Region*, drew *nigher* and *nigher* to them, till it rested on the Mountain [see *Deut.* 33. 2. *Psal.* 86. 7, 8.] *Then the Earth trembled*, and *the Heavens dropped*; that is, the *Clouds* seem'd to be dissolved into extraordinary *Showers* and *Storms*. The *Mountains melted, and trembled, and shook*, *even* Sinai *it self*, (*s*) *and seem'd to flow away at thy presence*. *And as thou didst at that time wonderfully appear at* Sinai, *causing those prodigious Effects of thy Presence to be felt*, so did *thy Majesty* and *Power* now at this battel *no less appear for us against our Enemies*. She goes on, *The Case was very sad with us before*; For from the days of *Shamger* (who was indeed a *Deliverer* of us from our Enemies) unto this present time wherein *Jael* appeared, and shewed her self a worthy Instrument of our good; we lay under *great Oppressions*, insomuch that the *High-ways* being kept by *Souldiers*, all *Trading* was cut off, people not daring to *travel* but in *by-ways*; nor to live in *Villages*, but only in *walled-Cities*, whither they fled to *secure* themselves, till God was pleased by *me* (*a poor woman*) to set on foot *this glorious Work of our Deliverance*, who as a *Propheteſs* teaching them God's Will, and what He would have them to do, (and with *no less care* seeking their good, than a loving Mother doth her dear Childrens,) I encouraged them to *this War*, which hath succeeded so well. If any ask a reason of the *Calamities* we were under? Alas! we must needs acknowledge the *Israelites*, by shameful *Apostacy*, fell away from *God*, and *his true Worship*, and worshipped *Heathen Idols*; hereupon the Lord raised against them *cruel Enemies* on every side, who made *Inroads* into their Land, and many times came up to the *very Gates* of their Cities; And they were so dispirited with *fear*, and faintness of *heart*, that not a man *among the many thousands of Israel* durst take up a *Shield* or *Spear* against their Enemies, see *Levit.* 26. 36. She goes on, *I cannot but highly honour the Heads and Rulers of the people*, who (though *having great Estates*) were as willing to *hazard themselves* in this War, as the *meaner sort*, who have scarce any thing to lose; and such *grave* and *ancient Persons* are not usually *so fit for War* as *younger* men; and therefore it argued an *Heroick Spirit in them* to put to their *helping hand* among the *meanest* in *this Cause of God*, and *their Examples* no doubt had a great influence to draw on *many* of the meaner sort. And (says she) *let all those men of honour and eminency*, viz. *Magistrates* and *Judges*, (that sit in the Seat of Judgment, and use to

(*s*) *Elegans poetica Hyperbole. Etiam Reges feroci-entes comparantur montibus, Psal.* 68. 17.

* Riding on *Asses* was it seems a Note of great and honourable Persons in that time, see *Judg.* 12. 14. and it seems *white Asses* were in principal esteem.

ride up and down on *white Asses*, *) and so likewise let all the *common sort of people*, that *travel on foot* from one place to another, let them all *in their several places* speak of *this great Deliverance* which God hath wrought for his people. For whereas before all the *High-ways* of the Land were *pestered with Souldiers*, so that there was *no stirring* with *any safety* from one place to another, and so all the whole course of *Justice* was in a manner stopped; now the *Judges* might sit in Judgment as formerly, and might ride up and down upon their *white Asses*, according to their wonted manner, which before they could not do, and the common people of all sorts might now *pass to* and *fro*, and travel safely about their occasions. Now the *Country-people* that us'd to be *assaulted* and *surprized* by their Enemies, when they went to the *Wells* and *Fountains* to fetch water, are delivered from this danger, and may freely go thither, and there declare the *righteous Acts* of God in destroying their Enemies: and may also now freely frequent the *Cities* on *Court* or *Market-days*. Upon *consideration* of all these Mercies, *Deborah* rouses up her self to *praise the Lord* with all her Soul and Strength. *Awake* Deborah, *awake, utter thy Song*; *Arise* Barak, *and lead thy Captivity Captive*; that is, now *after thy Victory* lead *those Captive* that kept us formerly in Captivity, *Psal.* 68. 18. And after thou hast led them *in Triumph*, let those of the *Canaanites* (whom thou hast taken) be *slain*, as God hath commanded; and let *those* of *other Nations* that are taken with them be reserved for *Slaves*. Thus God made the poor despised *remainders of his people*, rescued by *this Victory* out of the Tyranny of the *Canaanites*, to have *Dominion* over their *Nobles*, even their great and *mighty men*. *Yea the Lord hath made me* (says *Deborah*) *though a weak woman, to have Dominion over the Mighty*, and by my *Counsel* and *Encouragement* to subdue great *Princes* and *Commanders*. Then *Deborah* relates how the *several Tribes* acquitted themselves in this *Expedition*, *praising* or *blaming* them according to their *Deserts*. First, She begins with *Ephraim*; *out of* Ephraim *was there a root of them against* Amalek; that is, *one rising* of the *Israelites* against our Enemies *did spring up from* Ephraim, and *those of this Tribe* (that armed themselves for the War) were assign'd by *Barak* to go against the *Amalekites* to Encounter them, and *keep them* from *coming* and *joyning* their Forces with those of *Jabin's*, whilst *Barak* with his Army went against *Sisera*. And *after thee*, that is, *after you of* Ephraim *were in Arms*, some of *Benjamin* came and mixt themselves among you to go against *Amalek*; And out of *Machir*, that is, out of the *half-Tribe of* Manasseh, *seated within* Jordan, *some* of them, yea even of *their Governors* came down to assist *Barak*; and out of *Zebulun*, even some of their *Doctors*, *Scribes* and *Lawyers*, and *others* that were better at their *Pen* than *Sword*, yet came among them to assist in this Cause. And both the *Princes* and *common people* also of the *Tribe* of *Issachar*, did readily come in to *Deborah* and *Barak*, with *whom* he marched *on foot* from *Mount Tabor* into the *Valley*, (being so commanded by an Instinct from God) and willingly exposed himself to *great danger* in that place, where *Sisera* had *great advantage* of Him, coming against him with *Iron-Chariots* and *Horse-men*. She then declares how, *For the divisions of* Reuben (whereby they were kept from sending any Aid to their Brethren in this just War) *there were great heart-burnings and discontents*. *O Reuben* (says she) *why didst thou desert thy Brethren, and stay at home upon so poor a Pretence, as to look after thy Cattel?* The *Cries* and *Groans* of God's *oppressed People* had been more worthy thy *regarding* than the *bleatings* of thy *Flocks*. For the *divisions of Reuben* great Exceptions were *taken*, and great *wondrings* and *musings*, and strange *Conjectures* made, that they should *desert their Brethren* in so just a Cause. As for the *Gileadites*, that is, the Tribe *of Gad*, and the *other half-Tribe of Manasseh* (who had the Country of *Gilead* for their lot, *Josh.* 13. 14, &c.) she says, *They abode beyond Jordan*; that is, they pretended *they dwelt so far off, that they could not come in time enough to the help of* Barak. As for *Dan*, she says, *He remained in his Ships*; that is, the *Danites* living by the Sea-Coast, pretended they were *Sea-men* and *Merchants*, and so could not, without neglecting their *Traffick*, engage in this War; and possibly they thought that if the War did not succeed, they could most of them get away in *their Ships*, and carry *their Estates* with them; and so they minded their own private safety and profit before the Publick Good. *Asher* also (that dwelt nigh unto the Sea) pretended that the *Breaches* and *Ruines* in the *walls* of *their Cities* were *such*, that they durst not *leave them* in such a weak condition, lest in their absence

Machir was the only Son of *Manasseh*, and so by the Children of *Machir* are meant the Tribe of *Manasseh*.

absence the *Neighbouring Canaanites* should seize upon. These were *weak Excuses* to keep them from so necessary a Service which God now called them to. But as for the Children of *Zebulun* and *Naphtali*, they shewed themselves *brave men* indeed; For *they* fought *couragiously* against *Sisera*, and *jeoparded their lives in the high places of the Field*, and beat the Enemy from the Hills, and fought them also in the *most open Vallies*. But though *several* of the Tribes of *Israel* were *backward* to help their Brethren, yet *Jabin* had many *Confederate Canaanitish Kings* that joyned with him, (either in their *own Persons*, or by *their Forces*,) to help him against the *Israelites*. And *Sisera* and his Forces being worsted at *Tabor*, and flying (as it seems) to *Taanach*, (*t*) and there being *re-inforc'd* with the Souldiers of these *Confederate Kings*, renewed the *battel*, but were there *totally discomfited*. And 'tis observable, that these *Confederate Canaanites* came not to fight for *gain* or *pay*, but out of love to *the Cause*, and out of *enmity* and *hatred* to the *Israelites*, from whose overthrow they expected much spoil. But they got nothing by the bargain, but lost all they had, and themselves too: Nay further (says she) we may truly say that *God himself* fought for us from Heaven. For the *Stars* in their stations, by extraordinary *influences* at God's appointment, raised *stormy Meteors*, and *prodigious Thunder* and *Hail*, all which did help to ruine *Sisera's* Army. The River *Kishon* also swept them away. For many of them in their flight attempted to get over the *River*, and were drowned, and their *dead bodies* were carried down by the stream. Then in a *Triumphant Gratulation*, she cries out, *O my Soul, thou hast trodden down strength*; as if she should have said, *Oh my Soul, God hath heard thy prayers*, and given *the Army* rais'd at thy Instigation *Victory over their proud Enemies*, who gloried in their strength. Yea though they had *many Horses*, *high-fed* and *pampered*, yet they prov'd *unserviceable*, and did not hurt the *Israelites*, by reason that through their *overmuch mettal* and *spirit*, and their *pawings* and *pransings*, they brake their *hoofs*, and *foundred their feet* in that *hot, hard, and stony-ground*. All these things (says she) declare the wonderful goodness of God towards us, and call for *high Praises* and *Thanksgivings* from us. But the *Angel of the Covenant* (the Son of God) whose *Prophetess* I am, hath bid me to call for *your Curses* against *Meroz*, and the Inhabitants thereof, who dwelling near to the place where *this battel* was fought, and as it were within the noise of our *Trumpets*, yet came not forth to the *help* of the Lords people against their *mighty Enemies*. What the *effect* of this *Curse* was we do not find, but there is no more mention made of *this City* any where in the Scriptures, which gives occasion to some to suspect that *some dismal* Fate befel it. But though *Meroz was cursed*, yet *Jael* was *blessed*; *Blessed above women shall* Jael *the wife of* Heber *the* Kenite *be*, that is, *she shall be highly extolled and applauded*, and *many blessings* shall be wished unto her, for her *heroick Act* in killing *Sisera*, and people shall pray that she may be blessed *above all women who live in Tents*, as *she* and *the Kenites* do. *Sisera* fled to her Tent to hide himself, and being very *thirsty*, asked a little water of her. And she gave him not only *water*, but *Milk* and *Cream* (or possibly *Buttermilk*) and that in a *large great Bowl*, suitable to his Greatness and Dignity. He falling asleep, she gave him a deadly blow on the head with an *Hammer*. He strove to rise, (*u*) but could not, for having received his deaths wound, he fell down again, yea he fell down *dead* at her feet; so she nailed his head to the ground with an *iron Pin* or *Nail*, and then cut it off. This was a *wonderful disappointment* to *Sisera's Mother*, who with impatience exspected his Return *with Victory*. *She looked out at the window*, (*x*) and *asked why is his Chariot so long in coming? why tarry the wheels of his Chariot?* Her Women about her *answered* her, yea she was ready to give this Answer to her self; They have undoubtedly *sped*, and now stay to *divide the Spoil*, to every Man a *Damsel or two*, but to *Sisera* a prey of *divers Colours, of divers Colours of Needle-work*, so wrought that both sides are alike, and of equal beauty, and fit to be worn about the *Necks* of those to whom the *best Prey* belongeth, as *great Officers* and *Commanders*,

(*t*) *Megiddo* an eminent City, which *Manasseh* had in *Issachar*. *Josh.* 17. 11. not far from *Jezreel*, and the River *Kishon*. *Taanach* a Royal City near *Megiddo*, *Josh.* 12. 21.

(*u*) V. 27, *Est hæc* pulcherrima ὑποτύπωσις *quâ res gesta oculis perspicue quasi subjicitur, & describuntur motus qui proprii sunt repente & violenta morte pereuntibus. Accepto quippe gravissimo vulnere conabatur surgere, sed viribus destitutus rursum cadebat, ac inter pedes* Jahelis *misere jacebat.* (*x*) *V.* 28. Here we have another *figurative amplification* befitting a *Poetical Hymn*, whereby is supposed how it was likely *Sisera's Mother*, and her *Maidens* would behave themselves upon occasion of his not coming when they expected him. We have here also a *lively* and *ironical* representation of *Pride* and *carnal Confidence*, presuming of Success in Enterprizes upon carnal grounds, without regard to God's Power and Providence.

and

and such as have done *best Service* in the Fight. But alas, she will find her self miserably deceived, and her Son to be in another condition. *So let all thine Enemies perish, O Lord, but let them that love thee become Prosperous, Glorious and Renowned*, and let their *Prosperity grow* and *increase* daily, as the *Sun* when it riseth in a clear Morning doth shine brightly and gloriously, and that *more* and *more*, until it shew it self in its greatest strength and brightness at Noon-day, *Prov.* 4. 18. And upon this Victory the Land had Rest until forty years were up since the former Rest or Peace restored by *Ehud*.

Ch. 5. whole Chapter.

SECT. CXXXVIII.

Fourth Oppression under the *Midianites* seven years.

THe Children of *Israel* falling again to *Idolatry*, and doing evil in the sight of the Lord, He delivered them into the hands of the *Midianites*, who oppressed them seven years. We read not indeed that they brought them into such Bondage as *other Oppressors* had done, but only made every year *Inroads* into their Land, and so robbed and pillaged their Country. The *Midianites* (though the Posterity of *Abraham*) were always deadly Enemies to the *Israelites*, and in the latter days of *Moses* the *Israelites* had destroyed multitudes of them, as we may see *Numb.* 31. 17. Possibly the *Midianites* resolved now to take Revenge on them for it. However when the Lord intends to punish a people for their sins, he can raise up against them *what Nation* he pleases. And in this time that the *Midianites* thus vexed *Israel*, many of those *Dens*, and *Caves*, and *strong Holds* in Rocks, which were in the Land of *Canaan*, were made by the *Israelites* to *hide* themselves, and their Goods from the *Midianites*. These *Midianites* having got (as it seems) *some of those Eastern Nations* that bordered upon them, as the *Ishamelites*, *Arabians*, *&c.* to join with them (who dwelt not in *Cities* or *Towns*, but in Tents only, which they used to remove from one place to another,) every Spring when the *Israelites* had sown their Corn, these *Midianites* and *their Confederates* came with their *Tents*, and *Camels*, and *Cattel*, that they might eat up the *increase of the Land*, and therefore are compared to *Grashoppers* or *Locusts*, vers. 5.

And they entred on the *East* passing over *Jordan*, and went quite through the Land, even as far as *Gaza*, that lay on the *Western-Sea*, destroying all as they went, leaving in a manner *no sustenance* for *Israel*, or very little, and driving away their Cattel. So that the *Israelites* were hereby greatly impoverished. In this their Distress *they cried unto the Lord*, and he sent a *Prophet* unto them (his Name is not recorded) who said to them, *Thus saith the Lord, I brought you out of* Egypt, *and delivered you from all those that oppressed you, and drave out the* Canaanites *before you, and gave you their Land, and said to you, I am the Lord your God; See that you Worship not the gods of the* Amorites *in whose Land you dwell; but you have not obeyed my Voice, and therefore you need not wonder at what is come upon you.* Sometime after this the *Angel of the Covenant* (the Son of God, called *Jehovah*, vers. 24. appeared unto *Gideon*, the Son of *Joash*, of the Family of *Abiezer*, of the Tribe of *Manasseh* at *Ophrath*, where he dwelt, and not desiring to seem to *Gideon* any other than *some Prophet* sent to him by God, He sate down under an *Oak*, as a *man wearied* with travel, and that desired to rest himself, having as a *Traveller* a *Staff* in his hand. Thus the *Son of God* did often in the *Old Testament* take on him an *humane shape*, to prefigure *his Incarnation*. And accordingly now he appeared unto *Gideon*, who was *threshing Wheat* by the *Wine-press*, to hide it from the *Midianites*. By which it appears that *Gideon*, though a man of Note, and having *many Servants* under him, *vers.* 27. yet was a man also of *an humble spirit*, and *disdained not* to employ himself in any honest labour. The *Angel* salutes him thus, *The Lord is with thee thou mighty man of Valour*; *this* He spake as pre-signifying that *great Courage* and *Valour* the Lord intended to endow him with. *Gideon* reply'd, *Oh, my Lord, if the Lord be with us, why then is all this befallen us? where are all the Miracles our Fathers told us of? but the Lord hath now forsaken us, and delivered us into the hands of the* Midianites. The Angel replies, *Thus saith the Lord, go in this thy might which I have*

Because Religious Worship is always accompanied with fear and reverence of that God whom we worship; therefore fear is often put for the whole Worship that we give to God.

Gideon the Fourth *Judge*.

I have given thee, and rely on *my Promise* to assist thee in this *great Work* which I call thee to, and thou shalt *save Israel* from the hands of the *Midianites*. *Have not I sent thee?* and therefore having both *Authority* from Me, and a Promise of Success, thou maist, without all scruple, undertake this Service. And he said unto him, *O Lord, wherewith shall I save* Israel? These words of *Gideon* seem to proceed from *weakness* of *Faith*, but do not argue a *total want* of it, (for his *Faith* is commended, *Heb.* 11. 32.) but as a man apprehensive of his *own weakness*, he desires *Direction* how to carry on so great a Work, and what means he should use for the atchieving *so great a Design*. Alas! says he, the *thousand* that I belong to is *poor* in *Manasseh*; I am not only weak in *my self*, but also in *Friends* and *Allies*. The Lord said unto him, *I will be with thee*, and I am *All-sufficient*, and *able* to give thee such *Wisdom* and *Power* as is requisite for thee to effect it. *I will surely be with thee*, and thou shalt smite the *Midianites* as *easily* as if thou hadst to do but with *one man*. *Gideon* said, If I have found Grace in thy sight, I pray thee *shew me a sign that thou talkest with me from God*, and art *sent of Him* thus to speak unto me; and tarry I pray thee a little that I may entertain thee with such Provisions as I can on a suddain make. So *Gideon* went in, and made ready a *Kid* and *unleavened Cakes*, of which he provided a large quantity, * intending possibly to oblige *this Stranger* to take some of them with him to sustain him in his Journey, see *Gen. Ch.* 18. *&* 19. and *Judg.* 13. 15. The *Flesh* and *Cakes* he put in a *Basket*, and the *Broth* in a *Pot*, and brought it out to Him (sitting under the *Oak*) and presented it to him. For apprehending Him *at present* to be only a *Prophet* sent of God to him; He desireth to give Him such Entertainment as was fit for him to give to a *Stranger* and a *Traveller*, as *Abraham*, *Lot*, and *Manoah* in like Cases did. The *Angel* bids him take the *Flesh* and *unleavened Cakes* and to lay them upon the *Rock* that was hard by, and then to pour out the *Broth* upon them. Which being done, the *Angel* with the *end* of his *Staff* that was in his hand, touched the *Flesh* and the *unleavened Cakes*, and there arose up *fire*, (y) out of the Rock, and immediately consumed them, and then He presently vanished out of his sight. Thus what *Gideon* intended for a *Feast*, was miraculously turned by the *Angel* into a kind of *Burnt-Offering* or *Sacrifice*, that thereby his *Faith* might be strengthened, and that he might be assured that the *Service* God called him to should be *accepted*, and that he should have good Success in it. *Gideon* perceiving now that it was an *Angel* that had talked with him, (both by his miraculous consuming the Provisions he had brought, as also by his sudden vanishing out of his sight,) he was sorely afraid. *Oh* (says he) *because I have seen an Angel of the Lord face to face, in that visible form which he assumed, I shall surely die.* In those days (it seems) it was a receiv'd Opinion among the *Jews*, that if they had seen an Angel * it was very perillous to their lives, see *Judg.* 13. 22. and *Deut.* 5. 24, 26. The Lord seeing *Gideon* in so great a perplexity about *this Vision*, the *next Night* comforts him, and bids him not be afraid, for he should not die. Then he Commands him these three things: First, To take his *Fathers young Bullock*, the *second in order* of those that were prepared and set apart to be sacrificed to *Baal* [see *vers.* 28.] and of seven years old, and to offer her in Sacrifice unto the Lord, intimating possibly that the *Midianites Tyranny*, that had lasted now seven years, should have *an end*, and together with it there should be a suppression of *Baal's* Worship in the Land. 2ly, He Commands him to throw down *Baal's Altar*, which his *Father* had made for his *Family*, and the *Inhabitants* of *Ophrath*, and to cut down the *Grove* by it. For before *Gideon* might go to fight against the *Midianites* (the Enemies of God, and his people) he must first set on foot the *Reformation* of *Religion*, and the *Extirpation* of *Superstition* and *Idolatry*, which had provoked the Lord to Displeasure against them. And he must *begin* at *Home*, *viz.* with *his own Family* and *Friends*. 3ly, When he had done this, He must build an *Altar* to the Lord in that very place upon the top of the *Rock*, where the Lord had before ordered him to place the *Provisions* he had brought, and given him a *sign*, by causing *fire* to come out of the Rock and consume them. And *on this Altar* he must offer the *Bullock* before-mentioned for a *Burnt-Offering*, with the *wood of the Grove* which he should cut down. *Gideon* having received these Commands, took *ten of his Servants* (who it seems were ready to joyn with him in *this Enterprize*) and fearing lest those of his *Fathers house*, or the *Inhabitants* of the City should hinder,

or

* *V.* 19. Of an *Ephah* of *flour*.

(y) Here *fire* comes out of a *Rock* as *water* formerly did, *Exod.* 17. 6.

* *Vetustissimus hic hominum metus, ne morte aut malo aliquo gravi afficerentur, conspecto Cœlitus aliquo, quod indignos se tali spectaculo crederent, ut docet* Callimachus. *Grot.*

or interrupt him in what he had to do, he took the advantage of the *Night* to do it in, and ſetting ſo *many hands* at work, the buſineſs was done before any of the City knew it to make Oppoſition or Reſiſtance. And having built an *Altar* to the Lord, and ſacrificed (z) the *Bullock* thereon as he was commanded, he called it *Jehovah-Shalom*; as if he ſhould have ſaid, *The Lord ſend peace*, which Name continued when *this Hiſtory* was written. The people of the City underſtanding next morning that *Baal's Altar* was *thrown* down, and *his Grove* alſo *cut* down, and the *ſecond Bullock* offered upon a *new Altar* built on the *Rock*, they inquired who had done theſe ſtrange things? It was told them, That *Gideon* had done them. They hereupon run violently to *Joaſh*, requiring him to bring forth *his Son*, that he may be put to death for caſting down the *Altar* and *Grove* of *Baal*. And this they require, before they heard what he could ſay for himſelf; ſo *unreaſonable* are men, when *tranſported* with an *Idolatrous Rage*.

(z) Here Gods ſpecial Command was a ſufficient warrant for what *Gideon* did, though otherwiſe it was not lawful for any but a *Prieſt* to offer *Sacrifice*, or to do it any where but in the *Tabernacle*.

Joaſh though it ſeems before he had been himſelf a *Worſhipper* of *Baal*, yet now (his mind being extraordinarily changed, poſſibly upon *Gideon's* acquainting him with the *Viſion* he had ſeen,) He reſolutely oppoſes them. *What* (ſays he) *will ye dare to plead for* Baal? *will ye go about to ſave him? For my part, he that will plead for* Baal *let him be put to death, and that preſently, without any further delay. I wonder what aileth you? If* Baal *be a god, let him plead for himſelf, and revenge the wrong that is done to him in throwing down his Altar; but if he be not, he is not worthy to be defended by you, who is unable either to defend you or himſelf.* Having ſaid theſe things in memory of that Heroick Fact done by *Gideon*; and in honour of Him, *Joaſh* that day call'd Him *Jerubbaal*, ſaying, *Let* Baal *plead againſt him if he can.*

Then the *Midianites*, and the *Amalekites*, and their *Confederates* came over *Jordan* into *Canaan*, and pitched in the Valley of *Jezreel*, in the Tribe of *Manaſſeh*, not far from *Ophrah*, where *Gideon* dwelt. And *the Spirit of the Lord* came upon *Gideon*, and acting him above himſelf, he *blew a Trumpet* and *Abiezer*; that is, *thoſe of his own Family* gathered themſelves unto Him, and he ſent *Meſſengers* throughout the Tribe of *Manaſſeh*, *Aſher*, *Zebulun* and *Naphtali*, *viz.* to all the *Neighbouring-Tribes* excepting *Ephraim*, (which occaſioned afterwards a great Quarrel between them, as we ſhall ſee *Chap.* 8.) and many of *thoſe Tribes* came and joyned themſelves with the *Forces* he had got together. *Gideon* being now ſhortly to engage in battel againſt the *Midianites*, He deſires to be further aſſur'd of God's Mind as to the *event of the Fight*, for the *confirmation of his own Faith*, and for the *Encouragement* of his *Followers*. For though the *Apoſtle*, *Heb.* 11. 32. commendeth him for his *Faith*, yet he did not attain to the *ſtrength* of it *all at once*, but by *degrees*, as he was *more* and *more* confirm'd by God; In the *mean time* he needed *all theſe helps* to ſupport him againſt his Doubts and Faintings: *Gideon* therefore *prays* unto the Lord, and *beſeeches him* that if he intended to ſave *Iſrael* by *his hand*, He would pleaſe to give him *this ſign* thereof. He would put a *Fleece of Wool* in the Floor, and if in the morning there were *dew* on the Fleece *only*, and the *ground about it were dry*, then he would look upon it as a *ſign* that God would ſave *Iſrael* by his hand. The Lord grants his *Requeſt*, without any reprehenſion of him at all; and accordingly in the morning *Gideon* found the *Fleece* ſo *wet*, that he wrung a *Bowl* full of water out of it, the *ground about it* being all *dry*. *Gideon* ſeeing this, earneſtly beſought the Lord that his *anger* might not wax *hot* againſt him if he humbly deſired *one ſign* * more, which was juſt contrary; namely, that the next morning the *Fleece only* might be *dry*, and upon the ground about it there might be *dew*, which came to paſs accordingly, to the great Encouragement of *Gideon*.

* Herein Gods *great Condeſcention* to *Gideon* was manifeſted, working a Miracle *forward* and *backward* (as it were) yea many Miracles for the ſtrengthening of his *Faith* in his *Vocation*, and in Gods *Promiſes*.

Ch. 6. whole Chapter.

SECT.

SECT. CXXXIX.

THen *Gideon*, and all the people that were with him, roſe early and pitched beſides the well *Harod*, or *the Well of Terror* in the Tribe of *Manaſſeh*, (ſo called either from the fear that ſeiz'd on the *twenty two thouſand of the Iſraelites*, verſ. 3. or on the *Midianites*, verſ. 21.) and the *Midianites* encamped at the Hill *Moreh*, on the North-ſide of them, and in the *Valley*. The whole Army that *Gideon* had gathered together were in all but *thirty two thouſand*, and the *Midianites* were a *hundred thirty and five thouſand*, * ſo that they were above *four times* as many as the *Iſraelites*; and had the *Iſraelites* vanquiſhed the *Midianites* with theſe *thirty two thouſand*, that were now come to *Gideon*, one would think they ſhould never have gone about to attribute the Victory to themſelves, or to rob God of the Glory of it. But the Lord who foreſaw how prone men would be to vaunt themſelves upon any *great Succeſs*, told *Gideon* they were *too many* for him to Conquer the *Midianites* by, leſt *Iſrael* ſhould ſay, *Mine own hand hath ſaved me.* Therefore He orders *Gideon* to make *Proclamation*, That *all that were afraid* (according as was injoyn'd, *Deut.* 20. 8.) might depart from *Mount Gilead*, (a) (in the Tribe of *Manaſſeh* within *Jordan*) where they now were gathered together. Hereupon *twenty two thouſand of them*, ſeeing the *power* and *ſtrength* of the Enemy, their hearts failed them, and ſo they embraced the *liberty* given them to depart. But their *Trumpets* (it ſeems) they left behind them by *Gideon's* order; ſo there remained only *ten thouſand* with *Gideon*. The Lord tells him, *They were too many* yet. He bids him therefore bring *thoſe ten thouſand* down unto the *water*, and there he would *try* them for him, and diſcover *who* among them were *fit* for this Service, and who *not*. And accordingly thoſe whom he approved for this Service ſhould go along with him, the *others* ſhould depart. When they were come to the *water*, the Lord tells him, That *every one* who *coming to the water, bended his body only a little, and ſnatched up a little water in the palm of his hand, and ſo lapped it up for his preſent refreſhment* (as Dogs lap a little water, and make haſt preſently away) every ſuch one ſhould go with him; but *thoſe* that *kneeling down on their knees, bowed their heads down to the River, and ſo putting their mouths into the water drank*, and *ſucked up their fill, thoſe* ſhould be diſmiſſed. For *this kind of drinking* argued *ſloth* and a *greedy deſire of filling themſelves*, and impatience of thirſt, whereas *the other* argued *ſtrength* and *ability of body*, and that they were content with a *little refreſhing*, being *more intent upon the buſineſs they had in hand* than on *filling* themſelves. This Experiment being made, the number of *thoſe Lappers* were found to be but 300, the *reſt* were diſmiſſed. The Lord tells *Gideon*, He would ſave them by this *ſmall number*, and by them vanquiſh the *Midianites*, though for *every Souldier Gideon* had left there were *four hundred* and *fifty* of the Enemy. The *ſame night* after *Gideon* had diſmiſſed all his Army but theſe 300, the Lord ſpake to him in a *Viſion* or *Dream*, and ſaid to him, *If thou feareſt to go down and ſet upon the Enemy, becauſe of the ſmallneſs of thy number*, go down firſt *privately* in the night with thy Servant only, and get as near to their Hoſt as thou canſt, and there thou ſhalt hear ſomething that ſhall further ſtrengthen *thy Faith*. *Gideon* accordingly crept down with his Servant to the *firſt Sentinels* of the *Hoſt*, and the *Midianites* and *Amalekites* lay along in the Valley like *Graſhoppers* for multitude, and their *Camels* were innumerable. *Gideon* being got near to the *Sentinels*, he heard *one of them* tell *his Dream* unto *his Fellow*; ſays he, Behold *I dreamed* that a *Cake* of *Barley-bread* tumbled into the Hoſt of *Midian*, and came into a *Tent*, and *ſmote it* that it fell, and ſo over-turned the *Tent*, that it lay along. His *Fellow* anſwered, This is nothing elſe ſave the *Sword of Gideon* the Son of *Joaſh*, for into his hand hath God delivered *Midian* and *all the Hoſt*. When *Gideon* heard this Interpretation of the Dream, he bowed himſelf by way of thankfulneſs to the Lord, for bringing him to hear this comfortable News, for the ſtrengthening of his Faith, and hereby he perceived that God had already ſtricken the Enemy with a fear of *Him*. So returning to his *little Army*, he acquaints them with what had paſſed, and told them, God *had delivered* their Enemies into their hands. Then he gave to every one of his Souldiers a *Trumpet* and a *Torch*, which being lighted, he was to carry, holding an *empty Pitcher* over it, that no light might be ſeen till they had occaſion to diſcover it.

* For there were an hundred and twenty thouſand of them ſlain in their firſt overthrow, and the remainder that were left with *Zeba* and *Zalmunna*, were fifteen thouſand. *Ch.* 8. 10.

(a) The *Mount Gilead* here ſpoken of, muſt needs be not the famous Mountain of that Name without *Jordan*, but another Mount of the ſame name within *Jordan*. For a great many of this half-Tribe of *Manaſſeh* within *Jordan* being deſcended from *Gilead*, the Son of *Machir*, the Son of *Manaſſeh*, they might alſo call this Mountain *Gilead* in remembrance of their Father.

it. Then dividing his 300 into *three Companies* (that ſo they might encompaſs the Camp of their Enemies in ſeveral places, and appear as if they were a great Army,) He bids them to *look on him, and to do as He did*; ſays He, *When we are come to the out-ſide of the Camp of our Enemies*, and you ſee me break my *Pitcher*, and diſcover my *Light*, and blow with my *Trumpet*, do you likewiſe the ſame, and with a *great ſhout* cry out, *The Sword of the Lord and of* Gideon. He would have them own *God* as the *chief Agent*, but yet to name *Him* as an *Inſtrument*, becauſe he perceived (by the Interpretation of the Dream which he had heard) that *his Name* was *terrible* among them. So *Gideon* and the *three hundred* men that were with him approached the Enemies Camp about *Midnight* (when they had newly ſet the Watch) and ſpreading themſelves round the Camp (as far as their number could extend) and *breaking their Pitchers*, and *diſcovering their Lights*, and *blowing their Trumpets*, cried out, *The Sword of the Lord and of* Gideon. The Enemy in the dead of the night, being terrified at the ſight of ſo *many Lights* on a ſuddain burning about them, and hearing ſo many Trumpets ſounding, and ſo many men crying out, *The Sword of the Lord and of* Gideon, could not but apprehend they were encompaſſed with a *mighty Army*, and thereupon *all the Hoſt* made an hideous *Out-cry*, and ran, and fled, and ſhifted for themſelves as well as they could. In this great Conſternation the Lord, by his Providence, ordered it ſo, that they fell *one* upon *another*, and ſlew their Friends inſtead of their Enemies. See the like 1 *Sam.* 14. 15, 20. 2 *Chron.* 20. 23. And ſome of the *Midianites* fled to *one place*, and ſome to *another* in the Tribe of *Manaſſeh*, where the Over-throw was given. The men of *Iſrael* hearing of this great Defeat, and routing of the *Midianitiſh-Army*, gathered themſelves preſently together out of *Naphtali*, *Aſher* and *Manaſſeh*, to aſſiſt *Gideon* in the purſuit. And *Gideon* ſent *Meſſengers* through *all Mount Ephraim*, to deſire them to come in to his Aſſiſtance, and eſpecially to take care to ſtop the *Midianites* at all the *Fords* and *Paſſages* of the River *Jordan* that reached down as far as *Bethbarah*. The *Ephraimites* did as He deſired them, and accordingly took at the Fords of *Jordan*, *Oreb* and *Zeeb*, two of *their Princes*, with many others, ſo that there were no leſs than an *hundred and twenty thouſand* of the *Midianites* and *their Confederates* deſtroyed within *Jordan*. And they ſlew *Oreb* on the *Rock Oreb*, and *Zeeb* at the *Wine-preſs* of *Zeeb*, places ſo called in after-times upon *this occaſion*, and lying at the *Eaſt-end* of *Mount Ephraim* near *Jordan*. *Gideon* underſtanding that many of the *Midianites*, to the number of *fifteen thouſand*, together with their Princes *Zeba* and *Zalmunna* had eſcaped over *Jordan* (before the Paſſages could be ſecured) He with his *three hundren men* went in purſuit after them; and coming near to *Succoth* (a City in the Tribe of *Gad*) and *his Souldiers* being faint, he deſired the men of that *City* to give them ſome *Loaves of bread* for their preſent refreſhment; for they were very *weary* and *faint*, and ſo it would be an act of *mercy* to relieve them, and they were in *purſuit* of the *Common Enemy*, and ſo it would be but an *act of Juſtice* to ſtrengthen their hands in ſo good a Deſign. But the men of *Succoth* * anſwered him *Churliſhly*. What (ſay they) are *Zeba* and *Zalmunna* thy *Priſoners?* Are they in thy Power that ſhould reſpect thee as *Victor* over them; or rather have we not cauſe to fear *they will recruit their Army*, and *return* and *revenge* it upon us, if we ſhew thee any kindneſs. Thus they incenſed *Gideon*, by refuſing him Succour, and that *with contemptuous Scorn*, and in *favour* of their Tyrannical Enemies, [ſee the like 1 *Sam.* 25. 10.] Whereupon he told them, That when the Lord had delivered *Zeba* and *Zalmunna* into his hands, he would for this *tear their Fleſh with the Thornes and Briers of the Wilderneſs*. Then he marched up to *Penuel*, a City alſo in the ſame Tribe, and deſired ſome Relief of them for his Souldiers in this their extremity, and they anſwered him with the like *ſcorn* and *contempt* that the men of *Succoth* had done. He told them, *That when he returned in peace*; that is, *ſafe* and *victorious*, he would for this barbarous Uſage *deſtroy them*, and *break down* their *ſtrong Tower* or *Fort* in which they had ſo much confidence. *Zeba* and *Zalmunna* with thoſe *fifteen thouſand* that had eſcaped were got to *Karkor*, a City on the other ſide of *Jordan* towards the *Eaſt*. *Gideon* fearing he ſhould be diſcovered if he followed right on towards them, He fetched a compaſs about by the way of the *Arabians* that dwelt in Tents, and ſo came upon them on the *Eaſt-ſide*, (*viz.* on the Eaſt of *Nobah* and *Jogbehah*) from whence they feared no Enemy, and ſo were very *ſecure*,

* Which had its name from *Booths* which *Jacob* made there at his return from *Meſopotamia*, *Gen.* 33. 17.

ſecure, not imagining that they had been purſued by the *Iſraelites*. *Gideon* being thus come up to them, he fell upon them on the ſudden (probably in the night) diſcomfited all their Hoſt, and in the purſuit took *Zeba* and *Zalmunna*. After this Victory, carrying *theſe two Kings* along with him, he marched in the night towards *Succoth* that he might ſurprize them; And coming near the City before the *Sun* was up, he took a *young man* that was come out of the City, and examining him ſtrictly concerning the *Elders* of the City, he gave him their *Names* in writing, which were 77 in all, and poſſibly told him where they dwelt, and how they might be known. For *Gideon* knowing the *Magiſtrates* only to be in fault that he was ſo *ſcornfully* denied a little refreſhing for his Souldiers, therefore he was the more careful to inquire after *their Names*, that none might *ſuffer* but thoſe that were *guilty*. *Gideon* having got this Intelligence, entred the City of *Succoth*, and then told them, They might now behold *Zeba* and *Zalmunna*, with whom they did before upbraid him, and asked him in ſcorn, *Whether they were his Priſoners?* He ſhould now teach them what it was to uſe their Brethren that were fighting for them ſo ſcornfully and unworthily. So he took the *Elders* of *Succoth*, and with the *Briars* and *Thornes* of the Wilderneſs (which lay between *Succoth* and *Penuel*) he cauſed them *to be ſcourged to death*, * and by this *ſevere Puniſhment* inflicted on *them*, he taught the reſt of the people to take heed for time to come of committing any ſuch hainous Treſpaſs againſt *God* and *their Brethren*, or ſlighting thoſe whom God imploys. Then he went to *Penuel*, and ſlew the *Magiſtrates* of that City alſo, as he had done before at *Succoth*, and threw down their *Tower* or *Fort*. Theſe Executions being over, *Gideon* now calls *Zeba* and *Zalmunna* to account for what *they* had done. He tells them, He had heard that in *their laſt Invaſion* they had put many of thoſe *Iſraelites* to death, who had hid themſelves in thoſe *ſtrong Holds* and *Caves* of *Mount Tabor*; and (fearing leſt *his own Brethren* were of the number of thoſe whom they had thus ſlain, becauſe they had not been heard of ſince,) He asks them, *What manner of men they were that they had ſlain at* Tabor? They anſwered, *As thou art, ſo were they*; that is, they were of a *goodly* and *comely Perſonage* as *thou art*, and ſuch as might well *beſeem* men of a *Princely* and *Royal Stock*. He then perceived they were his *Brethren*. He tells them, If they had been *merciful to his Brethren*, he would have *ſpared their lives*, which he might lawfully have done, they being not *Canaanites*, though they were *Enemies*. But now he could not do it, ſeeing by the *Law of God* he was bound, *being next of blood*, and alſo a *Magiſtrate*, to puniſh them with *death*, that had murdered *his Brethren*, ſee *Numb.* 35. 19, 31. Whereupon he bad his young Son *Jether* to riſe up and ſlay them. And he impoſes this work on *him* rather than *another*, that he might train him up from a *Youth* to draw *his Sword* againſt the *Enemies of Iſrael*, and that he might avenge the death of his *Uncles*, and that it might add, if not to the *pain*, yet to the *diſhonour* of their death to die by ſo *young an hand*. But this *young Boy* had ſcarce courage enough to *look them in the face*, ſo far was he from *drawing his Sword* againſt them. *Zeba* and *Zalmunna* ſeeing this, ſaid to *Gideon*, *Riſe thou up and fall upon us thy ſelf*. For *as the man is; ſo is his ſtrength. Do thou ſlay us with thy own hand, and diſpatch us quickly, and let us not fall ignobly by the hand of a Child.* So *Gideon ſlew them with his own hand*; and took away the Ornaments that were on their *Camels* necks (which were very rich, being adorned with *Gold-Chains* and *Jewels*,) as *Enſigns* and *Memorials* of his Victory. Now the *Ephramites* came over *Jordan*, and brought the Heads of *Oreb* and *Zeeb*, and preſented them to *Gideon*. But then they highly expoſtulated † with him, that *they* were not *called out* as well as *other Tribes*, when he *firſt raiſed Forces* to go againſt the *Midianites*. They looked upon this as a great *neglect* and *contempt* of them, that *other Tribes* that were not ſo nearly allied to *him* and *the Manaſſites* as *they* were, (being both of them of *Joſeph's* Poſterity) ſhould be called to the *firſt On-ſet*, and *they* left only to *ſnatch* up *here* and *there* ſome of the flying *Midianites*. So that *he* and *his Souldiers* had gathered in the *main Vintage*, and *they* were called in only to gather up the *Gleanings*. *Gideon* mildly anſwered, That they had no cauſe to complain; *For what have I done* (ſays he) *in compariſon of you? Are not the Gleanings of* Ephraim *better than the Vintage of* Abiezer? * Conſider what *vaſt multitudes* of them you have had the *killing* and *pillaging* of, at the *Fords of Jordan*, whilſt we went in purſuit of only *fifteen thouſand of them* that fled with *Zeba* and *Salmunna*.

* For being equal in guilt with the men of *Penuel*, in reaſon we cannot ſuppoſe that their puniſhment was leſs than theirs, ſee *verſ.* 17.

† Thus they proudly quarrelled with *Jephta*, *Ch.* 12. and upon the ſame account, ſee the like, 2 *Sam.* 19. 41, 42, 43.

* *Gideon* was of that Family.

Conſider you have had the Honour to take and kill *Oreb* and *Zeeb*, and therefore what cauſe have you to murmur or repine? This *mild Anſwer* of his abated their *anger*, and ſo they reſted ſatisfied.

Judg. Ch. 7. whole Chapter, and *Ch.* 8. from 1. to 22.

SECT. CXL.

THe people of *Iſrael* were now ſo highly pleaſed with *Gideon* for delivering them out of the hands of *Midian*, that they offered to make him *their King*, and to ſettle the Kingdom *ſucceſſively* upon his Poſterity. He told them, *He would not Rule over them* as a *King*, becauſe the accepting of the *Regal Power* to *Himſelf* and his *Family*, would ſeem (as it were) a taking of the *Government out of God's Hand*, who ſet up whom He pleaſed to Rule over them. *The Lord* (ſaith he) *ſhall Rule over you*; *Take ye heed of rejecting Him.* [1 Sam. 8, 6, 7.] *neither I nor my Son ſhall be your King.* Thus he would not give any conſent to the Change of the Government without God's leave. But though *Gideon* refuſed *this profer* of theirs, yet he told them, He had *one Requeſt* to make to them, which if they would grant him, he would take it very *kindly* from them; which was, That every *one* of them would give him *one* of thoſe *Ear-rings* * which they had taken from the *Iſhmaelites*, who uſed to wear ſuch *golden Ornaments*. They told him, They would willingly do it. And accordingly ſpreading a Garment to receive them, every one caſt in *one* of *thoſe Ear-rings* or *golden Ornaments* they had taken from the *Iſhmaelites*, and the *weight* of them came to a *thouſand ſeven hundred Shekels of Gold*, which according to our account comes to 2380 pounds. And beſides *theſe*, they added ſome *Chains*, and *golden Boxes*, (wherein the *Iſhamelites* carried ſweet Perfumes) and *purple Garments* which the *Kings* of the *Midianites* had worn. All theſe they added, beſides the *Collars* which had been taken from the *Necks* of the *Camels*, which *Gideon* had taken to himſelf as his *proper Prey*. *Gideon* of *part* of this Gold now given him, made an *Ephod*, like that of *Aaron's*, with a *Breaſt-plate* ſet with many *precious ſtones* of great value, [ſee *Exod.* 28. 15, 16, 17.] and made of *Gold, Blue, Purple, Scarlet, &c.* 'Tis like *his deſign* in making *this Ephod* was, that it ſhould be a *Monument* of *that great Victory* he had obtained (after he had offered *Sacrifice* to God) over the *Midianites*, [the *Monument* being made of the *Prey* there taken] and poſſibly *his purpoſe* was to *make uſe of this Ephod* to enquire, by the Judgment of *Urim*, what the *Will of the Lord* was upon all Emergent Occaſions, not conſidering that *this Priviledge* was only annexed to *Aaron's Ephod*; or poſſibly he made *this Ephod* that the *High Prieſt* (being adorned with it) ſhould Sacrifice for *him* and *the people* at the *Altar* which *he*, by the Command of God, had erected in *Ophrah*. But *what-ever* was his *intention*, he ſeems herein *highly* to have ſinned againſt God, and to have miniſtred occaſion to the *Iſraelites* to commit *Idolatry*, to which they were before of themſelves *too prone*. For after his *death* the *Iſraelites* did groſly abuſe *this Ephod* to *Idolatry* and *Superſtition*, either reſorting to it to *inquire* concerning the Will of God in their *Doubts* and *Difficulties*, or *offering Sacrifices there* by occaſion of it, or being *taken* with the glory of it, falling down before it, and worſhipping it, and *at laſt* abuſing it to the groſſeſt *Idolatry*, and making uſe of (as 'tis probable) in the Worſhip of *Baal*, *verſ.* 33. Be ſure, *ſome way* or *other* they Idolatrouſly abuſed it, and are therefore ſaid to have gone a *whoring after it*, and it became a *Snare to Gideon* and to *his Houſe*; that is, it *inſnared his Poſterity by degrees*, drawing them to do *that* which was very diſpleaſing to God, and at laſt became the *utter ruine* of *his Family*. For all the *Tragical Accidents* that afterwards befel *his Houſe*, may be looked upon as the *effects* of God's Wrath for *this Idolatry*. However the *Midianites* were now ſo vanquiſhed, that they *lifted not up their heads any more to vex* Iſrael. *Gideon* therefore after this Victory went and dwelt *quietly* in his own houſe, and *judged Iſrael* many years. He had *many Wives* (by whom he had *ſixty nine Sons*) and *one Concubine* who dwelt at *Shechem*, [whom he took as a *ſecundary Wife*, and in *an inferiour degree*, having been before his *Maid-Servant*, *Ch.* 9, 18.] by whom he had *Abimelech*. At length *Gideon*

* Or *golden Ornaments*, whither worn in the *Ear*, or on the *Forehead*. For the *Hebrew* word is uſed for both, ſee *Gen.* 24. 22. & 35. 4.

Gideon died in a good *old age*, and was buried in the Sepulchre of his *Father* at *Ophra*.

Ch. 8. from *verſ.* 22. to the 33.

SECT. CXLI.

PReſently after *Gideon* was dead, the *Iſraelites* fell to *Idolatry* again, and went a whoring after *Baalim*, and worſhipped *Baal-Berith* for their god, (the *Idol* of the *Shechemites*) ſignifying the *Lord of the Covenant*, ſo called poſſibly becauſe when they made choice of him to be their *Idol-god*, they bound themſelves *by Covenant to ſerve him* (which poſſibly the *Devil* put them upon in imitation of God) and ſo by *adhering to him* they broke *their Covenant* with God. And they were now ſo beſotted with *Idolatry*, that they forgot the only *true God*, *their great Deliverer*, and wholly neglected *his Worſhip* and *Service*, and worſhipped only *Idols*. Neither ſhewed they themſelves grateful to *Gideon* (who had deſerved ſo well of them) neither did they ſhew *kindneſs* or ſeek the good and welfare of *his Family*. The people being thus generally *corrupted*, as the Lord had formerly puniſhed their *Idolatry* and *Apoſtacy*, by ſuffering *ſome* of the *Neighbour-Nations* to *Invade* them, and ſorely *Afflict* them, ſo now he reſolved to puniſh them by the *Tyranny* of *One* from among themſelves, even by *Abimelech* the Son of *Gideon*, their late *Judge*, who upon his *Fathers death* attempted to get to himſelf the *Regal Power* which his *Father* had ſo lately refuſed. To make *way* hereunto, he went preſently to *Shechem*, and there began to tamper with his *Uncles*, his *Mothers Brothers*, and the reſt of *her Kindred*, and employed them as his *Inſtruments* (being poſſibly of ſome *Rank* and *Eſteem* in *Shechem*) to ſee if they could draw the Inhabitants of *that City* to Aid and Aſſiſt him in *his Project*, not doubting but if he could effect this, he ſhould be able well enough to accompliſh the reſt of his Deſign. And thus by the *Miſeries* which *this Son* of a *Concubine* brought upon his *Fathers Houſe*, and the *whole Kingdom*, we may ſee that God did even in thoſe Times teſtifie his Diſpleaſure againſt *their having ſeveral Wives* and *Concubines*, though for the preſent He did permit it. But to proceed, *Abimelech* being come to *Shechem*, and addreſſing himſelf to his *Kindred*, and acquainting them with his *Deſign*, He deſires *them* to perſwade the *men of Shechem* to make *him King*. He tells them, That though his *Father* had in *modeſty* refuſed the Kingdom, yet it was fit now, according to their *Profer*, they ſhould ſettle it upon his *Poſterity*. Secondly, He perſwades them that his *Brethren* had a *Plot* upon the Kingdom to *divide* it among themſelves (though it does not appear they had any *ſuch thought*) and he ſhews them, that it were better for them to ſettle the Government upon *Him alone*, then to ſuffer themſelves to be under the Command of *all Gideon's Sons*. 3ly, He tells them, He was *bone of their bone*, and *fleſh of their fleſh*, and being of their *own blood* they might expect all *kindneſs* and *favour* from him; and further, it would be a great *honour* and *advantage* to them to have a *King* ſo nearly allied to them. *Abimelech's* Kindred ſeemed much *pleaſed* with what he had ſaid to them, and accordingly moved the *buſineſs* to the reſt of the men of *Shechem*, whoſe hearts readily inclined to favour *Abimelech's deſign*, becauſe he was their *Kinſman*. And in order to the carrying on thereof, they gave him *ſeventy pieces of ſilver* out of the Treaſure of their *Idol-god Baal-Berith*, wherewith he hired *vain* and *light perſons* to follow him, and *theſe* he *armed* that he might by their Aid and Aſſiſtance accompliſh what he had deſigned. And thus the *money* that had been given to their *Idol-god* became the *firſt fewel* for the kindling of *that fire* in the Land, wherewith the Lord intended to puniſh the *Idolatry*, and *other Sins* of the people. With *theſe Forces*, and the aſſiſtance of ſome of the *Shechemites*, *Abimelech* went to *Ophra*, and there *ſeizing* all his Fathers *Sons* (excepting *Jotham* the youngeſt) and pretending ſomething againſt them, under a pretence of *Juſtice* (as if they had had *ſome Plot* upon the State, tending to the ruine of it,) he put them all to *death*, and executed them all in *one place*, upon *one Stone*. This being done,

V. 5. *Being threeſcore and ten perſons*] 'Tis uſual in Scripture to put a *perfect* and *round number* for an *imperfect*, ſee *Gen.* 42. 13. *Numb.* 14. 32, 33. 1 *Cor.* 15. 5.

the

the men of *Shechem* gathered themſelves together, and the *Magiſtrates* of the City (who were wont to meet in a *Town-Houſe* or *Common-Hall* called the Houſe of *Millo*) and made *Abimelech* King, and ſo proclaimed him *in the Field* near *Shechem*, where *Joſhua* in former time had *erected a great ſtone* under an Oak, *Joſh.* 24. 26. Indeed it may ſeem ſtrange that the *Inhabitants of one City* ſhould dare to do this *alone* of themſelves, it being *expreſly* alſo againſt the *Law of God*, Deut. 17. 14, 15. *Thou ſhalt in any wiſe ſet him King over thee whom the Lord thy God ſhall chuſe.* But though the *Shechemites* poſſibly *at firſt* made him *King* only over their *own City*, yet afterwards it ſeems many *other Iſraelites* of other *Towns* and *Tribes* did come in (moved by their Example and Perſwaſion) and joyned with them, and accepted him for their *King*, and the *rather* becauſe they generally began to be weary of the *Government* God had eſtabliſhed among them, and longed to be like other Nations in having a *King* to Reign over them; *Abimelech* therefore daily gathering *more* and *more* ſtrength, at laſt he uſurped the Title of *King* over *the whole Nation*, whence he is ſaid to have *reigned three years over* Iſrael, *verſ.* 22. The Lord now intending to puniſh *Abimelech* and the *Shechemites* for changing the Government which he had eſtabliſhed among them, and eſpecially for the *barbarous Murther* committed upon the Sons of *Gideon*, by a ſpecial Inſtinct of his Spirit He moved *Jotham* (who of all the Sons of *Gideon* had eſcaped the hands of *Abimelech*) to go to the Inhabitants of *Shechem*, and to give them warning before-hand of the *Calamities* and *Judgments* that were like to befal them if they did not *repent* of this their great wickedneſs. Accordingly going to *Mount Gerizim* (which was near *Shechem*) and at a time (as it ſeems) when the *Shechemites* upon ſome *publick Feſtivity*, or ſuch *ſolemn occaſion* were there * met together, He *lift up his Voice*, and ſpake to them, ſaying, *Hearken to me ye men of* Shechem, *that God may hearken unto you*; intimating to them that God had ſent him to them *with that Meſſage*, and if they would not hearken to it, God would not hear them in the time of their Diſtreſs when they cried unto Him. After *this Preface*, He delivers to them *what he had to ſay* in way of a *Parable* or *Apologue*, that he might the more effectually ſet before them in the firſt place their *Sin* and *Folly*, in deſiring to be *under the Rule* of a King. And ſecondly, the *modeſty* and *piety* of his *Father*, who would not accept to be their *King* when they offered it unto Him. He tells them, *The Trees on a time went out to anoint a King over them*; whereby he intimates to them their *ſin* and *folly*, in being weary of the *Government* God had eſtabliſhed among them, and deſiring to be under the Rule of a King. And *they ſaid unto the Olive-Tree, Reign thou over us.* But the *Olive-Tree refuſed*, ſaying, *He would not leave his fatneſs* for that *Promotion*, viz. *his Oil*, wherewith God is honoured in the *Sacrifices*, and *Lamps* of the *Tabernacle*, and *men* are alſo honoured by it, ſeeing it is uſed in the *anointing* of *Kings*, *Prieſts* and *Prophets*, and is many other ways *uſeful* and *profitable* unto them both for *Food* and *Medicine*. Then *the Trees ſaid to the Figg-Tree, Come thou and Reign over us*, but the *Figg-Tree* refuſed, ſaying, *He would* not leave his *ſweet* and *good fruit* to be ſo *promoted*. Then they ſaid to the *Vine, Come thou and Reign over us*; The *Vine* alſo refuſed, ſaying, *He would not leave his Wine* which *cheareth God and man*, to be ſo advanced; that is, which is uſed in *Oblations* and *Sacrifices* (which God *delights* in, as being *Duties* by Himſelf *preſcribed*,) and *man* alſo is much cheared by it when *temperately uſed*. By which *ſimilitudes* of the *Olive*, *Figg-Tree* and *Vine*, (which are *good*, *noble* and *uſeful* Trees, and yield yearly *ſweet* and *pleaſant fruit*, and *refuſed* to be promoted over the other *Trees*,) He ſeems to intimate to them the *piety* and *modeſty* of his *Father*, who refuſed to be *their King*, when they offered it to him, and neither *He* nor *any of his Sons* (that were inhumanely ſlain by *Abimelech*) aſpir'd to any ſuch *Dignity*. He further intimates to them, that all *wiſe* and *good men*, and *men of worth* are content to be *ſerviceable*, and to *do good in their places*, and are not ambitious of *Domination* and *Soveraignty* over others; which *high Dignities* though they may ſeem *more glorious*, yet would certainly bring upon them *greater Cares*, and *deprive* them of *much of thoſe Comforts* which in their private condition they did enjoy; and poſſibly through the *Temptations* of thoſe *high Places* they might become *leſs fruitful in goodneſs*, and leſs ſerviceable than they were before. He goes on with his Parable. At laſt *the Trees ſaid to the Bramble, Come thou and Reign over us.* The *Bramble* replied, If in truth ye *anoint me King* over you, then *come*, and *put*

Abimelech the Fifth Judge, if at leaſt He may be ſo eſteemed, ſeeing He was not ſet up by the appointment of God.

* From the Mountain of *Bleſſings*, they now hear a *Curſe* denounced againſt them.

put your truſt under my ſhadow; that is, *come under my Government*, yield *ſubjection to me*, and *expect Protection from me*, whilſt you continue *conſtant* in your *Loyalty* and *Obedience* to me. *But if you do otherwiſe, then let fire come of the Bramble and devour the Cedars of* Lebanon; that is, expect that I will uſe *my Power* with all *extremity* againſt the *greateſt* of you all, and will deſtroy your *Nobles*, and men of greateſt Wealth and Renown. By which he plainly ſignifies, and ſets before them, *what they had done in chuſing* Abimelech *King*. Then applying the whole Parable to them, he tells them, They ſhould *conſider* whither they had *done well* by his *Father* and *his Family* (who had ſo well deſerved of them) in ſlaying *his Sons*, and making *Abimelech*, the Son of his Hand-Maid, *King* over them, not for any *worthineſs in himſelf*, but meerly becauſe he was of their Kindred. If you have done well therein (ſays he) then *rejoyce in your new King*, and *let him rejoyce in you*; But if you have not (as certainly you have not) then *let fire come out from* Abimelech *and burn the men of* Shechem, *and the Houſe of* Millo; and *let fire come out of the men of* Shechem, and *the Houſe of* Millo, and *devour Abimelech*; that is, *let a wicked Spirit of Hatred, Diſſention, and Revenge poſſeſs you on both ſides, and ſo carry you on to ſeek the Ruine and Deſtruction of each other.* *Jotham* having delivered his Meſſage to them, haſted away, and fled to *Baalath-Beer* in the Tribe of *Simeon*, where he *ſaved himſelf* either by living there *unknown*, or by the Aid of the *Inhabitants*, who perhaps (with other Cities) had not yet ſtooped to *this tyrannous Yoke*. When *Abimelech* had reigned about *three years*, then God ſent an *evil Spirit between him and the men of* Shechem; that is, God, according to the *Imprecation of Jotham*, did permit the *Devil* to ſow *Jealouſies*, *Diſcord*, and *Diſſention* between *Abimelech* and the men of *Shechem*, and gave them up to the *Luſts* and *Corruptions* of their own wicked Hearts, and miniſtring *occaſions* of enraging them, the *one* againſt the *other*; the men of *Shechem* at length dealt treacherouſly with *Abimelech*, and ſought to *ſhake off his Yoke*. And this *God* permitted, that the *juſt Revenge* of that *Cruelty* executed by *Abimelech*, with the aſſiſtance of the *Shechemites*, on the *Sons of Gideon*, might fall on them *both*. The men of *Shechem* therefore reſolving to caſt off *Abimelech* from being any longer their *King*, they firſt laid *men* on the *Mountains* by way of *Ambuſh* to ſurprize his Perſon, if he came that way *weakly attended*. Theſe *Liers in wait* (as ſuch men uſe to do) beyond their *Commiſſion*, took liberty to *Rob*, and make a *Prey* of others that came *that way*; by which means (it ſeems) *their Deſign* was made known to *Abimelech*, who thereupon prepared to make *open War* upon them, and ſent ſome of his Forces to reſtrain them and keep them in; ſo that the *Shechemites* durſt not ſtir out into the *Fields* to gather their *Vintage*. Hereupon one *Gaal* (ſome *eminent Commander*) with his *Friends* and *Allies*, either came *voluntarily*, or was *ſent for* by the *Shechemites*, to be their *Leader* in this War againſt *Abimelech*; and they being now much encouraged, and putting their truſt and confidence in his *Conduct* and *Valour*, went out boldly into the *Fields*, and gathered the Fruits of *their Vineyard*, and trod *out* the *Grapes*, and made *merry*, and went into the Houſe of their god *Baal-berith* to *eat* and to *drink*, and *in their Cups* curſed *Abimelech*, and uttered all manner of *Railing* and *Reviling* againſt him. *Gaal* perceiving the *Shechemites* in their *Jollity* to expreſs themſelves with ſo much violence and ſcorn againſt *Abimelech*, he takes occaſion from thence to try if he could win them to put the *Government of the City* into *his hands*, and to throw *Zebul* out, who (it ſeems) had been before appointed *Governour of it* by *Abimelech*. *Who is this Abimelech? (a)* (ſays he) *or who is this Son of* Shechem? *or what is his Family in* Shechem *that we muſt ſerve him?* is *He* not *the Son of a Concubine?* And *what is this* Zebul *but his Officer, his Creature, his Tool* to *tyranize by?* And *muſt ſuch an ancient and brave City as* Shechem *be inſlav'd to every domineering Officer, that this Son of an Hand-Maid ſhall ſet over you? If you have a mind to give away your Liberty, and be in Bondage, you had better call in the old Lords of this place, the Deſcendents of* Hamor *the Father of* Shechem, *and ſerve them, than ſerve this new, baſe, upſtart* Abimelech. Well! *if you men of* Shechem *would all put your ſelves under my Government, I would quickly eaſe you of this* Abimelech; *He ſhould not long* King *it over you.* Then in a *Bravado* he cries out, *O* Abimelech, *make thy ſelf as ſtrong as thou canſt with all thine Allies and Friends, and then come out and fight with me if thou dareſt.* *Zebul* the *Ruler of the City* hearing of theſe *vaunting words of* Gaal, was greatly inrag'd, and ſent ſecret Intelligence to *Abilemech*, How *Gaal* and his *Adhe-*

(a) *Simile exemplum, vide* 1 Sam. 25. 10. Quis eſt *David?* & quis eſt filius *Iſhai?*

tents

rents were fortifying the City againſt him: He adviſes him therefore to come by night againſt *Shechem* with all his Army, and having laid the greateſt part of them in *Ambuſh*, He ſhould the next morning ſhew himſelf with the *reſt* before the City, againſt whom when *Gaal* came forth (as undoubtedly he would) He would fall unexpectedly into the ſnare. *Abimelech* accordingly marched with his Army in the night towards *Shechem*, and divided his Men into *four Companies*, and laying three of them in *Ambuſh*, He marched only with the *fourth* in the morning *towards the City*. *Gaal* going early to the Gate of the City, and *Zebul* (the Major of the Town) *being by*, He ſaid to him, *Behold there come people down from the top of the Mountains*. *Zebul* jeeringly replied, Surely thou takeſt the *ſhadows of the Mountains* for *Men*. *Gaal* preſently in ſome conſternation cries out, There was *another* Company coming by the *middle* of the *Land*, and *another* by the *Plain*. Then *Zebul tauntingly* ask'd him, *Where is now thy mouth wherewith thou ſaidſt, who is* Abimelech *that we ſhould ſerve him? where are thy great Brags and Boaſtings now? Is not this the people whom thou didſt ſo contemptuouſly deſpiſe? Go out now and fight with them, and ſhew thy valour if thou haſt any.* Shew that thou canſt *fight* as well as *talk*. *Gaal* upon this, got as many of the men of *Shechem* together as he could, and marched out before them to fight with *Abimelech*. But *Abimelech* quickly *routed him*, and *ſlew* and *wounded many of his men*, and chaſed the reſt even to the Gates of the City. Then *Abimelech* for the preſent withdrew his Forces to *Aramah* (a place not far from *Shechem*) to refreſh them after the Fight, and to wait for ſome better opportunity of ſurprizing the City. The people of *Shechem* being now greatly vex'd and inraged at their Defeat, 'tis like *Zebul* ſuggeſted to them that the *Cowardize* and ill Conduct of *Gaal* and *his Brethren* had been the cauſe thereof, and ſo he eaſily procur'd *them* to be caſhier'd, and ſent away out of the City. The *Shechemites* then chooſing for themſelves a *new Commander* in whom they might more confide, and having recruited their Army, reſolved to march out the *next morning* to be revenged on *Abimelech* for *their former loſs*, and to *drive him out of the Country*. *Abimelech* hearing they were come out againſt him, He marched towards them, and then dividing his Army into *three parts*, He deſigned with one of them (which he kept with himſelf) to lie in *Ambuſh*, and to *ſurprize the City* on a ſuddain, whilſt the *Shechemites* were ingaged with the *other two Brigades* of his Army, or at leaſt to keep them from ſallying forth to aſſiſt thoſe that were ingaged in the Fight, and to prevent *thoſe in the Field* from making any *Retreat* if they were worſted. Accordingly whilſt *Abimelech*, and thoſe that were with him, *ran* and *got to the Gate of the City*, his other *two Parties* ran upon the *Shechemites* in the Field, and made a great ſlaughter of them. Having thus vanquiſhed the *Field-Army*, he fought againſt the *City* all that day, and at laſt *took it*, and put to the Sword *all that came in his way*. Many of the *Shechemites* had (it ſeems) got into the Tower of *Shechem*, or Houſe of *Millo* to ſecure themſelves, but hearing the *dreadful Cries* and *Shreekes* of their *dying Fellow-Citizens*, they forſook *that*, and betook themſelves to the Houſe of *Baal-berith*; either truſting more to the *ſtrength of the Place*, or elſe flying to it as to a *Sanctuary* in this their great Extremity: *Abimelech* hereupon went to *Mount Zalmon*, a Hill near *Shechem*, and cut down a *Tree* and laid it on his Shoulder, and encouraged his *Souldiers* to do the like, and with thoſe he fired the Houſe of *Baal-berith*, and there deſtroyed about a *thouſand men* and *women* of the *Shechemites*. He then *ras'd the City* of *Shechem* to the ground, and in *deteſtation*, and for an exemplary Puniſhment, *he ſowed it with Salt*, as a ſign of an utter Vaſtation, and perpetual Deſolation. But herein he failed of his end, for it was afterwards rebuilt by *Jeroboam*, 1 *Kings* 12. 25. and inhabited, 2 *Chron.* 10. 1. *Jer.* 21. 5. and afterwards it was called *Sychar*, *Joh.* 4. 5. Some of the Inhabitants of *Shechem* had [it ſeems] during theſe Diſaſters betaken themſelves to *Thebez*, a Town near *Shechem*, which had a *ſtrong Fort* or *Caſtle* in it. Thither now *Abimelech* marches with his Army. The people of *Thebez* betook themſelves to the *Caſtle* as the only place of Security. *Abimelech* reſolving to ſet fire on the Gate of it, went ſo near to it *himſelf*, to give Orders about it, that a *woman* from the top of the *Tower* caſt a piece of a *Mill-ſtone* upon him, and brake his *Skull*; * He finding he had received his *deaths wound*, bad his *Armour-Bearer* run him through with his Sword, that it might not be ſaid that a *woman* kill'd him. *(b)* Thus we ſee how *Jotham*'s Propheſie was fulfilled; That *a fire ſhould come out from* Abimelech *and devour the men of* Shechem, and *a fire ſhould come out from the men of* Shechem *and ſhould devour* Abimelech. Thus *He* who had ſlain his Brethren all upon *one ſtone*, receives his own death by a *ſtone*. He that had before managed this War *politickly* and *ſucceſsfully*, now by *one raſh unadviſed Action* (going too near to the Gate of the Caſtle) is ignominiouſly deſtroyed. When the people that followed *Abimelech* ſaw he was dead, they departed every one to his own home.

* Thus *Phyrrhus* was ſlain by a woman caſting a Tile on his head, at the taking of *Argos*.

Judg. Ch. 9. whole Chapter.

(b) *De* Abimelech *verum erat illud, ingreſſus eſt ut vulpes, regnavit ut* Leo, *mortuus eſt ut* Canis.

SECT. CXLII.

After *Abimelech*, *Tola* the Son of *Puah*, a man of the Tribe of *Iſſachar*, was raiſed up by God to Judge *Iſrael*, and fitted with Heroick Gifts of *Wiſdom*, *Courage*, *Fortitude* and *Zeal* for the Execution of his Office. And indeed the people at that time needed a *wiſe* and *able Judge* to reduce them to their former Government overthrown by *Abimelech*, and to aboliſh *Idolatry* (which much prevailed in his licentious Reign) and to reſtore God's *pure Worſhip*, which 'tis like had been much corrupted. Though there is no mention made of *Enemies* that invaded the Land during his Government, yet there might be ſome ſuch *Invaſions* and *Oppreſſions*, though not ſo *vexatious* as the former. He dwelt in *Shamir*, a Town bordering on *Mount Ephraim*, that ſo he might be near the *Tabernacle* at *Shiloh*, and there was buried, having judged *Iſrael three and twenty years*.

Tola the Sixth Judge.

Judg. 10. *verſ.* 1, 2.

SECT. CXLIII.

After *Tola* aroſe *Jair*, dwelling in *Gilead*, in the Tribe of *Manaſſeh*, *beyond Jordan*, and judged *Iſrael twenty two years*. It ſeemed he was a man of great Quality before he was raiſed to be *Judge*; for he had *thirty Sons* (to wit, by *ſeveral Wives*,) that rode on *Aſſe-Colts*, which was a token of Dignity and Authority. He was deſcended (it ſeems) of *that Jair*, who having taken the Cities of *Argob*, called them after his own Name *Havoth-Jair*; that is, the *Villages of Jair*, *Numb.* 33. 41. *Deut.* 3. 14. Thoſe Villages were at firſt only twenty three, 1 *Chron.* 2. 22. but *this Jair* coming to inherit theſe Towns which his *Anceſtor* had taken from the *Amorites*, divided them among *his Sons*, and they were increaſed either by *themſelves*, *their Father* or *Grandfather* to thirty, and the *old Name* continued to them.

Jair the Seventh Judge.

In this time it ſeems the *Iſraelites* were horribly *corrupt*, and their *Apoſtacy* and *Idolatry* was far worſe than *that* of their *fore-Fathers*. * For now they worſhipped *all the Idols of the Nations round about them*, *Baalim* and *Aſhtaroth*, *the Idols of Syria*, *Zidon*, *Moab*, *Ammon*, and the *Philiſtines*, and ſo wholly gave themſelves up to the Worſhip of *falſe gods*; that at length they quite laid aſide *the Worſhip* of the *true God* in the Tabernacle; And therefore the *Text* ſays, *They forſook the Lord, and ſerved him not.* 'Tis like *Jair* did what he could to reſtrain them from this abominable Idolatry, but was over-born by them. So that about the beginning *of the fifth year of his Government*, the Lord being extremely angry with them, *ſold them* into the hands of the *Ammonites*, who oppreſſed *(c)* them ſorely on the other ſide of *Jordan*, and into the hands of the *Philiſtines*, who invaded thoſe Tribes that were within *Jordan*, ſo that they were invaded both on *Eaſt* and *Weſt*; on the *Weſt* by the *Philiſtines*, on

* Iſraelitæ *admodum proni erant in Idolatriam, cujus cauſæ erant.* 1. *Quia finitimas gentes Idolatricas florere videbant, ſe autem ingpia premi.* 2. *Multitudo Idololatrarum collata cum ipſorum paucitate.* 3. *Cultus Dei ſeverior erat, & triſtior: Non in eo Theatra, Saltationes, Comœdiæ, vel Tragœdiæ, quæ omnia erant in cultibus Idolorum, immo etiam ſæpe turpia & libidinoſa.* P. Martyr.

(c) The *years* of the *Oppreſſions* are not to be reckoned apart from the years of the *Judges*, ſee in *Chap.* 3. 11.

The fifth Oppression by the Ammonites.

the *East* by the Children of *Ammon*. The *Ammonites* having oppreſſed the *two Tribes and half* without *Jordan* for eighteen years, and *Jair* dying, they proceeded further and paſſed over *Jordan*, and oppreſſed the *Iſraelites within Jordan* alſo.

Judg. Ch. 10. from *verſ.* 3. to 10.

SECT. CXLIV.

THe Children of *Iſrael* being now *ſorely diſtreſſed*, they cry unto the Lord, and acknowledge their Sin, and the Lord either by *ſome Prophet*, or by the *High Prieſt* who inquired for them, returned them *this Anſwer*, *Have I not delivered you from the* Egyptians, Amorites, *the Children of* Ammon, *the* Philiſtines, *the* Zidonians, (*d*) Amalekites, *and the* Maonites, * *and yet ye have forſaken me, and followed other gods; Go and cry unto the gods ye have choſen, let them deliver you in the time of your Tribulation. I will deliver you no more.* This Threatning was not *abſolute*, but *conditional*, though the *condition* be not expreſſed, but is thus to be underſtood, *viz. except ye truly repent*, and *forſake your Idolatry, and amend that which has been ſo much amiſs among you.* They anſwered, *O Lord, we humbly acknowledge that we have hainouſly ſinned againſt thee, and do thou puniſh us hereafter as thou pleaſeſt, if we do not continue in thy true and pure Worſhip, utterly renouncing all falſe gods; only make trial of us this once, by delivering us out of the hands of our Enemies.* Then they putting away their *ſtrange gods*, and ſetting upon a *real Reformation*, the Lord was touched with Compaſſion towards them, and *his Soul* † *was grieved* for the miſeries they ſuffered. About this time *the Children* of *Ammon* gathered themſelves together, and incamped in the Land of *Gilead*, which now (it ſeems) they claimed as belonging *unto them*, ſee *Ch.* 11. *verſ.* 13.

(*d*) Divers of *theſe Deliverances* we do not find mentioned before. So that this people had received from the Lord many more Favours and Bleſſings than are here recorded.

* Poſſibly hereby are meant the *Canaanites* that Inhabited the Wilderneſs of *Maon*, 1 Sam. 23. 24.

† This is ſpoken of *God* after the manner of men, and by way of *compariſon* only affirmed of him.

The Children of *Iſrael* gathered what Forces they could together to oppoſe them, and encamped at *Mizpeh*, in *Mount Gilead*, in the Tribe of *Manaſſeh*, beyond *Jordan*: Then they begun to conſider who ſhould be *their Leader* in this Expedition againſt *Ammon*, and they declared, That who-ever (being able and fit) would undertake it, he ſhould be the *Head* or *Judge* over all the Inhabitants of *Gilead*. But there were none there preſent willing to undertake it, (the Service being very dangerous) therefore they reſolved to ſend to *Jephtah*, being a *skilful Commander*, and of *known Valour*.

Jephtah was a *Gileadite*, (his Fathers name being *Gilead*) and *probably* he was born in the City of *Gilead*; His Mother was an *Harlot*. It ſeems in proceſs of time *his Brethren* (that *his Father* had by his *lawful Wife*) being *grown up*, did, by the *help* and *decree* of the *Magiſtrates* of *Gilead*, [ſee *verſ.* 17.] *bar* him of any ſhare of the *Inheritance* of his *Father*, and denied him any portion for a *Livelihood* among them. *Jephtah* being thus uſed, betook himſelf into the *Land* of *Tob* (a Country lying along *Mount Gilead*, not far from the *Ammonites*, at the entrance of *Arabia* the *Deſart*,) and a *Company* of *idle Fellows* that had no *Means*, or took no *Courſe* for a *Livelihood*, liſted themſelves under him as *their Captain*, and with them he us'd to *Inrode*, *Prey upon*, and *Spoil* the *Ammonites*. And he grew to a *great Fame* for theſe *Exploits*, and was held a *mighty man of Valour*. Upon this account the *Elders* of *Gilead* now came and intreated him to be their *Captain-General* againſt the *Ammonites*. For though *the Law* forbad that any *Baſtards* ſhould be admitted to any Place of *Magiſtracy* among the *Iſraelites* unto the *tenth Generation*, *Deut.* 23. 32. yet *their preſent neceſſity*, or poſſibly ſome *warrant* from God * made them diſpence with the *ſeverity* and *rigor* of *this Law*; the *end* and *equity* whereof was to ſhew how much God *abhorred* all *Whoredom* and *Uncleanneſs*, to make the people more *careful* to *avoid* it, and not to inflict a *puniſhment* on the *perſon ſo begotten*, if he *abhorred* his Fathers *ſin*, and ſerved God in *holineſs* and *righteouſneſs*. *Jephtah* ſeems to wonder they ſhould come to *him* upon ſuch an *account*: *What* (ſays he) *did not you hate me, and expel me out of my Fathers Houſe? and do you come to me now in your Diſtreſs?* The *Elders* of *Iſrael* replied, *They did acknowledge that what He had ſaid was true*, and therefore to make *amends* for their *former unkindneſs* to Him, they

* *Deus hominibus non ſibi legem præſcripſit. Dispensavit de lege ſua.*

desired *his aid now* upon *no other Condition*, but that he ſhould be *Head over all the Inhabitants of* Gilead. *Jephtah* asks them, If they would be as *good as their word* to make him *Governour of the Land of* Gilead, if the Lord inabled him to vanquiſh the *Ammonites*. They replied, *They would*; and further ſaid, *Let the Lord be Witneſs between us*, and *let Him*, as a *juſt Judge*, puniſh us, if we do not *keep Covenant with thee*, and make thee *our Head*. Hereupon *Jephtah* went along with them to the *Aſſembly* of the *Princes* and *people* met at *Mizpeh*, and there He repeated *all* that had paſſed between him and the *Meſſengers* that were ſent unto him; The Aſſembly of the Princes agreeing thereunto, both *he* and *they* ſolemnly bound themſelves to perform *that* which was *agreed on*, and probably they confirmed it mutually *by Oath*, as in the preſence of God. And ſo he was made *Head* and *Captain* over them. *Jephtah* being thus inſtated in the *Government*, he reſolved *firſt* to try *fair ways* with the *Ammonites*, before he ingages in a War againſt them, ſee *Deut.* 20. 10, 11. Accordingly he ſends *Meſſengers* to the King of the *Ammonites*, to know what *juſt Cauſe he had*, or could *pretend*, for invading their *Country*, and making War upon them. The *King* of the *Ammonites* returned this Anſwer, That he *did it* becauſe a *great part of that Land* which the *Iſraelites* took from *Sihon* King of the *Ammonites*, and from *Og* King of *Baſhan*, had been *before* by *thoſe Kings* taken from the *Ammonites*, and eſpecially from the *Moabites*, [*Numb.* 21. 26. *Joſh.* 13. 25.] all which the *King* of the *Ammonites* now Claims as belonging to *Him*, being alſo at this time (as it ſeems) *King* of the *Moabites*. * Now therefore, ſays he, I require that *thoſe Lands* be forthwith reſtored to me, if you will have Peace with me. To this *Jephtah* made *this Return*, That *Iſrael took not away the Land of* Moab, *or the Land of the Children of Ammon*, as might plainly appear to him, if he would conſider that when *Iſrael* came out of *Egypt*, and travelled through the Wilderneſs unto the *Red-Sea*, [*Numb.* 33. 35.] and came to *Kadeſh*, bordering upon the Land of *Edom*, they ſent *Meſſengers* to the King of *Edom* to deſire *leave* of him to paſs through his Land, [*Numb.* 20. 14.] In like manner they ſent to the King of *Moab* to deſire the ſame favour of Him, but they *both* denying them paſſage, they put themſelves to the trouble of fetching a *great compaſs* about the Land of *Edom* and *Moab*, rather than they would be any way injurious to either of them; ſo that the *Iſraelites* were far from offering Violence to any of the *Nations* that bordered upon *Canaan*; and particularly they came not within the Borders of *Moab*. They ſent alſo to *Sihon*, to deſire of him that they might quietly paſs through his *Land*, but he gathered all his people together, and came out and fought againſt them. And having through the aſſiſtance of God conquered Him in a lawful War, they by the *Law of Arms* juſtly poſſeſſed themſelves of all *thoſe Lands* which were *His*, which lie within *Arnon* on the *South*, *Jabbock* on the *North*, the *Wilderneſs of Arabia* on the *Eaſt*, and *Jordan* on the *Weſt*. And God having thus diſpoſſeſſed the *Amorites*, and given *their Land* to the *Children of Iſrael*, why (ſays he) ſhould the *King* of the *Ammonites* now Claim them? Doth not the *King of Ammon* think that he may *juſtly poſſeſs all that* which his *Idol Chemoſh* (as He falſly conceives) hath given him? 'Tis true, the Lord gave to the Children of *Moab* the *Emims* Land for a *Poſſeſſion*, as He gave the Land of the *Zamzummims* to the Children of *Ammon*, [ſee *Deut.* 2. 9, 10, 19, 20.] but they aſcribed their Victories to *their Idols*, and poſſeſſed thoſe Lands as *their Gift*. How much more may we *Iſraelites* lawfully poſſeſs all that *Jehovah* the true God hath given unto us? Further (ſays he) I demand whither the *King* of *Ammon* hath more right to *this Land* than *Balak* had that was *King* of *Moab*; yet he would never fight againſt *Iſrael* to recover *this Land* out of their hands, which they had taken from the *Amorites*. Indeed he *oppoſed* the *Iſraelites* for fear they would have entred *his Land*, but neither *He* nor any of his *Poſterity* did ever make War with them, after they were ſetled in the Land of the *Amorites*, under pretence *that that Land was theirs*. Laſtly, *Jephtah* pleads *Preſcription*. He tells him, The *Iſraelites* had peaceably injoyed *theſe Lands three hundred* † *years*, and if *they* (*viz.* the *Ammonites*) had any *Title* to them, why did they not ſeek to recover them all this while? Therefore (ſays he) *we have not done thee any wrong, but thou doſt us great wrong in making War now upon us. The great God, the Judge of all the World, be Judge between you and us in this matter.* But notwithſtanding this *rational Plea* of *Jephtah*, the *King* of the *Ammonites* would not regard any thing he ſaid. *Jephtah*

Jephtah the Eighth Judge.

* For *Chemoſh* the Idol of the *Moabites* is called *his god.*

† *Non loquitur præciſe, ſed numero rotundo, per annos trecentos, i. e. circiter. Nam ut doctiſſimi ſentiunt deficiunt aliquot anni; magis tamen ad trecentos quam ducentos accedebant.*

having tried *fair means*, and they not ſucceeding, a *mighty Spirit* of *Wiſdom* and *Fortitude* from the Lord came upon him, ſo that gathering his Army together, He marched with them through *Gilead* and *Manaſſeh*, to fight the *Ammonites*. And before the battel he made a *Vow*, that if the Lord would pleaſe to deliver the *Ammonites* into his *hands*, when he returned from the *Victory*, *whatſoever* came *firſt* out of his *doors* to meet him, ſhould ſurely be *conſecrated to the Lord*; and if it were *a thing* which was capable (*d*) of being ſacrificed (according to the *Law*) he would offer it up for a *Burnt-Offering* unto Him; Howſoever, if it were a thing fit, it ſhould be *hallowed* and *conſecrated* unto Him. *Jephtah* having made this *Vow*, and now engaging with the Children of *Ammon*, the Lord was pleaſed to *deliver them into his hands*, and he ſmote them with a very *great ſlaughter*, and had the *chaſe* of them a long way, and ſo the Children of *Ammon* were ſubdued *that day* before the Children of *Iſrael*. *Jephtah* now after this great *Victory* returning to his own houſe at *Mizpeh*, his *Daughter* (his only Child) accompanied with other *young Virgins*, came out to meet him with *Timbrels* and *Dances*, and *chearful Tripudiations*, according to the Cuſtom of *thoſe days*, wherein *Women* and *Maids*, after *great Victories*, us'd to ſing *Songs of Triumph*, [ſee *Exod.* 15. 20. *Judges* 5. 1. 1 *Sam.* 18. 6.] When *Jephtah* ſaw *Her*, he *rent his Clothes*, (expreſſing thereby the bitterneſs of his Griet) and cried out alas! *My Daughter, thou haſt brought me very low, and thou art one of them that trouble me.* Thou art now *unwittingly* a cauſe of *much ſorrow* and *affliction* to me; For I have made a *Vow* to God concerning *whatſoever ſhould firſt come forth to meet me*, and I cannot reverſe it. (*e*) 'Tis probable he then told her *more particularly* the *ſubſtance* of his *Vow*. She tells him, That if he had made *ſuch a Vow*, and by *that Vow* ſhe muſt be *conſecrated to God*, and live a *Virgin* all her days. She freely *ſubmitted* to it, and ſhould do it the more willingly, becauſe *God* had given *him* ſo *great a Victory* over their *Enemies*. And this ſeems to be the *meaning* of this paſſage. For we cannot rationally think that *Jephtah* (commended for his *Faith*, *Heb.* 11. 32.) ſhould *offer his Daughter* for a *Burnt-Offering*, ſeeing that would have been much more *odious* to *the Lord*, than to have offered to Him *Swines blood*, or a *Dogs-head*, [*Iſa.* 65. 4.] and was expreſly forbidden by Him as moſt *abominable*, *Deut.* 12. 31. *Jephtah's Daughter* therefore being devoted to ſerve God in a ſtate of *Virginity*, ſhe deſires ſhe might have *two months* time to *go up* and *down* in the *Mountains* with ſome *young Virgins* her *Companions*, that in *thoſe unfrequented* and *ſolitary places* ſhe might expreſs *her grief* and *lamentation*, that ſhe muſt *live* and *die a Virgin*, * (leaving no Poſterity behind her) which was in thoſe days eſteemed *one* of the greateſt of *earthly Infelicities*. When the *two months* of her *Lamentation* were ended, ſhe returned to her *Father*, who did not *redeem her* according to the *Law*, *Levit.* 27. 4. but *conſecrated her to God* to ſerve him as a *Virgin* in the *ſingle life*. And ſo ſhe lived a *Virgin* as her *Father* had *vowed*, and ſhe *conſented*. And the *Daughters* of *Iſrael* went *four days* in a year to Her, partly to *Condole* with her, and partly to *Comfort* and Chear her up in this her *ſolitary Condition*.

(*d*) The Law forbad that *men*, or any of *mankind*, or any *unclean beaſts* ſhould be ſacrificed to God, ſee *Levit.* 27. 11, 12, 13. *v.* 31. *Summa loci eſt, aut Deo quovis modo ſacrabitur, aut idoneum ſi fuerit erit in holocauſtum. Canis enim ſi fuerit obvia, nec immolari poterat, imo nec redimi quidem.*

(*e*) This he ſpeaks, not knowing (it ſeems) that the Law of God gave him liberty in this caſe to have redeemed his Daughter with thirty Shekels of ſilver, *Levit.* 27. 4.

* She ſpeaks not of bewailing her approaching death, or being ſacrific'd, but her *Virginity*, and conſequently *Barrenneſs*.

Judg. Ch. 10. from 10. to the end.
Judg. Ch. 11. whole Chapter.

SECT. CXLV.

AFter this great Victory obtained by *Jephtah*, the *men of Ephraim* having paſſed over *Jordan*, turned *Northward* into the Land of *Gilead*, and *envying Jephtah* and the *Gileadites* the glory of *this Victory*, they began to *quarrel* with *Him*, that he had not call'd them to aſſiſt * him, when he went to fight againſt the Children of *Ammon*; And they were ſo *hot*, that they threatned to *burn his houſe over his head*; and they gave the *Gileadites opprobrious Language*, calling them *Fugitives of Ephraim*, as if *that half-Tribe* of *Manaſſeh* beyond *Jordan* had been no better than *Fugities* that were *run away* from *them*, and the *meer Refuge* and *Scum* of *Ephraim* and *Manaſſeh* within *Jordan*. And (it ſeems) theſe *proud Ephraimites* told them, That *they* (*viz.* the *men of Gilead*) were no way to be compar'd with *them*, and

* Upon the ſame account they quarrelled with *Gideon*, *Ch.* 8.

and therefore ought not to have undertaken a buſineſs of ſuch Importance as this *War was*, without firſt acquainting *them* with it, and deſiring their aſſiſtance. *Jephtah* tells them, *He* and *his people* were at great ſtriſe with the Children of *Ammon* about the *Land* that the *Iſraelites* poſſeſſed on *that ſide Jordan*. And he had ſent to the *men of Ephraim*, as being their *Brethren* and *Confederates*, to deſire their *Aid* and *Aſſiſtance*, but they had not thought fit to grant it to them. Hereupon he gathered together what *Forces* he could, and *truſting in God*, *He put his life in his hand*, and reſolved to expoſe it to the utmoſt danger in ſo good a Cauſe, and ſo went out to fight againſt the *Ammonites*, and the Lord delivered them into his hands. And this being the *true ſtate* of this buſineſs, I pray you (ſays he) *what cauſe have you to come out in this War-like manner againſt us, who are your Brethren?* But though *Jephtah* had *reaſon* on his ſide, yet it did nothing move (as it ſeems) theſe *haughty Ephraimites*. Hereupon He immediately *gathered together all the men of Gilead* that could, *on ſo ſhort warning*, be got together, and fell ſuddenly upon them, and gave them a *great overthrow*, and then the *Gileadites*, to prevent thoſe that eſcaped in the *Fight* from getting into their own Country, took the *Fords of* Jordan *before them*, and when *any ſtraglers* came to *thoſe Fords*, to get over, the *Gileadites* to try whither they were *Ephraimites* or of *other Tribes* (as 'tis like they pretended to be) made them pronounce *Shibboleth*. The *Ephraimites* could not pronounce the *aſpirate*, but ſaid *Sibboleth*, which was a pronunciation (it ſeems) they were accuſtomed and habituated unto. Thereupon they ſlew them, and many of them were here ſlain. So that there were ſlain in the *battel* and *chaſe*, and at theſe *Fords* of *Jordan*, *forty two thouſand of the* Ephraimites. *Jephtah* having judged *Iſrael ſix years*, died, and was buried in one of the Cities of *Gilead*.

Judg. Ch. 12. from 1. to 8.

SECT. CXLVI.

AFter *Jephtah*, *Ibzan* of *Bethlem* judged *Iſrael*. He had *thirty Sons* and *thirty Daughters* by divers Wives. *His Daughters* he ſent out of his own *Family*, beſtowing them upon *Husbands* in other Families; and he took in *thirty Daughters* for his Sons to be *Wives* to them. He judged *Iſrael ſeven years*. About the *fifth year* of his Government the *Iſraelites* did *evil* again in the ſight of the Lord, and he gave them into the hands of the *Philiſtines*, which Thraldom laſted *forty years*, *Judg.* 13. 1. And indeed *Jephtah's* ſlaying *forty two thouſand* of the *Ephraimites* [*Ch.* 12. 6.] muſt needs be a great weakning to the *Iſraelites* in thoſe parts, and poſſibly encouraged the *Philiſtines* to invade their Land, ſoon after *Jephtah's* death. At this time there was a certain man of *Zorah*, of the Family of the *Danites*, whoſe Name was *Manoah* and his Wife was *barren*. (*f*) To her *the Son of God* (*g*) the *great Angel of the Covenant* appeared [who in thoſe times often appeared in *humane ſhape*] and told her, *She ſhould conceive*, and *bare a Son*, but ſhe muſt not drink *Wine* or *ſtrong Drink*, * *nor eat any unclean thing* (ſuch as were forbidden to the *Nazarites*) either while ſhe was *with Child of him*, or while ſhe gave him Suck, becauſe *all that time* he was to have his *nouriſhment* from *her*; and God appointed he ſhould be from his Conception a *Nazarite unto him*, and no *Razour* ſhould come upon his *head*, and he ſhould *begin* (*h*) to deliver the *Iſraelites* out of the hands of *their Oppreſſors*. The *woman* came and told her Husband, That a *Man of God* had appeared to her, whoſe Countenance was very *Venerable*, and *full of Majeſty*, like that of *an Angel*, and wrought in her a kind of *aſtoniſhment* and *fear*. But *he* neither told her, Whence he came, nor what was his *Name*. *Manoah* hearing this, earneſtly prayed unto the Lord that *this Man of God* might come to them again,

Ibzan the Ninth Judge.

The ſixth Oppreſſion under the *Philiſtines*

(*f*) *Sarah*, *Rebecca*, *Rachel* the Wife of *Manoah*, *Hanna*, the *Shunamite*, *Elizabeth*, *long* barren Women had all laſt *notable Children*.

(*g*) He is called by *Manoah Elohim*, verſ. 22. by his Wife *Jehovah*, verſ. 23. Himſelf ſaith his Name is *Secret*, or *wonderful*, which is one of the Names given to *Chriſt*, *Iſa.* 9. 6.

* *Non tam ad* robur *hæc ſpectant quam ad* Sanctimoniam.

(*h*) The work of *ſhaking off* the Yoke of the *Philiſtines* was begun by *Sampſon*, and was carried on afterwards in the days of *Eli*, *Samuel*, *Saul*, till at length they were perfectly ſubdued by *David*.

and

and might teach them what they should *do* unto the *child* that should be born *to them*. Shortly after *the Angel* appeared again unto the *Woman* as she sate in the *field*. She ran and call'd her Husband, who coming to him asks him *if he was the man of God* that had before appeared unto his *Wife*, and had told her *those things* concerning the *child* that should be born to them. He said *he was*. *Manoah* upon this crys out *let thy words come to pass*; and if it will be so, I pray thee shew us how we should order the *child* when he is born? The Angel answers, let *thy wife* abstain from *all those things* which I forbad her, while she is *with child*, and while she *giveth suck*, viz. *wine, strong drink*, and *eating any unclean thing*; and afterwards *let her take care* that *her Son* refrain from *them* also, seeing God hath extraordinarily called him, and appointed him to be a *Nazarite* to himself, to *whom* by the *Law* all *these things* are forbidden. Therefore what hath been *forbidden* to thy *Wife*, thy *Son* must also abstain *from*, seeing *they* are forbidden to *her* only for *his* sake. *Manoah* not knowing he was an *Angel*, desires him that he would please to stay a *little while*, till they could make ready a *Kid* to entertain him, and expres *their respects* to him. [See *Gen.* 18. 8. & 19. 3.] The *Angel* tells him he should *not eat with him*: If he would needs be at *that cost* to provide a *Kid*, he should bestow it in such a *way* as would be more acceptable to *God*, and profitable to *himself*, namely by offering it as a *Sacrifice* unto God, to expres his thankfulness for so great a benefit as God had now promised unto him. Then *Manoah* humbly desires to know *his name*, that when that which he had told them should come to pass they might do him *honour*, and might make report to others concerning his skill in foretelling *future things*, that so he might be highly honoured as a *Prophet of the most High*. The *Angel* replies, *Why askest thou after my name*, seeing it is *secret*, (that is, not to be *search'd into*), or *Wonderful* and *Incomprehensible*, Isa. 9. 6. My *name* (says he) is not to be *too curiously* inquir'd into, but I shall make known my self presently to thee by my wonderful *actions*. So *Manoah* took a *Kid*, and a *Meat-offering*, and *offered* it upon a *Rock* that was hard by to the *Lord*. 'Tis true, neither the *person* sacrificing, nor the *place* where this Sacrifice was offered were *warrantable* by the *Law*, but the Angels *command* was sufficient *warrant* for *both*. And it came to pass when the *flame* ascended from off the *Altar*, the *Angel* ascended up to *Heaven* in the *flame*; which wonderful *sight* discovered to *Manoah* and his *Wife* that he was the *Angel of the Covenant*, *the Son of God*, who does present our *prayers* and *services* before the Lord, and procures them to be graciously accepted by him. *Manoah* and *his Wife* seeing this, *fell on their faces to the ground*, and *he* said to his *Wife* we *shall surely die because we have seen God*. He fears [according to an ancient opinion that ran among them, see *Judg.* 6. 22. *Exod.* 33. 20.] that they must *die* because they had seen such a *vision* of which they were most unworthy. His *Wife* comforts him, saying, *If the Lord intended to kill us, surely he would not have received a Burnt-offering, and a Meat-offering at our hands*. And he hath testified his *acceptance of it* by ascending in the flame of it to carry it up (as it were) to Heaven with him, and to present it unto God for us. Further she argues, *if God had intended to kill them*, he would not have promised them a *Son*, (who should *begin* to *save Israel*), nor would he have given her directions how she should *order her self*, and the *child* when he was born. These arguments 'tis like satisfied *Manoah*. So shortly after, the *Woman* conceived and bare a *Son*, and called his name *Sampson*, and the *child* grew, and the Lord *blessed him*, and indued him with *admirable strength* of body, *courage* of mind, and all *other gifts* requisite for those *high services* he intended him for. And when he was *very young*, in the Camp of the *Danites* (which they had formed to withstand the incursions of the *Philistines*) the Spirit of God began *at times* to *move* and *excite* him to *strange* and *admirable exploits* even beyond the ordinary courage and strength of man.

Ch. 12. from 8, to 11.
Ch. 13. whole Chapters.

SECT.

SECT. CXLVII.

After *Ibzan*, *Elon* a *Zebulonite* judged *Israel* ten *years*. After him *Abdon* of *Pyrathon* *, (that lay Westward of *Samaria* and *Sechem* on a high Mountain formerly inhabited by the *Amalekites*, and called by their name) judged *Israel* eight years. He had *forty Sons*, and *thirty Grandsons* that rode upon *Ass-colts*, which shewed them to be persons of Dignity and Estate.

Elon 10th Judg.
* *Benaiah* Davids Worthy was born here, 2 Sam. 23. 30.
Abdon 11 Judg.

Ch. 12. from 11 to the end.

SECT. CXLVIII.

Samson being now about *twenty years* of age, goes down to *Timnah* (a City in the Tribe of *Dan*, but at present in the possession of the *Philistines*) and there sees a *Daughter* of the *Philistines*, whom he likes, and acquainting his *Father* and *Mother* therewith, he desires them to *procure her* for him to wife. They were much troubled that he should have thoughts to marry with a *Daughter of the uncircumcised Philistines*, and therefore sought to divert him from it; but it seems *Samson* had an *especial warrant* from God either by *revelation*, or some *extraordinary motion* of his Spirit for what he did. For hereby he sought an *occasion* against the *Philistines*, though *his Parents* understood not *that it was of the Lord*, who hereby intended to give *Samson* an opportunity to perform what he called him unto. *Samsons* Parents being now perswaded by him, or at least yielding to his desires, went down with him to *Timnah*, in pursuance of *this business*. When they came to the *Vineyards* belonging to that City, *Samson* going aside upon some occasion, a *young Lion* came roaring out against him, and the *Spirit of the Lord* came mightily upon him, and he *rent him* with his *naked hands*, as if he had been a *tender Kid*. Thus God by this victory over the *Lion* encouraged him against those *Encounters* with the *Philistines* which he was afterwards to be engaged in. But he told not his *Father* and *Mother* what he had done. *Samson* and his *Parents* being come to *Timnah*, they began to treat with the *young Maid* and *her Parents* about this match: It seems they soon agreed on it, and the *time* was set when the young persons should be married. Accordingly at the *time appointed Samson* went down with his *Father* and *Mother* to solemnize the Marriage. And coming near the place where he had before kill'd the *Lion*, he stept aside to see what was become of the *carcass*, and behold there was a *swarm of Bees* and *honey* in the *carcass*, that is, in *the bones* * *of it* (as they lay *fastened still together*), the *flesh* probably being *eaten* or *dried* away. And he took of the *honey* and came eating of it, and brought some of it to his *Father* and *Mother*, who did also eat of it, but he told them not whence he had it. *Samson* being now come to marry this young woman, he made a *Wedding-Feast* (that lasted *seven days*), as young men (or *their Parents for them*) used to do in those times on such occasions. See *Gen.* 29, 22. When the *Brides friends* and *kindred* saw that *Samson* was come to take his wife, they provided *thirty young men* (*d*) (according to custom) to be his *Companions* and *Bridemen* (called *the children of the Bride-chamber*, or *friends of the Bridegroom*, Mark 2. 19. Mat. 9. 15.) to *attend* upon him, and to rejoice with him. It seems it was the custom of those times at *Wedding-Feasts* (especially for the exercise of *their wits* †, and to get the *mastery*) to try one another in resolving of *dark* and *intricate questions* and *riddles*. *Samson* accordingly on the *first day* of his *Wedding-Feast* propounds to his companions a *riddle*, agreeing with them that if they could *within the seven days of the Feast* find out the meaning of it, he would give them *thirty shirts*, and *thirty changes of garments*, that is, *upper Vestments*, which they often changed, putting them *on* and *off* according to their occasions. But if they could not within *that time* declare it, they should give him *as many*. This being agreed on on both sides, he propounded his *riddle* to them, which was this, *Out of the eater came forth meat* *, *and out of the strong came forth sweet-*

In corpore osseo.

(*d*) Some think that the *Philistines* brought these 30 companions to be with *Samson* under pretence of *respect*, and the custom used at Marriage-solemnities, but indeed to be a Guard upon him.

† See 1 King. 10. 1. Queen of *Sheba* come to prove *Solomon* with hard Questions.

* The more unexpectedly *good* comes to us out of *evil* the more thankful to God should we be for it.

sweetneſs. They tried *their wits* in vain for the three firſt days of the Feaſt, and could not find it out. On the *fourth day* they began to deal under-hand with his wife, earneſtly preſſing her to get out of him the meaning of it; but when the *ſeventh day* was come, deſpairing to find it out themſelves they came *again* to his *wife* and threatned to *burn her* and *her fathers houſe*, if ſhe did not with her importunity *wring* it out of him. This they ſpake to terrifie her that ſhe might be the more *importunate* with her husband. *What* (ſay they) *haſt thou, thy father*, and *friends* under ſhew of *love* and *friendſhip* to us invited us to your *Feaſt*, that you may make a *prey* of us and *take what we have?* If we cannot find out the meaning of *this riddle*, we ſhall pay dear for our coming hither. Theſe men were to loſe *every one of them* but only *one Shirt*, and *one upper garment*, if they could not ſolve the *riddle*, but if *Samſon* loſt, he alone was to pay thirty of them. And yet they pretend they ſhould be *undone* if they failed of ſolving the Riddle. *Samſons* wife with all *blandiſhments* and *importunity* ſought to get it out of him, and added *tears* to her importunity, nay plainly told him 'twas a ſign he did not *love her* in concealing *ſo pertinaciouſly* from her ſuch a *ſmall thing*. He told her he had not acquainted his own *Parents* with it, whom he ought moſt to *reverence*, and of whoſe *piety* and *care* of him, and faithfulneſs to him he had had *ſo long experience*; and therefore *ſhe* need not wonder if he concealed it from *her*, with *whom* he had been but a little while *acquainted*, and had *ſmall knowledg* as yet of her *fidelity*, and *ſecreſie*. But though ſhe preſt him with great importunity to reveal it to her, all the days of the Feaſt from the *day* that his *companions* began firſt to imploy her, (which was the fourth day) yet on the *laſt day* ſhe plyed him with ſuch *intolerable importunity*, and with ſuch a *flood of tears*, that he could conceal it no longer from her, but told her the meaning of it, and ſhe preſently told it to the *young men*. So *Samſons* companions (that were choſen *out of the City* to accompany him at his Wedding-feaſt) came to him on the ſeventh day *before the Sun was ſet*, and told him they could expound this *riddle*. *What is ſweeter* (ſay they) *than honey, and what is ſtronger than a Lion?* He tells them *that if they had not plowed with his heifer, and made uſe of the help of his wife*, they had never *by their own wit* found it out. So the Spirit of the Lord coming upon him, and inciting him to go down to *Aſhkalon*, he there ſlew *thirty men* of the *Philiſtines*, and gave their *ſhirts* and *upper garments* to thoſe that had expounded *the riddle*. What *Samſon* did in this matter, he did undoubtedly by the *ſpecial motion* of the Spirit of God, and therefore he made no *ſcruple*, though a *Nazarite*, to take the garments off the *dead bodies* of theſe ſlain men, with which he paid his forfeiture. But being *inwardly* and *heartily vexed* at the *fraud* of his *Companions*, and the *treachery* of his *wife*, he *left them both*, and return'd to his Fathers houſe.

Judges, *Ch.* 14. from 1. to 20.

SECT. CXLIX.

Samſon thus going away from *his wife*, and *her friends* in a *great diſcontent* (though he intended not finally to forſake her) it ſeems ſhe was *in his abſence* very injuriouſly given in marriage to one of thoſe his *thirty Companions*, or *Bridemen*, and probably to *him*, that was choſen to be the *firſt*, and *chief* of them, and to be *neareſt* to the Bridegroom, and therefore call'd the *friend of the Bridegroom* by way of *eminency*, Joh. 3. 25. Poſſibly ſhe ſuffered her ſelf to be given to *him*, apprehending that *Samſon* would never be reconciled to her for her *treachery* againſt him. *Samſon* ſometime after (knowing nothing of this, but intending a reconciliation with her), went to viſit her, and carried a *Kid* to preſent her with, thereby to expreſs his *love* and *kindneſs* to her. Being come to the *houſe*, and meeting his wifes *Father*, he told him he would go into his wifes Chamber to ſee her. But her *Father* would not ſuffer him, telling him that he verily thought he had been irreconcileably *angry* with her, and had forſaken her, and therefore (ſays he) I have diſpoſed her in Marriage to thy

thy *Companion*. But her *younger ſiſter* is fairer than ſhe, I pray thee *take her* inſtead of her. *Samſon* being extreamly enrag'd that he ſhould be thus uſed, he ſaid within himſelf, *Now ſhall I be more blameleſs than the Philiſtines if I do them a diſpleaſure*; intimating that he had juſt cauſe to be revenged on them for ſo great an injury. He contrives accordingly how to do it. It ſeems it was at this time their *Wheat-Harveſt*, *Samſon* therefore reſolves to *burn their Corn*; in order hereunto, that *Country* being full of *Foxes*, [See *Cant.* 2. 15. *Neh.* 4. 3.] 'tis probable he employed *thoſe* of his *own Tribe of Dan* to aſſiſt him *in catching all the Foxes* they could, and ſo three hundred were taken * and brought to him. Neither will it ſeem *incredible* that ſuch a *great number* ſhould be taken, if we do but ſuppoſe that the *Providence of God* (who ſuggeſted to *Samſon* the taking *this kind of revenge* on the *Philiſtines*) did remarkably concur hereunto: *For all the wild beaſts of the field are his*, Pſal. 50. 11. He by his over-ruling Providence cauſed *all kinds of living creatures* to come to *Noah* to be preſerved in the *Ark*, Gen 6. 20. He brought a *vaſt* and *unconceivable number* of *Quails* to the *Iſraelites*, all at one time, *Numb.* 11. 31. He brought ſuch a great multitude of *Fiſhes* to *Peter's Net*, that the *Net* brake, *Luk* 5. 6, 7. and therefore he could eaſily bring ſo many *Foxes* (in a land that *abounded* with them) to *Samſons* and his *friends* Nets. Theſe *Foxes* therefore being brought to him, he tyed *two of them* together *tayl* by *tayl*, and tyed a *lighted Torch* between their *tayls* (parr of which 'tis probable dragged on the ground) and ſo let them looſe into the *ſtanding corn* now ripe, and ſo burnt *that*, and *what was cut* and *ſhockt*, as alſo the *Vineyards* and *Oliveyards*. 'Tis true their *corn* might have been *ſet on fire* other ways, but it pleaſed the Lord to direct *Samſon* to do *it this way*, that their *puniſhment* coming upon them in ſuch a *ridiculous way*, and by an act of ſuch *ſcorn*, and *contempt*, might the more incenſe them. And therefore we are more eſpecially to look at the *Providence of God* in this matter, who ordered and diſpoſed it as was moſt fit for the effecting of his own will. The *Philiſtines* whoſe *corn was burnt*, underſtanding that *Samſon* had done it *in revenge*, becauſe his wife was ſo *unjuſtly* taken from him, by his *Father-in-law*, and given to *another*, they came up and in a rage *burnt him* and *his daughter together*; and thus *ſhe* brought on *her ſelf* and her *Fathers* houſe that *miſery* † and *miſchief*, which ſhe thought by her *treacherous diſcovery of her husbands ſecret* to prevent. [See *Ch.* 14. 15.] *Samſon* underſtanding *what they had done*, ſaid, that *though they had done this*, yet becauſe they had done it *with a wicked mind*, and in an *unjuſt* and *tumultuous manner* (having reſpect therein only to *their own loſſes*) this ſhould not ſerve their turn, he would proceed *further* in executing vengeance upon them (who were the *enemies of God*, and *his people*) and then he would ceaſe *for a time* till he were further provoked by them. All which ſhews that what *Samſon* did, he did not by way of *private revenge*, but as one *raiſed up by God* on *purpoſe* to be a *ſcourge* to the *Philiſtines*. So *Samſon* fell upon them, and ſmote them *Hip* and *Thigh*, that is, *ſome* in *one part* of the body, and *ſome* in *another*, but where ever his blows fell, they mauled them, and made them ſure for ſtirring any more, and ſo he made a *great ſlaughter of them* at this time, and then went and dwelt on the *Rock of Etam* in the Tribe of *Simeon*, which it ſeems was a place of *ſtrength*; and poſſibly he retired *thither*, that he might not be ſuddenly ſurprized by the *Philiſtines*, who (he knew) *in all likelihood* would ſeek to revenge themſelves upon him; and accordingly ſo it happened; for the *Philiſtines* ſoon after invaded *Judah* with a great force, and ſpread themſelves in *Lehi* a place *afterwards ſo called* upon the *Exploit* there done by *Samſon* with the *jaw-bone* of an Aſs, *v.* 17. The men of *Judah* ſent to them to know why they were come up in *ſuch an hoſtile manner* againſt them, ſeeing they had not offended them, but liv'd in *quiet ſubjection* to them, and paid them *tribute*. They tell them they came for *Samſon*, who had done them *much wrong*, and requir'd he ſhould be delivered *bound* into *their hands*, that *they might do unto him as he had done unto them*; *viz.* that they might *put him to death*, as he had *ſlain many of their people*. Then *three thouſand* of the men of *Judah* went up to *Samſon* at the *Rock Etam*, and told him he could not but know that the *Philiſtines* were *at this time their Rulers*, and had them under their power; and therefore he could not be *inſenſible* what a *great miſchief* he had brought upon them, by thus provoking *them*. He replied that *as the Philiſtines had done to him, ſo he had done to them*. They had done him *great wrong*, and he had made them *ſuffer* for it. Then the *three thouſand men of Judah* told him, that though they had *no quarrel* againſt him for *any*

* *Samſon* is ſaid to have taken them, becauſe what a *man* doth by *another* whom he employs, he may be ſaid to do *himſelf*.

† Prov. 10. 24. *The fear of the wicked ſhall come upon them.*

 injury

injury done to *themselves*, yet he having thus provoked the *Philistines*, (which was like to tend to their great hurt) they must needs *take him*, and *bind him*, and *deliver him into their hands*, to give them *satisfaction*, and to appease their *wrath*, that so they might withdraw their *Army* from them. *Samson* consents to it, provided they would *swear* to him not to *fall on him* themselves, for then he should be constrained to *resist them*, and possibly hurt some of them in his own defence. They promised him they would not.

So they *bound him* with *two new cords*, and brought him *bound* from the *Rock Etam*, and delivered him to the *Philistines* at *Lehi*, where they were now *encamped*; the *Philistines* shouted for joy when they saw their *great enemy* thus brought bound to them. But as soon as he came among them, *the Spirit of the Lord came mightily upon him*, and he snapt the *cords* (wherewith he was bound) asunder as *easily* as if they had been *threds of singed flax*, and *catching* up a *jaw-bone of an Ass* that lay there, he slew with it a *thousand of the Philistines*, whereupon 'tis like *the rest* ran away.

Then he said by this *weak* and *contemptible instrument* (through Gods Almighty power and assistance) I have slain a *thousand* of *His* and *his peoples* enemies, laying their bodies *heap* upon *heap*; so he called that place *Ramah-lehi*, that is, *the lifting up of the jaw-bone*. This *great labour* and *pains* in this *execution* made him extreamly *thirsty*, so that through *thirst* and *faintness* he was almost *ready to die*; thus God is wont *usually* to *humble* his servants when they have done him *any memorable service*, that they may not be *puffed up* therewith, but seeing their *own weakness* may ascribe *all the glory* unto him. *Samson* being thus extream thirsty, prayed unto the Lord; saying, *O Lord thou hast given this great deliverance to thy people by the hand of thy poor servant, and shall I now die for thirst, and shall the Philistines triumph over me? I will trust in thy power and goodness to help me now, as thou hast done at other times.* See *Heb.* 11. 32. So the Lord was pleased to *cleave a hollow place* in this field called *Lehi*, and a *fountain* sprang up out of it, with which *Samson* being refresht, his fainting Spirits revived, and he became *strong* and *vigorous* as before; wherefore he called that fountain *En-Hakkore*, or *the well* of him that *cried* unto the Lord. This *name* he gave it *in memorial* of Gods great mercy to him, and to testifie his thankfulness, and as a *perpetual monument* of the *efficacy of Prayer*.

Thus *Samson* judged *Israel* twenty years, in the days wherein the *Philistines* held them in *subjection*, and *tyrannizd* over them, and in *some degree* he gave them *deliverance*, though he did not *fully free* them from their Tyranny.

Judges, Ch. 14. *v.*20.
Ch. 15. whole Chapter.

SECT. CL.

Samson now going secretly to *Gaza* (but for what purpose is not mentioned) he was on a sudden intangled with the sight of an *harlot*, and so drawn to *commit folly* with her. The *Gazites* hearing that he was come into their City, they took order that the *Gates* should be *shut*, and *narrowly watched*, intending in the morning to *surprize* and *kill* him. *Samson* knowing (as it seems) by some instinct from God, that they lay in wait for him, he rose at midnight, and finding the Gate *locked*, *barr'd* and *bolted*, he pulled up the *two posts* upon which it *hung*, and carried *all away*, *posts*, *gate* and *bar* upon his shoulders (the *watchmen* probably running away) to the top of an *Hill* that lay Eastwards of *Gaza*, and from whence *Hebron* might be seen.

(*a*) Where there were excellent Vines. The river or torrent of this name divides *Dan* and *Simeon*.

Samson after this falls in love with a *woman* in the valley of *Sorek* (*a*), a *Philistine Harlot*, whose name was *Dalilah*; the *Lords of the Philistines* understanding *this*, came to her, and promised to give her, *each* of them an *eleven hundred pieces of silver*, (which at 2 *s.* 6 *d. per shekel* come to 687 *l.* 10 *s.* of our money) if she would intice him to discover to her *wherein his great strength lay*, and *by what means* they might prevail against him, that so they might *bind* him and *humble* him. She accepts the terms, and accordingly applys her self to *Samson*, and allures him with all *signs of her love*, (and *probably* in a *way of sport*) to discover to her (for the satisfaction of *her curiosity*)

wherein his *great strength lay*, and whither any thing could *weaken it*, and make him *like other men*, promising (its like) *most solemnly*, and swearing to him that she would keep it to her self as a *great secret*. *Samson* tells her that if they bound him with *seven green withes* he should be as *other men*; 'tis like he hoped this would have satisfied her without making any trial thereof. But therein he was deceived, for the Lords of the *Philistines* having furnished her with *green withes* she bound *Samson* with them, and having laid some *Philistines* ready at hand to seize upon him if she found he could not break *his bands*, she cried out (as if she had been in sport) *Samson the Philistines are upon thee, what wilt thou do now?* and he brake the *withes* as *easily* as if they had been a *thread of tow*; so where *his strength* lay was not made known to her. Some time after (*probably in a way of sportful dalliance*) she renews *her desire* to him, telling him he had before *deceived her*, and *mocked her*, but she would not be so put off again. He tells her that if they bound him with *new ropes that never had been used*, then he should be as weak as other men. She accordingly bound him with *such cords*, and then to *try the experiment*, and as it were *in jest*, cried out again, *Samson, the Philistines are upon thee, how wilt thou now help thy self?* and he snapt the ropes in sunder like a *thread*. She sets upon him a *third time*, and then tells him he had hitherto deceived her with *lyes*; but now she desires him to tell her *truly* how he might be bound. He tells her if she *weaved the seven locks of his hair with a web, and did wind them both about the beam of the Loom*, he should be then unable to *stir*, and as *weak* as other men. She tryes this also, and for more security fastened the *beam* with a *pin*, that when *Samson* arose it might not *turn* or *move*; she crys again, *Samson the Philistines are upon thee*; and he awaking, bore away *pin* and *web* and *beam* upon which his hair was wound. She set upon him a *fourth time*, and told him that *surely he did not love her* whatever he pretended, seeing he had deceived her now *three times*, and would not tell her where his *great strength* lay; so *urging him again*, and following him with *incessant importunity*, his mind was so *perplexd* he knew not what to do, being extream loath to discover to her a *secret* which so much concern'd him, and yet *unwilling* to *displease her* upon whom he so *impotently doted*. So that *this perplexity* and *distraction of thoughts* was almost as bitter as death to him. Hereupon being tired out *with her importunity*, he at length opened his heart unto her, and told her that he had from his mothers womb been a *Nazarite* unto God, and *no razor* had come on his head; therefore if he were *shaven*, and *his locks* * *cut*, his *strength* would depart from him, and he should be but like other men. Behold here the *weakness* of *man* when left to himself. *Samson* one of Gods *great Worthies*, commended for his *faith*, Heb. 11. 32. and *innobled* by his *Glorious victories*, who with his bare hands rent a *roaring Lion* as if he had been a *Kid*, and *slaughtered* and routed an *whole army of his enemies*, is now become so *weak* as to reveal a *secret* that concern'd his life to a *treacherous Harlot*. Thus God did justly leave him to fall into the following miseries that *thereby* he might *severely* (yet *deservedly*) correct him for his *former uncleanness*, and relapsing again into the *same sin*. But to proceed, when *Dalilah* saw by his serious carriage *in this relation* that he had told her his *very heart*, she sent for the *Lords of the Philistines* to come to her once again, assuring them that though before they had lost their labour, yet they should not do so now, for *Samson* had discovered *his whole heart* to her. Hereupon they came up and brought *the money* with them they had promised to give her, to engage her to be *faithful* to them. Then *Dalilah* getting *Samson* upon a time to lay *his head*, and *sleep upon her lap*, she caused a man to *cut off his seven locks*; she might have suddenly dispatched him by *cutting his throat*, but God did not permit her to take away *his life* that he might have space to *repent*, and having his *strength renewed* might destroy *more* of the *Philistines* at his death than he had done in his *life*. *Dalilah* now jogging and rouzing him out of his sleep, and telling him the *Philistines were upon him*, he suddenly *awoke* and thought to have gone out and to have *shaken up himself*, and rouz'd up his spirits to do as he used to do; but he soon found the case altered with him, for *his locks being cut*, God had withdrawn his *supernatural strength* from him, whereof his *hair* was a sign. Being thus deprived of his strength, the *Philistines* (that lay in wait) came and took him, and *put out his eyes*, and brought him down to *Gaza*, and *bound* him with *fetters of brass*, and made him *grinde* in their *Prison-house*. See *Exod.* 11. 5. Herein the *Philistines* had *their ends*, and God had *his*, unto which he made *theirs* subservient. *Samson* had by the *wanton* and *lustful*

* His strength did not lye in his *hair*, but was the free gift of God conferred on him *particularly* and not upon another *Nazarite*; and it seems God had bestowed it upon him, upon condition of his *strict observing this Law* of the *Nazarite* in keeping his *hair uncut*, and probably God had some *way* or *other* revealed *this* to *Samson* himself.

glances of his eyes upon Harlots, highly offended God, and now God permits the *Philiſtines* to put out his *eyes*; they carry him down *in triumph* to *Gaza*, and that muſt be the *place* of his *puniſhment*, where he *firſt* acted his ſin of *uncleanneſs*; and he that had *inſlav'd himſelf* to an *Harlot*, is now condemn'd to that *mean* and *abject ſlavery*, to *grind in a mill*. It ſeems it was a *good while* * that *Samſon* continued in this *ſlavery* before they brought him forth to make them ſport at *Dagons* (*d*) *Feaſt*. During which time reconciling himſelf to God by unfeigned repentance, his *hair* (the *ſign* of his ſtrength) began to grow again. After ſome time the *Lords* of the *Philiſtines* and their *chief men* met together at *Gaza* to offer a *great ſacrifice* to *Dagon* their *god* (for delivering *Samſon* their *enemy*, and the *deſtroyer* of their Country *into their hands*), and to *feaſt* and *rejoice* together. When they were *frolick*, and in their cups, they call'd to have *Samſon* brought forth to them out of the *Priſon* to make them *ſport*, and that they might *laugh at him*. *Samſon* being brought into that *magnificent houſe*, and *Idol-temple*, where there were gathered together *all the Lords of the Philiſtines* from the ſeveral Lordſhips of the Country, with a *vaſt number* of other perſons of note both *men* and *women*, and about 3000 *people* having got up to the *roof* of the Temple that was *flat* (*f*), that they might thorough the *windows* and *lattices* that were thereon ſee the *ſport*; *Samſon* deſiring the *Lad* that led him to ſuffer him to feel the *Pillars* on which the houſe mainly leaned, he prayed unto the Lord and ſaid, *Remember me now, O Lord, I beſeech thee, and ſtrengthen me this once that I may be avenged on the Philiſtines for my two eyes*; for they have not only done me a *private injury* in my own perſon, but have thereby diſabled me to fight in thy quarrel for the deliverance of thy people. Then being moved by an *extraordinary inſtinct* (*g*) of the Spirit of God, (not *to murder* (*h*) *himſelf*, but) to *undervalue his own life*, ſo he might *thereby* as a *Judg* and *publick perſon* execute Gods vengeance upon *his* and *his peoples enemies*, he took hold on the *two Pillars*, by which the houſe was born up, of the one with his *right hand*, and of the other with *his left*, and *bowing himſelf* with all his might, and crying, *let me die with the Philiſtines*, the houſe fell upon the *Lords*, and *all the people* that were *therein*, and killed them, and *Samſon* himſelf with them. So the *dead* which he ſlew at his *death* were *more* than thoſe he ſlew in his life. His *Bretheren* and all the houſe of his *Father* (hearing of his death) came down and took his *dead body*, and brought it up, and buried it in his *Fathers burying place*, between *Zorak* and *Eſhtaol*; the *Philiſtines* (by the over-ruling Providence of God) not oppoſing it, whoſe *pride* and *power* by this *fatal blow* given to their *Princes*, and *ſo many of their people* was much *abated* and *pulled down*, ſo that they thought this was no fit time to provoke the *Iſraelites* by denying them *ſuch a thing*.

Judg. Ch. 16. whole Chapter.

* *Per tres ſortè aut* quatuor *menſes in carcere fuit.*

(*d*) *Dagon* was an *Idol-god* of the *Philiſtines*, his Image was in the *upper part* like a *man*, and in the *neather* like a *Fiſh*, as may be gathered from 1 *Sam.* 5 4: perhaps the *Philiſtines* whoſe land lay on the *Sea-coaſt*, worſhipped *him* as the *God* of the *Sea*. As the *Heathens* did their *Neptune*, or *Triton*. *Dagon* ſeems to be derived from the *Hebrew* word *Dag* ſignifying a *Fiſh*:

(*f*) *Tecta in Paleſtina* Plana *erant ut in illis commode ambulare liceret, habebantq; feneſtras ita diſpoſitas ut* videre poſſent *quidquid* fiebat *in* inferiori domus parte. *Menoch.* (*g*) *Ut patet a* viribus *ei a Deo* ſubminiſtratis *ad patrandum hoc miraculum.*

(*h*) *Quamvis* directe, primario *&* per ſe *ſuam ipſius mortem deligere & procurare non licuit*; *Licet tamen indirecte, ſecundario & per aliud quod per ſe bonum & honeſtum cum ſit non poteſt niſi morte noſtra obtineri. Patet in quotidianis bellicæ fortitudinis, & Martyris exemplis.* Leſſius. *Non eligitur* (inquit Cajetanus) *in hujuſmodi caſibus mors propria in ſeipſa; ſed per ſe eligitur mors hoſtium, & concomitans propria mors toleranda admittitur propter bonum ultionis. Non* proprie *&* phyſice *ſeipſum occidit* Samſon, *ſed tantum indirecte, & permiſſive ſe in eadem cladem quam evadere non poterat, involvit: quod ſicut magnæ fortitudinis fuit, ſic & magna pro præteritis culpis pœna fuit.* A Lapid.

SECT. CLI.

First Book of Samuel.

WE are now come to the firſt Book of *Samuel*, which contains an *Hiſtory* of *eighty years*, *forty* in the time of *Eli* [in the four firſt Chapters] and *forty* in the times of *Samuel* and *Saul* in the reſt of the Book; ſo that the Hiſtory of theſe *three perſons* together with *ſome part* of the Hiſtory of *David* is the *chief matter* of *this Book*. The *two Books* of *Samuel* are thought to be written by *Samuel*, *Nathan*, and *Gad*, one after another, 1 *Chron.* 29. 29. yet *ſome paſſages* in theſe *Books* may ſeem to intimate that they were written in *latter times*; as 1 *Sam.* 5. 5. and *Ch.* 30. 25. 2 *Sam.* 6. 8. Theſe two Books of *Samuel* are ſtiled by the *Septuagint*, and *ſeveral others*, the *firſt* and *ſecond Book* of the *Kings*, the *firſt* containing all the Hiſtory of King *Saul*, and part of the Hiſtory of King *David*, both whom *Samuel* anointed by Gods appointment, and the

the *ſecond* the Hiſtory of King *Iſhboſheth* ſhortly, and of King *David* at large.

After *Samſons* death *Eli* the *High-Prieſt* [in whom the *High-Prieſthood* was tranſlated from the ſtock of *Eleazar* the *Eldeſt*, to the poſterity of *Ithamar* the *younger Son* of *Aaron*] executed the Office of a *Judg* in Civil cauſes, and judged *Iſrael* forty years. He was *extraordinarily* both *High-Prieſt* (*a*) and *Judg*, a *good* and *famous* man, though faulty in being *too indulgent* to his Children, as we ſhall ſee afterwards. In *his time*, and under his Government *Samuel* was born, whoſe Hiſtory we come now to deſcribe. *Eli* 13 Judg.

(*a*) How he came to be *High-Prieſt* we cannot ſay; that *Eli* was of the poſterity of *Ithamar* *Aaron's ſecond Son*, appears from hence: *Abiathar* who was depoſed from being *High-Prieſt* by *Solomon*, was of the poſterity of *Eli*, 1 *King.* 2. 27. and of *Abimelech* (who was the Son of *Abiathar*) it is expreſly ſaid, 1 *Chron.* 24. 3. that *he was of the Sons of Ithamar*. How the *High-Prieſthood* came to be transferred from the poſterity of *Eleazar* to *Eli*, who was of the houſe of *Ithamar* cannot be cleared by any place of Scripture; we may *conjecture* that it ſo fell out becauſe the *High-Prieſts* of *Eleazars* family had ſome way or other *highly provoked God* by their evil courſes in the days of the former Judges.

This was the *Series* of the *High-Prieſts* as appears 1 *Chron.* 6. 4. *Aaron*, *Eleazar*, *Phineas*, *Abiſhua*, *Bukki*, *Uzzi*; from *Uzzi* the *High-Prieſthood* was tranſlated to *Eli*; to whom ſucceeded *Achitob*, to him *Achias*, to him *Ahimelech*, to him *Abiathar*, who was depoſed from the Prieſthood by *Solomon*, 1 *King.* 2. 27. that he might perform the word of the Lord that he ſpake concerning the houſe of *Eli* in *Shilob*, 1 Sam. 2. 31. 35.

His *Father* was *Elkanah* a *Levite* of the family of the *Kohathites* of the poſterity of of *Korah*, 1 *Chron.* 6. 22, 23. who dwelt in *Ramathaim-Zophim* in Mount *Ephraim*. He had *two wives*, probably *Hannah* was his firſt wife, and ſhe being *barren* he afterwards took *Peninnah* who was *fruitful*. Though the Lord allowed not *Polygamy*, yet he was pleaſed to *tolerate it* for a time, and poſſibly the *Jews* did conceive that Gods *promiſe* to *Abraham* of *multiplying his ſeed as the ſtars of the heaven* did imply a *diſpenſation* for them to have *more wives* than *one*. The *Tabernacle* was now at *Shiloh*, and there had continued ſince the ſeventh year of *Joſhua*, *Ch.* 18. 1. thither went *Elkanah* yearly, that is at *thoſe three ſolemn Feaſts* wherein all the *males* were bound to appear before the Lord, *Deut.* 16. 16. He might poſſibly go *at other times* as a *Levite* to do ſervice in his courſe, but he failed not to go up at *thoſe great Solemnities*, and it ſeems ſeveral of his family uſed to go up with him, yea the *women* alſo (ſuch was their *devotion*) though not bound thereunto by the *Law*. At thoſe *great Feaſts* he gave to *Peninnah* and all her Sons and Daughters *portions* of the *Peace-offerings* which he offered to the Lord, according to the *ancient manner* of *Feaſts*, of which ſee *Gen.* 43. 34. but unto *Hannah* who was his *beſt beloved* he gave a *larger* and *better portion*, and poſſibly of the *choiceſt* and *beſt* of the Sacrifices. *Peninnah* was angry at *this*, and thereupon quarrelled with and provoked *Hannah*, and upbraided her for her *barrenneſs*, as an effect of the Lords diſpleaſure againſt her; and as *Elkanah* did thus continually expreſs his *great love* to *Hannah* when he went yearly with his family to the Houſe of God, ſo *Peninnah* perſiſted from time to time to vex her with her *provocations*, and poſſibly upbraided her with her *fruitleſs ſeeking to God ſo earneſtly* at thoſe times for a *child*; this greatly troubled *Hannah*, in ſo much that ſhe *mourned* and *wept*, and did not care to eat as others did, eſpecially not with any *joy* and chearfulneſs as they were bound to do at thoſe *ſolemn Feaſts*. *Elkanah* perceiving it, asked her why ſhe *ſo grieved* and *wept*, and *ſo mourned* in a time when ſhe ought to have *rejoiced?* 'Tis true (ſays he) the Lord hath not afforded thee *Children*, *but am not I* (*who love thee ſo dearly*) *better to thee than ten Sons* (*b*). But when *Elkanah* and his family had eaten and drunk together (with whom *Hannah* ſate) ſhe being in *bitterneſs* of ſoul went out and *prayed unto the Lord*, *and wept ſore*, and ſhe ſaid, *O Lord of Hoſts*, *if thou wilt pleaſe to look on the affliction of thy hand-maid*, *and wilt give unto me a man-child*, *I will give him unto thee all the days of his life* (*c*). That is, he ſhall not ſtay till the *uſual years* of *other Levites* (which was 25 or 30 years of age) but ſhall be brought to the *Tabernacle* and *trained* up there, even from his *Childhood*, and all that while ſhall continue under the *ſtrict vow* of a *Nazarite*, which ordinarily the *Levites* were not bound

(*b*) *In concordè matrimonio plus boni eſt quam in ipſa fœcunditate.* Gr.

(*c*) As to the power of her *Vow* we muſt underſtand that ſhe only vowed to do what in her lay that it might be *thus* if the Child had no *defect* either in *body* or *mind*, and was willing when he came to the years of diſcretion to take upon him the *Vow*, and provided that her Husband conſented thereunto, without which the *Womans Vow* was of no force, *Numb.* 30. 8. Indeed it is evident in the ſequel of *Samuels* ſtory that he did not always continue in the *Tabernacle*, ſee *Ch.* 7. 16. but went from year to year in *Circuit* and judged *Iſrael*. And hence it ſeems probable that after he became *Judg* in *Iſrael*, he was by *ſpecial diſpenſation* from God freed from this *Vow* of his Mother.

unto.

unto. It seems at this very time when *Hannah* poured forth her prayer to the Lord, and made this *Vow*, that *Eli* the *High-Priest* sate upon a seat by a post of the Temple of the Lord, that is the *Tabernacle*, which possibly at this time had *some house* built for it to preserve it from *weather*; for *Ch.* 3. 15. we read that *Samuel opened the doors of the house of the Lord*, whereas the *Tabernacle* had no *Gates* but only a *Vail* that was hung up at the entring of it, *Exod.* 26. 36. *Eli* sitting upon his seat, and seeing *Hannah* stand a great while near him mumbling with her lips after an unusual manner, and possibly expressing some *incompositedness* in her gesture through the vehemency of her affection, he thought she had been drunk, wherefore he said unto her, *How long wilt thou continue here in thy drunkenness, and profane this holy place* thou art come into; go home and sleep out thy distemper, and then come with a *penitent heart*, and make thy peace with God. *Hannah* replys, *No, my Lord, I am a woman of a sorrowful spirit, and therefore very unlikely to be guilty of such an excess; I have neither drunk wine nor strong drink this day, but have been pouring* * *forth my soul before the Lord; count me not therefore I pray thee such a daughter of Belial, nor imagine me guilty of so great a crime as drunkenness is. I have only been opening my griefs and sorrows to the Lord, and have been earnestly imploring help from him.* *Eli* hearing this, said, *Go in peace, and the God of Israel grant thee thy petition which thou hast asked of him.* *Hannah* desires him that he would always retain that good opinion of her, and would still pray to the Lord in her behalf; so being encouraged by the Spirit of God upon the prayer she had poured forth, and the gracious encouragement she had received from the *High-Priest*, she departed with *inward joy*, and did *eat bread*, and her *countenance was no more sad.*

* Psal. 62. 8. Lam. 2. 19.

The next morning *Elkanah* and his family before they set forth on their journey homewards, presented themselves before God in the *Tabernacle*, to worship him, and to pray for a prosperous journey and success in all their other lawful affairs, leaving therein to posterity a *good precedent* for their imitation. When they were come home, *Hannah* conceived by *Elkanah*, the Lord remembring her, and hearing her prayer; and when the time was come about for her *delivery*, she bare a Son and called his name *Samuel* †, that is, *asked of God*; rejoicing most in *this*, that *this Son* was given her in answer to her *prayer*. *Elkanah* with several of his family *went up to the Tabernacle* to offer unto the Lord the *yearly Sacrifice* and *his vow*, that is, besides the *yearly and ordinary* Sacrifice *some other oblation* that he had vowed, namely a *Sacrifice of Thanksgiving* for the birth of his Son. But *Hannah* desired of her Husband that she might not go up till the *child* was *weaned* (*d*), and *educated*, and fitted in some measure to do some kind of service in the Tabernacle, and then she would carry him thither, and leave him there, that he might continue in the *service of the Lord for ever*; that is, all the days of his life. But 'tis plain that *Samuel* sometime dwelt in *Ramah*, and there *judged Israel*, which hapned either *after the age of fifty*, (which was the time prefixed for the *Levites* service, *Numb.* 8. 25.) or by Gods especial dispensation, who dispensed with his *Vow* to make him a *Magistrate*. *Elkanah* consents to what his wife desired, *viz.* that she should stay till the Child was weaned and educated; *Only* (says he) *let the Lord establish his word*; whereby he seems to mean *that especial promise* which God had made either to *him* or his *wife*, *before* or *after* the conception and birth of the *child*, though it be not expressed particularly *what it was.* When *Hannah* had *weaned* and *educated* her Son, she took him with her to *Shiloh*, there to present him to the *Lord* according to her *Vow*; and she took with her *three Bullocks*, *one Ephah* of flour, and a *bottle of wine*; *One* of these *Bullocks* was offered when they presented the *child*, and delivered him up to the service of the Lord; the *other* ('tis like) were offered in *other Oblations*; or the *one* might be offered as a *Burnt-offering*, the *other two* for a *Peace-offering.* The *Ephah* of flour contained *ten Omers*, or *tenth-deals*; now the Law prescribing *three tenth-deals* to be offered with a *Bullock*, [*Numb.* 15. 9.] *nine* tenth-deals of this Ephah were for the *three Bullocks*, and the other *tenth-deal* (which was overplus) might be intended for a *voluntary meat-offering.* The *bottle* of *wine* was to be used in their *meat* and *drink*, and *Peace-offerings.* Then *Hannah* presenting her Son to *Eli*, she said, *O my Lord, as sure as thou art alive, I am the woman that stood by thee here praying for this child, and the Lord having granted my petition,*

† We read not that *Samuel* ever was *High-Priest*, but an *extraordinary Prophet*, and *Judge* in *Israel.* A *Sacrificer*, though only a *Levite*, a *rare* and *worthy* person.

(*d*) *V.* 22. Educatus, *i.e. eo usq; provectus ut ministrare possit. Nam* מגמל *non tantum est a* mamma disjungere *sed* educare, 1 *Reg.* 11. 20. *donec* maturescat *sive* maturus *fiat puer* ministerio *&* Nazaræatui. Donec efformetur puer, i.e. *ut satis membris & robore efformetur ad ministrandum in Tabernaculo.* Mas. 'Tis like she would not *wean him*, and so put him from her till he was of some age to shift for himself among *strangers*, being also before that time unable to do service in the Tabernacle. A like example we have in *Sarah* who would not wean her beloved *Isaac* till he was of some more than ordinary years for a *weanling.* See *Gen.* 21. 8, 9.

petition, I have lent him to the Lord as long as he liveth: that is, *I have dedicated him to his service, having asked him of the Lord for that very end, that I might return him to him again. As he was freely given, so he shall be freely devoted to Gods service.* And *Elkanah* Worshipped the Lord there, and thankfully praised him for giving him *this Son*, and also prayed unto him for his *blessing* upon him, and that he would *sanctifie* him by his Spirit, and inable him in *an holy manner* to perform *that Religious service*, unto which *he* and *his wife* had devoted him.

1 *Sam. Ch.* 1. whole Chapter.

SECT. CLII.

THese things being done, *Hannah* now in a *solemn manner* praises the Lord for giving her a *Son*, and prays * unto him to continue *his life*, and to bless him; she begins her *Song* (*a*) thus, *My heart rejoiceth in the Lord, mine horn is exalted in the Lord*; whereby she intimates that *through the Lords goodness to her* in giving her a *Son*, she was become *stronger* and *more renowned* than *before*, (for *children* are the *strength* and *glory* of their Parents), and that she had cause now to *triumph over her enemies* who had before upbraided her for her *barrenness. My heart is enlarged over mine enemies*; whereby she intimates that she had *enough* now to say wherewith to stop the mouth of her insulting adversaries. *There is none holy as the Lord, for there is none besides thee*; that is, there is none *essentially* and *perfectly holy* besides the Lord, who is the fountain of *all the holiness* that is in others. *For there is no God besides thee, neither is there any rock like our God*: He is our only *refuge* in all our troubles, and he only can deliver us out of them all. He is the *rock* (says she) on which I rested and relyed when I was ready to sink in the time of my trouble. *Let not my adversaries therefore* (*Peninnah* or any others) *talk any more so exceeding proudly against me, let not arrogancy come out of their lips*; *for the Lord is a God of Knowledg*; that is, He *knows all* that in your pride and arrogancy you *think* or *speak*, or *attempt* against his poor servants. *And by him actions are weighed*; that is, *He exactly ponders all the actions of men*, and will therefore as a just Judg recompence them as he finds them *good* or *evil*, yea according to the degree of *goodness* or *badness* that he finds in them. Then she goes on to shew what strange and unexpected alterations God maketh among men; *By him* (says she) *the bows of the mighty are broken*; that is, *God doth many times break the strength of the mighty, and blast their attempts*, and makes them *successless* just as when the *bow* of a mighty man breaks, all his endeavours to *shoot* come to nothing. And on the other hand *they that stumbled are girt with strength*; that is, He many times *so strengthens the feeble* that of themselves were ready to *stumble*, or at least so prosper their *weak endeavours* that unexpectly they bring *mighty things* to pass, and so those that were *weak* and *feeble* in themselves, (being strengthened by the power of God) overcome *great difficulties*, even such as by the power of nature they were not able to overcome, as I my self can abundantly testifie. *They that were full have hired out themselves for bread*; that is, they that were *rich* he sometimes brings to *poverty* so that they are fain to work *like hired servants* to relieve their wants, and *they that were hungry ceased to be so*, and were plentifully provided for. *She that was barren has born many* (*b*) *children*, and they that have had many children are either grown *weak*, and so through *feebleness* have left off *bearing*, or else have *buried the children* they have had, and so have lost *their strength*, as *children* are esteemed to be to their *Parents.* Possibly *Hannah* had assurance by the Spirit of Prophesie that God would give her many children more, as indeed we find, *v.* 21. of this Chapter, that she had after this *three Sons*, and *two Daughters. The Lord killeth and maketh alive: He bringeth down to the grave and bringeth up*: that is, the Lord bringeth some into *desperate dangers*, into *grievous* and *heavy afflictions*, and yet delivereth them out of them, [See *Ch.* 20. 3. *Hos.* 6. 2. *Isa.* 26. 17.] and Gods power is most manifested when men are recovered from such *desperate distresses.* God doth sometimes seem to *kill* men, and then *revives* them again. *He maketh poor and maketh rich: He bringeth low and raiseth up: He raiseth up the poor out of the dust, and lifteth the beggar from the dunghill, to set them among Princes, and to make them inherit the throne of glory*; that is, He raiseth *some* from *beggery* to *Sove-*

* *Orandi genus Eucharisticum ut Luc.* 1. 46. 68

(*a*) There is in many passages a *great harmony* between *this Song* and that of the Blessed Virgin, *Luk.* 1. 46.

Seven in Scripture is usually put for *many*, as *Deut.* 28. 7.

raignty,

raignty, and from the *dunghill* to the *throne*. *For the pillars of the earth are the Lords, and he hath ſet the world upon them*: that is, Though the *earth* hangs in the midſt of the air having nothing to ſupport it but the Almighty power of God, yet it ſtands firm (*c*) and faſt upon its *center* as if it were ſupported with *pillars*, and therefore 'tis no wonder God ſhould ſometimes turn things *upſide down* in the government of the world, ſince he that made the world at firſt, muſt needs be of power ſufficient to do what he will; for with his *own* why ſhould he not do what himſelf pleaſeth? *He will keep the feet of his Saints*: that is, He will guide and protect his people, and keep them from falling. And *the wicked ſhall be ſilent in darkneſs*; that is, overwhelmed with *confuſion* and *aſtoniſhment* in the great calamities that ſhall befall them, (*Eccleſ.* 5. 17. *Zeph.* 1. 15. *Jer.* 8. 14.) or *cut off from the land of the living*, for *ſuch* are ſaid to *dwell in ſilence*, Pſal. 94. 17. *For by ſtrength ſhall no man prevail*: that is, by his *own ſtrength*. For if the Lord did not preſerve his Saints, by their *own ſtrength* they could not keep themſelves; neither can the wicked by their *own ſtrength* ſecure themſelves againſt Gods hand. And if any man prevail in any of his enterpriſes, let him not aſſume the glory of it to himſelf, but aſcribe it *intirely* unto God. *The adverſaries of the Lord ſhall be broken in pieces, out of heaven ſhall he thunder upon them.* This *clauſe* ſeems to be a *Propheſie*, and may have reference to that *particular judgment* upon the enemies of Gods people in the time of *Samuels* Government, 1 *Sam.* 7. 10. when the Lord thundered with a *great thunder* on the *Philiſtines*, and *diſcomfited* them, and they were ſmitten before *Iſrael*; yet it may be meant *generally* of the Lords pouring down vengeance on his *adverſaries*. See 2 *Sam.* 22. 14, 15. And becauſe God deſtroyed his enemies often by *thunder*, it grew (it ſeems) into a *Proverb*, that *the Lord would thunder upon them*, when he meant *terribly to deſtroy* them. *The Lord ſhall judg the ends of the earth, and he ſhall give ſtrength unto his King, and exalt the horn of his Anointed*: This ſeems to be a *Propheſie* concerning the *Exaltation* and *Kingdom* of the *Meſſiah*; and 'tis the *firſt place* in the Old Teſtament where *he* is mentioned under that name. The Lord will *rule* the world, and *judg* all the inhabitants of the world, and particularly *thoſe* that are in the uttermoſt parts of the earth by the *Meſſiah* his *Anointed King*; who though he ſhall at firſt live in a *low* and *mean* condition, yet when he hath finiſhed the work of mans Redemption, he ſhall then be *exalted* above all Principalities and Powers, and ſhall ſit down at the *right hand* of his Father, all *power being given unto him both in heaven and earth*; *he ſhall gather his people from all Nations*, and govern them by his *Word* and *Spirit*, and deſtroy *his* and *their* enemies.

Hannah having ended her Song, *Elkanah* and *ſhe* departed to their houſe at *Ramah*, and left their young Son *Samuel* to miniſter unto the Lord before *Eli* the Prieſt, to wit, in *ſuch ſervices of the Tabernacle*, as by degrees he grew able to perform. The *Levites* indeed did not enter on *that ſervice* till they were twenty-five years old, as we ſhewed before; but *Samuels* caſe was *extraordinary*, becauſe by the *ſpecial vow* of a *Nazarite*, he was even from his tender years *conſecrated* to the ſervice of the Lord. And though by the *Law* there were *no linnen Ephods* appointed for the *Levites*, but for the *inferior Prieſts* only, (*Exod.* 39. 27.) either therefore afterwards when the Tabernacle came to be ſetled in the land of *Canaan* it was ſo ordered by the Lord that the *Levites* ſhould alſo wear ſuch *linnen Ephods* when they attended upon the ſervice of the Tabernacle, or elſe *Samuel* was by *ſpecial diſpenſation*, becauſe of the *Nazarites vow*, or *ſome other reaſon*, appointed to wear *this holy veſtment*, which yet ſeems not very *probable*, becauſe the *linnen Ephod* was ſo commonly worn by all that were employed in *holy ſervices*, that even *David* when he danced before the Ark, 2 *Sam.* 6. 14. was *girded with a linnen Ephod*. But however it was, 'tis plain that *Samuel* in his younger years did attend upon the ſervice of the Tabernacle, *viz.* in *ſuch ſervices* as he could then perform, and that *before Eli the Prieſt*, that is, as he was *ordered* and *directed by him*, who undertook *it training of him up*, and *upon whom* he chiefly attended in the ſervice he performed. And *his mother* when ſhe came to *Shiloh* with her husband to offer the *yearly Sacrifice* uſed to bring him a *new coat* as a pledg of her motherly love to him; and there *Eli* bleſſed *Elkanah* and his *wife*, and ſaid unto him, *The Lord give thee ſeed of this woman*, for the *Son* thou haſt *lent to the Lord*. And the Lord viſited * *Hannah* in mercy, and according to *Eli*'s *bleſſing* made her *fruitful*, ſo that for that *one Son* ſhe had given to the Lord, he gave her *three Sons* and *two Daughters*

(c) *Habet terra ſuos polos, quibus aut ſuſtinet ſe, in quiete, aut (ut alii volunt) in motu ſe librat.* Gr.

* *Viſitare hic ſumitur in bonam partem.*

ters more; ſo powerful are the *prayers* of *ſuch good men* as *Eli* was. And the child *Samuel* as he grew in *years*, ſo he grew in *grace* and *godlineſs*, whereby he became *acceptable* both to *God* and *man*, ſee *Luk.* 2. 52.

1 *Sam. Ch.* 2. from *v.* 1. to 12. and *v.* 18, 19, 20, 21.

SECT. CLIII.

ELI was at this time (as we have ſhewed) Judg of *Iſrael*, and he was *High-Prieſt* alſo, but how he came to be ſo (*a*), we cannot give any certain account, the Scripture being therein ſilent. He had two Sons *Hophni* and *Phineas*, who as *Secondary Prieſts* did the ſervice of the *Sanctuary* under their Father; but *theſe* were very wicked men, *Sons of Belial*, that had no lively knowledg nor apprehenſion of *God*, nor did *fear* and *honour* him as *God*. For though they did *profeſs to worſhip God*, yet in *their works they denied him, being abominable and diſobedient, and unto every good work reprobate.* The *ſins* and *provocations* of theſe Sons of *Eli* are ſet forth in ſeveral particulars; they were not content with the *breaſt* and *ſhoulder*, and *the cheeks* * with the *tongue* (which only were the Prieſts portion of the Peace-offerings, *Levit.* 7. 31, 32, &c.) but they uſed to challenge of *that* which was ſeething for the *Sacrifices*, (as their juſt fees), all that their *fleſh-hook* could take out, (having no *Law* of God for it), and this they did not only *now* and *then*, but conſtantly practiſed it unto all the *Iſraelites* that came to *Shiloh* to worſhip, *v.* 14. And ſometimes they would have this their *overplus-portion* before the *fleſh* was put into the *pot* or *kettle* that they might *roaſt* it, yea before the *fat* was taken off and *burnt*, and ſo before the Lord had *his due*, directly againſt the *Law*, *Levit.* 7. 31. which may be the reaſon why *v.* 29. they are ſaid to have *made themſelves fat with the chiefeſt of the offerings*; and if any denied to give them what they required, they threatned to take it by force and violence; God was very angry at theſe miſcarriages of theſe young men, whereby they cauſed the people to neglect the Worſhip and ſervice of God, and even to *abhor* his Sacrifices, when they ſaw them profaned by ſuch abominable courſes. *Eli* was very *old*, and heard of theſe great miſcarriages of his Sons, and of *ſome other abominations* that they were guilty of, *viz.* that they lay with the *women* that came to the door of the Tabernacle to offer Sacrifices, and to perform other duties of *worſhip* and *ſervice* unto God; which wickedneſs was the more abominable, becauſe they had *wives* of their own, as we may ſee, *Ch.* 4. 19. Old *Eli* did indeed reprove his Sons for theſe their ſcandalous miſcarriages, but he did it *too mildly* and *gently*, ſaying to them, *Nay my Sons it is no good report I hear of you, ye make the Lords people to tranſgreſs by your wicked example, and to forbear bringing their Sacrifices to the Lord, being ſo highly ſcandalized at your ill managing of ſacred things.* But *Eli* being not only a *Father*, but alſo a *chief Magiſtrate* and *Judg*, ſhould not only have *reproved* them *ſharply*, but ſhould have *puniſhed* them *ſeverely* by caſting them out of the *Prieſts Office* which they had ſo ſhamefully *profaned*, yea ſhould have *put them to death* for their *adultery* according to the Law, *Levit.* 20. 10. but he only *mildly reproved them* for ſuch *great enormities*. He told them *that if one man ſin againſt another, the Judg ſhall judg him*; that is, an *umpire* may come and take up the controverſie, and the *offending party* may be adjudged to make *ſatisfaction*, and ſo there will be an end of *that quarrel*; but if *a man ſin againſt the Lord who ſhall entreat for him?* that is, *no mediation* or *ſatisfaction of man* can here make his *peace* with God; no *reconciliation* can here be hoped for, but upon *his repentance* and *turning to God*, and reſting on the *alſufficient merits* and *interceſſion* of the *Meſſias*. But let *Eli* ſay what he would *they hearkened not to the voice of their father*, which plainly ſhewed that the Lord determined to deſtroy them; for being grievouſly provoked by their ſins, he reſolved as a *righteous Judg* to leave them to *themſelves*, and to the wickedneſs of their own hearts, and therefore no wonder they minded not the *reproofs* and *counſel* of their aged Father; whereupon there came a *man of God* (ſome *Prophet* extraordinarily raiſed up) to *Eli*, and ſaid unto him, *thus ſaith the Lord*, Did not I eminently appear unto the houſe of thy father, *viz. Aaron*, (of whom thou art deſcended by *Ithamar*) joining him with *Moſes* for the deliverance of the *Iſraelites* when they were in bondage to *Pharaoh* in *Egypt* (*b*)? Did not I chuſe him

(a) *Quomodò ab Aarone oriundus ſit* Eli *nondum liquet, ut ejus ex induſtria videatur obliterata genealogia. Tantilla eſt ſolùm loci non doctrinæ, morumque ſucceſſio.* Anonym in loc.

* See Deut. 18. 3.

(b) *Tota Ægyptus* Pharaonis *domus appellatur, quod ejus poſſeſſio erat.* Mendoza.

him out of all the Tribes of *Israel* to be my *Priest* to offer Sacrifices upon mine Altar, to burn incense, and to wear an Ephod before me? Did not I give unto the House of thy *father some part of all the offerings* (c) *made by fire, and offered by the children of Israel unto me?* And are all my special favours to thy Fathers family come to this? Thy *Sons kick at my Sacrifices, and at my offerings* which I have commanded to be offered to me in my holy habitation; they as it were despise and *contemn* them, and make a *scorn* of them before the people, as though I had afforded them too little, and therefore they will take from the Sacrifices for their own use what they please themselves. And though thou didst not do thus thy self, but thy *Sons* only, yet because thou didst not restrain them from these evil practises, and punish them for these their great transgressions, thou art guilty as well as they. Nay thou shewest by thy over great indulgence to them, that thou *honourest thy Sons above me*, and chusest to please *them* rather than *me*, not daring to *provoke* them by sharply *reproving* them, much less by *punishing* them as thou oughtest to have done, though thou knowest they have *sacrilegiously* incroached upon the *fat* of the offerings that belonged unto me, and upon *other parts* also of the *Peace-offerings* that belonged unto the people, and all this to pamper their own greedy bellies. Wherefore thus saith the Lord, *I said* (d) *indeed that thy house and the house of thy father should walk before me for ever*; that is, should be perpetually established in the office of the *Priesthood*; but this *promise* was only *conditional*, namely if you *carried your selves well* in that high calling; but *this condition* being not performed by you, the promise which I made unto you shall be reversed: *For those that honour me I will honour, but those that despise me shall be lightly esteemed. Further thus saith the Lord, Behold the days come that I will cut off thine arm, and the arm of thy fathers house*; that is, deprive thee of thy *strength*, and make both *thee* and *thy family* weak and ignoble.

(c) *Partem ex victimis omnibus quas pertinere volui ad sacerdotes. Ex omnibus sacrificiis aliquid; nam etiam ex holocaustis pellis cedebat sacerdoti.* Levit. 7. 8. Menoch.

(d) When God made his promise to *Eli* is uncertain, the Scripture being silent therein.

And this was done first by cutting off *him* and his two *Sons*, *Chapt.* 4. 17. 2*ly*, By cutting off his *posterity* in the flower of their age, which was partly accomplished in the death of *Hophni* and *Phineas* slain in the field, and partly by that bloody execution that was done upon *Ahimelech* and *eighty-five of the Priests* of his family, *Ch.* 22. 16, *&c.* And 3*ly*, by removing the dignity of the *High-Priesthood* from *Eli*'s family unto *Zadok* (the *faithful Priest* spoken of, v. 35. of the stock of *Eleazar*) which was done at least eighty years after this in the days of *Solomon*, 1 *King.* 2. 27. *And thou shalt see* (e), viz. *in thy posterity an enemy in my habitation*; that is *Zadok*, executing the High-Priests office in the *Temple*, whom thy posterity shall *envy* and *malign*, because placed in the *High-Priesthood*, and *that in all the wealth which God shall give Israel*; that is, in *those days* when *Israel* shall flourish most in *wealth* and *glory*, and when consequently the *High-Priesthood* shall be most desirable, to wit, in the *days* of *Solomon*. And there shall not be an *old man*, or a man of *dignity* (f) in thy family (g). And the men of thy posterity whom I shall not quite cut off from serving at mine *Altar*, shall live so miserably, (pining away with *grief*, and vexation to see the *adversary family* enjoy their honour) that if thou shouldst live to see the misery they shall be in, it would make thee almost weep out thine eyes to behold it, and it would grieve thee to the very heart. And most of thy family shall die in the flower of their age. And that which I now foretell shall come upon thy two Sons *Hophni* and *Phineas* may be a *sign* to thee, that all my other *threatnings* shall in due time come to pass, *viz.* I do foretell thee that they shall *both die in one day*. And *I will raise me up a faithful Priest that shall do according to that which is in my heart*, to wit, *Zadock* (h), of the family of *Eleazar*, *and I will build him a sure house, and he shall walk before mine anointed for ever*; that is, I will *multiply* his family, and make it *prosperous*, and establish his off-spring in the Priesthood.

(e) 'Tis usual in Scripture to speak that of the Father which shall be accomplished in his posterity long after. See Gen. 27. 29.

(f) *v.* 31: *ut non sit senex in domo tua*, i.e. *vir dignitate præditus, vide* v. 36.

(g) v. 32. *Hæc severa commination non est extendenda ad omnes Ithamaræos sed tantum ad domum Eli. Alii senem hic ut prius accipiunt de* dignitate sacerdotali, *qua in perpetuum abdicata est familia* Eli. *At in ea familia senes ætate semper defeciſſe non est credibile.* Mendoz.

(h) He did faithfully cleave to *Solomon* whom the Lord had appointed to succeed *David* in the Throne, when *Abiathar* who was of the posterity of *Eli*, conspir'd with *Adonijah* against *David*, and against *Solomon*, 1 King. 2. 7, 8.

And accordingly we find that the *High-Priesthood* was continued in the *line* and *posterity* of *Zadock* unto the time of the *Babylonian* Captivity, see *Ezek.* 44. 15. And so *Zadock* being of the posterity of *Phineas* the Son of *Eleazar*, that *promise* was made *good* which the Lord made to *Phineas*, *Numb.* 25. 13. *He shall have it and his seed after him,*

him, even the Covenant of an everlasting Priesthood. And *he shall walk before mine anointed for ever*; that is, *Zadock* and his *posterity* shall perform such *services* as belong to the *High-Priest*; for *Solomon* and his *Successors*, *viz.* they shall *inquire* of the Lord for them, they shall offer Sacrifices for them, and shall be ready to assist them with their counsel and advice upon all emergent occasions. And those of thy *posterity* that shall not be cut off shall come and *crouch* to *Zadock* and his successors to beg *some relief* of them, and shall sue to them that they may be *imployed*, though it were but in some of the *meanest* services of the Temple, only that they may eat bread, see *Ezek.* 44. 13, 14.

1 *Sam.* 2. from 12. to 18. and from 22. to the end.

SECT. CLIV.

THE *impiety* and *wickedness* of the times was now so great that *the word of the Lord was precious, there was no open vision*; that is, there was not a *man* openly known to whom the Lord appeared in *Visions*, or whom he sent forth among the people with a *word of Prophesie* in his mouth. So that the Lord did not now *reveal his mind to them* by his *Prophets*, as he used to do at other times. See *Psal.* 74. 9. And this is mentioned probably for the honour of *Samuel* to whom the Lord was pleased to *appear* at such a time as this, and to *re-establish* in him the *Prophetick Office*; See 2 *Chron.* 35. 18. and *Act.* 3. 24. And the *particular time* when the Lord appeared to him is also set down, which was when *Eli* (being very old and his eyes dim) was *laid down in his place*, that is, to take *his rest* in *that place* and in *that lodging* which belonged to him as *High-Priest* near unto the Court of the *Tabernacle*, and it was *towards the morning* before the *Lamps* that were in the *Golden Candlestick* in the Tabernacle were *gone out*, or the oyl spent. See *Exod.* 30. 7. *Samuel* being laid down to sleep in a Chamber near unto him, the Lord calls him, who awaking, and supposing his Master *Eli* had called him, ran to him, but *Eli* told him that *he* did not call him, and therefore bids him lye down again. The Lord calls *Samuel* a second time, and he runs again to *Eli*, who tells him *he did not call him*, and bids him go to his bed again. *Samuel* was not yet acquainted with *that way* whereby the Lord did use to make known himself to his *Prophets*, *viz.* by *Visions*, neither had there been as yet *any such revelation* made unto him. The Lord calls him a *third time*, and he running again to *Eli*, supposing that he had called him, *Eli* then perceived that *the Lord* had appeared unto him, he bids him therefore go and lye down again, and if he heard *the voice* calling him any more, he should say, *Speak Lord, for thy servant heareth. Samuel* lying down again, the Lord came and *stood* and called *Samuel, Samuel*, (appearing possibly in a visible shape), he answered as *Eli* had bidden him, *Speak Lord, for thy servant heareth*; then the Lord said to him, *Behold I will do a thing in Israel at which both the ears of every one that heareth it shall tingle*, (See 2 *King.* 12. 12.) meaning the *discomfiture* of the *Israelites*, the *taking* of the *Ark*, the death of *Eli*'s Sons, and *Eli*'s falling down backward, and breaking his neck; his daughter-in-law *Phinehas*'s wife falling presently into the pains of Travel, and dying; *Judgments* so *dreadful* and *hideous*, that every one that heard of them must needs be filled with horrour, and astonishment. *And then will I perform against* Eli *all things that I have spoken concerning his house.* And though it may be *some time* e're I begin thus to *visit* him, yet when I have once begun I will not *cease* till I have made an end. For I have told him that I will *judg his house for ever*, (that is punish it till it be utterly ruined) for the *iniquity* which he knew his Sons committed, and yet he *restrained* them not, neither chiding them *severely* as he was a *Father*, nor *deposing* them from their office as he was the *High-Priest*, nor *punishing* them *corporally* as he was a Judg. Therefore I have *sworn unto the house of* Eli, *that the iniquity of* Eli's *house shall not be purged with Sacrifice, nor offering for ever*; that is, that the *temporal punishment* denounced against them should not be kept off, or averted by any *Sacrifices* or *Oblations* whatsoever, though by their unfeigned repentance they may prevent their eternal misery.

Samuel having heard these *sad words*, rose in the morning and opened the doors of the *Tabernacle* (which seems at this time to be housed as we shewed before) but he was affraid to acquaint *Eli* with the things revealed to him in this Vision, because he

knew that *such tidings* would wound his heart, and he feared to offend him by bringing such a displeasing message unto him; *Eli* therefore call'd him, and charg'd him to declare all that the Lord had said unto him; for being conscious of his Sons *lewdness*, and his own too great indulgence towards them, he apprehended that some *heavy sentence* was denounced from the Lord against him, and therefore he was so eager to know it, that he said, *God do so to thee and more (a) also, if thou hidest any thing from me.* Hereupon *Samuel* told him *all*; *Eli* in an humble submissive manner, replies, *It is the Lord let him do what seemeth him good.* After this *Samuel* grew, and the Lord was with him, and *suffered none of his words to fall to the ground*, but exactly *perform'd* what he had foretold by him; and all *Israel* even from *Dan* to *Beersheba* knew that *Samuel* was established to be a *Prophet* of the Lord, and effectually *call'd* and *sent* to execute this office among them, and that God had firmly setled him in it by making *good his own word* in his mouth. So that after the long *intermission* and *cessation* of *Prophetical Vision*, (whereby the word of the Lord was become *rare* and *precious*, as we have shew'd before) the *Lord* renewed this gift of *Prophesie* by appearing in *Shiloh* unto *Samuel*, and revealing his mind and will unto him by Prophetical *Visions* and *Inspirations (b)*, that he might reveal it unto the people.

(a) See Notes on Ruth 1. 17.

(b) v. 21. By *the word of the Lord*, some understand that God did by *his Eternal* and *Essential word*, viz. *Christ, the wisdom of the Father*, reveal his mind to *Samuel.*

1 *Sam. Ch.* 3. whole Chapter.

SECT. CLV.

AS *Samuel* had before made known the *word* of the Lord to *Eli*, so he does now to all *Israel*, reproving them for their *sins*, and telling them before hand what *Judgments* would fall upon them if they did not speedily *repent*; but they not *reforming*, the *Philistines* (who it seems during the *forty years* of *Eli*'s Government had been pretty *quiet*, possibly because of the great slaughter *Samson* had made of their *Lords* and chief men at his death, see *Judg.* 16. 30.) now begin again to invade their *Land*, and being entred with an Army, the *Israelites* gather themselves together to *fight* with them, and pitch their Camp at a place which was afterward call'd *Eben-ezer* (the occasion whereof we may see afterwards, *Ch.* 7. 11.) and the Camp of the *Philistines* was in *Aphek*, a City in the Tribe of *Judah.* The Armies joining Battel, the *Israelites* were smitten before the *Philistines*, and lost 4000 men. The *Israelites* having rallied their scattered forces, the *Elders* of the people began to inquire with some astonishment why the Lord had thus left them, and suffered the *Philistines* to prevail over them; though they knew that *Idolatry*, and many other *gross sins* were at this time *rife* among them, (as we may learn from the *Psalmists* words, *Psal.* 78. 58. speaking of *these very times*) yet they were so *blind* and *stupid* that because they were the *seed of Abraham* they wondered that God should take part with the *uncircumcised Philistines* against them, not being sensible of their own great wickedness which had provoked him to bring *that calamity* upon them. And vainly they thought to mend the matter by fetching the *Ark* of God, the *sign* of his presence to be among them. For not repenting of their sins whereby they had forfeited their *interest in God*, nor seeking to make their peace with him as they ought to have done, their confidence in the *Ark* was *vain* and *groundless.* However without consulting with *God*, or advising with *Samuel*, they resolve to fetch it into the Camp, by which in former times their Ancestors had prevailed against their enemies, (as at the taking of *Jericho*, Josh. 6. 4, 5.) and they hoped it would now help them also. And thus they trusted more in the *visible presence* of the *Ark*, than the *gracious presence* and *assistance* of God, which they could not *rationally hope for* whilst they continued *impenitent* and *unreform'd.*

The *Ark* being sent for, the two Sons of *Eli*, *Hophni* and *Phinehas* came along with it, either to *carry it*, [as *Numb.* 4. 15.] or to *attend* it. And when it came into the Camp, *all Israel shouted* with a great shout, so that the earth *rang again* with the *rebound* or *Ecchо* of their *shout.* The *Philistines* understanding this, were sore affraid, for they said, *God is come into the Camp*; thinking (it seems) the *Ark* to be

be some *representation* of the *God* of the *Israelites*, and having the *same opinion* of it that they had of their *own Idols*; at least they conceived *some Divine power* went along with it, which was the reason they were so *afraid.* And they said, *Wo unto us, there hath not been such a thing heretofore*; that is, in *former conflicts* which *we* have had with *them*, they used not to bring their *Ark* into the Camp, and by this *unwonted shout* of theirs we may perceive how much *greater* their *hope* and *confidence* now is than it hath been *formerly.* *Wo unto us, who shall deliver us out of the hands of these mighty Gods?* Thus they speak of the *true God* after their *Idolatrous manner*, who worshipped *many Gods* or *Idols.* They further said, *These are the Gods that smote the* Egyptians *with all the Plagues which fell upon* Pharoah *and his people in* Egypt, *and at last drowned them in the Red-Sea*, which joined to the *desert* or *wilderness* of *Etham*, Exod. 13. 20. upon *which* many of their *dead carcasses* were *cast up*; and hereupon they name *this* as the *consummation* of all the former Plagues. Therefore they encouraged one another, saying, *Let us be strong, and quit our selves like men*, and fight valiantly, that we be not *servants* unto the *Hebrews* as *they* have been unto us, *Judg.* 13. 1. Accordingly the *Armies* encountring each other, the *Philistines* fought stoutly, and the *Israelites* were *discomfited*, and there fell *thirty thousand Footmen* (for they had no Horse) and the *rest* were miserably *scattered*, so that they fled to their own houses or dwellings. See *Ch.* 13. 2. 1 *King.* 12. 16. And the *Ark* of God was *taken (a)*, and the two Sons of *Eli*, *Hophni* and *Phinehas* were *slain* according to the Prediction, *Ch.* 2. 34. and a man of *Benjamin* ran from the *Army*, and came to *Shiloh* the *same day* with his Clothes rent, and with *earth upon his head* (see *Josh.* 7. 6. 2 *Sam.* 1. 2.) to signifie the *sad news* he brought, and *Eli* sat upon a *seat* by the way-side near the Gate of the *Tabernacle* watching, and *earnestly expecting* news from the Camp, and the success of the fight. For his *heart trembled for the Ark of God*, lest *that* should fall into the hands of the Uncircumcised *Philistines*, and be *profaned* by them, and lest the *Israelites* should be deprived of the comfort of it *(b).*

(a) The *Ark* being in the Tabernacle at *Shilob*, it was now taken thence, and never came into it again: It was carried now to *Eben-ezer* (a place *ominous* now, but a monument of Gods *help* soon after) into the Camp, *Ch.* 5. 1. that *it might save them out of the hands of their enemies*, (as we read the *Philistines* themselves in the days of *David* brought their Images into their Camp, 2 *Sam.* 5. 21. 1 *Chron.* 14. 12.) The *Ark* being taken there by the *Philistines*, they carried it about to *Ashdod*, into the house of *Dagon*, thence to *Gath*, thence to *Ekron*; and after they had kept it *seven months* they sent it to *Bethshemesh*, a City in the Tribe of *Judah*, and it was fetcht thence to *Kirjathjearim* a City likewise of *Judah.* It was there placed in the house of *Abinadab* a *Levite*, 1 Sam. 7. 1. it abode there *twenty years* till the time of the *Repentance* and *Reformation* wrought by the Ministry of *Samuel*, 1 Sam. 7. 2. And after in the days of *Saul* it seems to be fetched thence to *Gilgal*, 1 Sam. 10. 8. and after to *Gibeah* of *Benjamin*, compare 1 *Sam.* 13. 9. and *Ch.* 14. 2, 18. so that it seems it was fetched into *extraordinary* assemblies upon *extraordinary occasions*, both in *war* and *Peace.* But being returned to *Kirjath-jearim* to the house of *Abinadab*, it was fetched thence by *David*, 1 Chron. 13. 5. *Sixty-seven* years after it was *first* brought thither. It was brought by him to the house of *Obed-Edom a Levite*, 2 Sam. 6. 10. the Ark was there three months, and then fetched thence by *David* with great solemnity into the *Tent* which he prepared for it in *Jerusalem*, 1 Chron. 1. 5. and thence seems to be carried into *Joab*'s Camp before *Rabbah*, 2 Sam. 11. 11. and began to be carried with *David* in his flight from *Absalom*, 2 Sam. 15. 24. And being returned to *David*'s Tent prepared for it at *Jerusalem*, *Solomon* as soon as he had built the Temple, brought it thence with great *Solemnity*, and placed it in the *Holy Oracle*, 2 Chron. 5. 2. about 112 years after it first left *Shiloh.* What became of it at the *destruction of the Temple* by *Nebuchadnezzar* is uncertain.

(b) *Ante adventum* arcæ *tantum* 4 millia *occiduntur, post adventum ejus* 30 millia. *Tantum abest ut improbi ex* præsentia arcæ *adjuventur ut potius in* majus exitium *devolvantur.* Mendoz.

And when the *man* had told his *sad story* in *Shiloh*, all the City cried out with *most bitter* and *loud lamentation*; *Eli* who was *ninety-eight years old*, and *blind*, hearing this *dreadful out-cry*, inquires what the matter was; whereupon they brought the *messenger* to him that came out of the Army, who told him that *Israel* was fled before the *Philistines*, and that there had been a *great slaughter* among the people, that his *two* Sons *Hophni* and *Phinehas* were slain, and lastly that the *Ark* of *God* was *taken*; no sooner did the *Messenger* make mention of the loss of the *Ark*, but old *Eli*'s *heart died within him*, and being *old*, *heavy*, and *corpulent*, and falling down *backward*, he broke his neck and died, having judged *Israel* forty years. His daughter-in-law *Phinehas*'s *wife* was with child, and ready to be delivered, who when she heard those dismal tidings of the *taking of the Ark*, the *death of her father-in-law*, and *husband*, she bowed her self, and the *pains of travel* came upon her, and being delivered, yet so as she was *ready to expire*, the *women* about her sought to comfort her, telling her that *she had borne a Son*, but she *regarded it not*, only named the child *Ichabod*, that is, *where*

Samuel the 14th Judg.

is

(c) v. 22. Quod capta esset Arca Dei, illud imprimis eam cruciabat; nam domesticam calamitatem publicæ postponebat. Elicianus hinc documentum lamentandi potius spiritualia dona quam temporalia. Mendoz.

is the glory? intimating that the *Ark* being taken (*b*), (which was the sign of Gods presence) the *glory* was departed from *Israel*, and so she *gave up the Ghost*.

1 *Sam. Ch.* 4. whole Chapter.

SECT. CLVI.

(a) Illa lex de non tangenda Area ad solos Israelitas spectavit, unde Philistini Arcam tangentes non dederunt pœnas quia culpam non contraxerunt. Mendoz.

THE *Philistines* having taken the *Ark*, they carried (*a*) it (undoubtedly with great Triumph) to *Ashdod* (since call'd *Azotus*, Act. 8. 40.) and placed it in the Temple of *Dagon* their God, presenting it as a *captive* before *their Idol*, by whose help possibly they perswaded themselves they had overcome the *Hebrews* and *their God*; yet possibly they had some kind of *reverence* for it, and therefore feared to offer any *violence* to it, or to open it, or take forth the *Tables of the Law* that were in it; but however that was, they placed it near unto *Dagon*. The *Priests* of *Dagon* rising early the next morning, and coming to see how the *Ark* and their *Idol* had agreed together, they found that *Dagon* was *fallen on his face* to the earth before the *Ark*, whereby the Lord did discover to them what a *vain Idol* their *Dagon* was, and that the *God of Israel* was the *only true Almighty God*, and that he had cast down their *Idol-god* in his own Temple. The *Priests* took *their Idol* and *set it up again*, and no doubt used all *their skill* to *fasten it*, and make it *sure* from falling any more. But coming again the *next morning* they found their *Dagon* fallen again upon his face to the ground before the *Ark*, and his *head*, and *both the palmes of his hands* (*c*) cut off, and cast at the *threshold* of the House, only the *stump* and *lower part* of him was left intire. Their *Dagon* being thus *broken to pieces*, the *Priests* could not set him up again, nor conceal his *ruin* from the people, as possibly *before* they had done; they might see now that it was not by any *Casualty*, but by the will and power of God that *he* was thus thrown down. But though *God* had cast the *head* and *hands* of *Dagon* to the *threshold*, that so they might as it were be *despised* and *trodden upon* by those that came into *that house*, yet the *Priests* and the *people* of *Ashdod* were so *superstitious* (*d*) (even to the *time* when *this History* was written) that they would not so much as *tread on the threshold* of *that Temple*, accounting it *sanctified* by the *touch* of the *head* and *hands* of their *Idol*. And thus by the *over-ruling Providence* of God, even their *superstition* became a *means* to perpetuate the memory of *this wonderful work of God* in *confounding their Idol*, which otherwise might in some short time have been *forgotten*. The Lord having thus clearly discovered to the men of *Ashdod* that their *Dagon* was a *vain Idol*, and that the God of *Israel* (whose *Ark* they had boldly surprized) was the *only true God*, which he had sufficiently *demonstrated*, first by *casting down their Idol* before his *Ark*, and at last by breaking it in pieces, yet notwithstanding they continued as *superstitiously devoted* to their *Idol* as they were before, and were not afraid still to detain the *Ark* of God in captivity. Therefore the Lord resolved to punish them severely for it, and accordingly his *hand was heavy* upon the City of *Ashdod*, and upon the *Coasts* thereof, and he *destroyed* and *wasted their land* by sending *multitudes of Mice* among them, *Ch.* 6. 5. and smote them with the *Emerods*, a *disease* not only *painful*, but as the *Psalmist* intimates, (*Psal.* 78. 66.) *disgraceful also*, and to many of them *mortal*, as appears from *v.* 10. The men of *Ashdod* seeing in what a *sad condition* they were, they openly said, *the Ark of the God of Israel should not abide among them*; for they plainly saw that his *hand was heavy upon themselves* by inflicting this *strange disease* upon them, and that it had been heavy also upon *Dagon* their *God*; wherefore they *convened* the *Lords of the Philistines* to consult together what course was fit to be taken in this case. These *Lords* agreed that the *Ark* should be carried from thence to *Gath* (another of their *five principal Cities*, situate upon an hill near unto the *Sea*, see *Amos* 6. 2.) resolving thereby to try whither it was *the presence of the Ark* that had caused those *plagues*, or whither they came by any other accident. The *Ark* being brought to *Gath*, God smote the *inhabitants* thereof both *small* and *great* with *Emerods* in their secret parts; hereupon *they* sent away the *Ark*

(c) Gravius secunda vice mutilatur Dagon, ut sic intelligerent Azotii & veri Numinis potentiam, & Idoli sui vanitatem. Fag.

(d) Nulla Miracula satis magna sunt ad animum impium emendandum citra Dei spiritum. P. Martyr.

Ark to *Ekron*, another of the principal Cities of the *Philistines*; when it was come *thither*, the *Ekronites* cry'd out, *they have brought the Ark of the God of Israel to us to bring upon us the same plagues that they have been plagued with because of it.* And it fell out accordingly; for immediately there was a *deadly destruction* throughout the *City*, (possibly some mortal *contagion* reigned among them) and the men that died not of *that plague* were yet smitten with the *Emerods*, so that *the cry of the city went up to heaven*; hereupon *they* also convened the *Lords* of the *Philistines*, and desired them to send away the *Ark* to its *own place*, viz. *to the land of the Israelites*, that they might not be destroyed by reason of it. But these Lords being very loth to part with so glorious a *Trophie* of their victory, desired yet to try a *little further*, and therefore sent it after this to *Gaza* and *Askelon* (as appears *Ch.* 6. 4, 17.) which Cities felt the *same plagues* by reason of the *Ark* which the other had done. Thus the *Ark* of the Lord was in the Country of the *Philistines seven months* (*a*); but they being at last convinced that the keeping of the *Ark* among them was the *true cause* of their present calamities, they resolved to *send it back*, and thereupon called for their *Priests* and *Diviners* to advise them in *what manner* they should do it, that they might *appease the wrath of the God of Israel*, and that he might *heal their land*, and remove their plagues. The *Priests* advise them that if they did resolve to send it back, they should not send it without *some gift* or *present*, or *trespass-offering*, because they had trespassed against the God of *Israel* by carrying away *his Ark captive*, and had not given it *that honour* and *respect* that was *due* to it. And then (say they) *ye shall be healed*, if his hand has been upon you by reason of your detaining his *Ark*; but if it were upon you for *any other cause*, it will be upon you *still* after the *Ark* is sent home. Thus the *alwise-Providence of God* causeth these *Idolatrous Priests* (who were enemies to him and his true Worship) to give such *counsel* as tended to *his honour*, and the *shame* of their *Idols*, and *false worship*. The *Philistines* ask their *Priests* what *Trespass-offering* they should send? They answer, *five golden Emerods*, and *five golden Mice*, according to the number of the *Princes* of the *Philistines*, and the *five principal Cities*, with their villages that were under their command. For *one* and the *same* plague was on them all, (see *v.* 17, 18.) even on all the *land* of the *Philistines* which extendeth unto the *great stone* of *Abel*, that is, *mourning*, (see *v.* 19.) so called from the peoples *great lamentation* for the slaughter God made among them, upon an occasion which we shall speak of afterwards. By *these presents* they acknowledged that the *God* of *Israel* brought upon them *those plagues* of the *Emerods* and *Mice* for their detaining *his Ark*, and so by them they *gave glory* to his great name, see *Josh.* 7. 19. 'Tis possible *Satan* might instigate *these Diviners* to send such *absurd* and *ridiculous gifts* as these with the *Ark* in *contempt* of God; but if it were so, *that* which *Satan* intended as a *dishonour*, the Lord by *his over-ruling Providence* so disposed of as tended to *his glory*, seeing the *Philistines* themselves were made to send into the land of *Israel* such *things* which would there remain as *perpetual Monuments* and *Memorials* of those *shameful punishments* wherewith God had humbled them. However this is the course these *Priests* advise them to take at this time, and peradventure (say they) God will hereupon lighten his hand from off you, and from off your *Gods*; so that it seems not only *Dagon*, but several other of *their Idol-gods* were *thrown down*, and broken to pieces by a *secret hand of God* in all their Cities whither the *Ark* was brought, as 'tis probable the *like* was formerly done in *Egypt*, see *Exod.* 12. 12. and *Numb.* 33. 4. But though *many* of the *Philistines* were for sending back the *Ark* presently, yet it seems some of them were of a *contrary judgment*, and stiffly opposed it, wherefore the *Priests* blamed them for thus *hardning their hearts* against the *means* which God had afforded them to convince them of their sin; *why will you* (say they) *retain the Ark after you have suffered such great and grievous punishments by it*, herein resembling *Pharaoh* and the *Egyptians* who held the people of *Israel* in cruel bondage, notwithstanding Gods hand was so heavy upon them, till at last going on in their sin their whole Army was drown'd in the Sea? If you would avoid the like heavy Judgments, do not imitate them in their sin. Now therefore take our advice, make a new *Cart* which hath never yet been put to any *common use*, and take two *young heifers* on which there hath come *no yoke*, and fastning the *Cart* to *them*, shut up *their Calves* at home from them, and take the *Ark* and put it into the Cart, and put *those Jewels of Gold*, viz. those *Golden Images* of *Emerods* and *Mice* (which ye return for a Trespass-offering) in a little

(a) Mirus hic stupor quod tam diu in suo consilio pertinaces hærent & tot hominum funera suam insaniam tueri velint. Sanctius.

a little *Coffer* by the ſide thereof, and *ſend it away* that it may go, and by this experiment ye ſhall diſcern whither *the God of Iſrael* hath inflicted theſe puniſhments upon us or no. If theſe *young heifers untamed*, and *untrained* quietly *bear the yoke*, and carry the *Ark* directly in the *way* that leadeth to *Bethſhemeſh* (a City belonging to the † Joſh. 21.16. Prieſts † of *Judah*), and if the kine do carry the *Ark* thitherward, not offering to go out of the way, or to return to their *ſucking Calves* ſhut up at home, it will then be evident that their *natural love* and *affection* to their *young ones* is reſtrained by a *Supernatural power*, and that the kine would never have done it, if *Gods* hand had not been in the buſineſs, and ſo we may conclude that it was *he* that ſmote us whilſt we kept the *Ark*. But if things happen *otherwiſe*, then we may conclude that it was not *his hand* that ſmote us, but it was only a *chance* that happened to us. The *Philiſtines* agree to do as their *Prieſts* directed them, and all things being prepar'd, the *Kine* went directly to *Bethſhemeſh*, as if they had been ſent thither by God to deliver the *Ark* into *their hands*, to whom it belonged to take care of it. But yet by a *natural inſtinct* they ſometimes *lowed* after their *Calves* left behind them, but notwithſtanding went on *directly* in the way towards *Bethſhemeſh*, not turning to the *right hand* or *left* into any *croſs*, or *by-ways*, being moved to go on with the *Cart*, and to carry the *Ark thither*, by the all-powerful Providence of God. And the *Lords of the Philiſtines* went after them unto the borders of *Bethſhemeſh* to obſerve the *iſſue* of this experiment, and then returned home, *v.* 16. The men of *Bethſhemeſh* were at this time reaping their *Wheat-harveſt* *, but lift up their eyes to their *great aſtoniſhment* and *joy*, they ſaw the *Ark* coming towards them; and the Cart came into the *Field of Joſhua a Bethſhemite*, and ſtood there where there was a great *ſtone*, and the *Prieſts* who were of the Tribe of *Levi* came and took down the *Ark* of the Lord, and the *Coffer* that was with it, and ſet them on the *great ſtone*, and they clave the wood of the *Cart* and offered the *Kine* as a *Burnt-offering* to the Lord.

* *Wheat-harveſt* in that *country* uſed to be in our *May* at the *Feaſt of Pentecoſt*, Lev. 23. 16. whence we may gather that the *Ark* was taken about *November* before, ſeeing it was *ſeven months* in the cuſtody of the *Philiſtines*.

'Tis true, the *Law* did command that only *males* ſhould be offered in *Burnt-offerings*, *Levit.* 1. 3. but this ſeems to be an *extraordinary act* of devotion whereunto the *Prieſts* were led by reaſons grounded upon this *ſtrange* and *extraordinary work* which God had wrought, and perhaps by a *ſpecial inſtinct* of his Spirit, and is not therefore to be judged of according to the *rules* of ordinary Burnt-offerings. They conſidered poſſibly that *theſe Kine* had been given up by the *Philiſtines* to the ſervice of the *Lord* to bring home the *Ark*, and having been imployed in *ſo ſacred a ſervice*, it was not fit they ſhould be imployed *to any other uſe*, and therefore they reſolved by this way of *extraordinary Burnt-offering* to give them up to the Lord. And beſides *this Burnt-offering of the Kine*, the men of *Bethſhemeſh* brought *their own Oblations* to the *Prieſts*, who offered *Burnt-offerings* and *Peace-offerings* to the Lord *that day* for them, as an expreſſion of their *thankfulneſs* to God for the return of the *Ark*. But it ſeems *ſome of* the men of *Bethſhemeſh* were ſo preſumptuous as to open the *Ark* and to look into it, whereas it was not lawful for any but the *Prieſts* (no not for the *Levites* themſelves who carried it) to look upon it *bare and uncovered*, ſee *Numb.* 4. 20. yet it ſeems theſe bold *Bethſhemites* not only took liberty without any *fear* or *reverence* to *gaze* and *ſtare* upon it, but proceeded further even to *look into it*; poſſibly to ſee whether the *Philiſtines* had *taken* any thing out of it, or *put any thing* into it; which *they* ſhould not have done, but only the *Prieſts*. Hereupon God ſmote *ſeventy* (*a*) of them, (who it ſeems were *moſt preſumptuous*) though there were *many thouſands* of them that had adventured to look upon it *uncovered*. He *ſmote of the people* (the *Text* ſays) that were *fifty thouſand*, (or as the *Syriack* and *Arabick* read it *five thouſand* †) *ſeventy perſons*. And the *Bethſhemites* bewailed this *ſad ſlaughter* God had made among them in a *complaining manner*, they ſaid, *Who is able to ſtand before this holy Lord God, who manifeſteth himſelf from between the Cherubims!* and to whom ſhall the *Ark* (which is the ſign and pledg of his Preſence) *go up from us?* Intimating that people would be afraid to entertain it,

(*a*) v. 19. *Textus ſic ſe habet* percuſſit de populo 70 viros, 50 millia virorum, *i.e. percuſſit de populo in quo erant* viri 50 mille, viros 70. *Syr. & Ar. legunt* 5 millia *&* 70 viros. *Sic pro* chamiſhim *legunt duntaxat* chamiſh. *q. d. percuſſit de populo* Bethſhemitico *(in quo erant* 5 *mille)* viros 70. *ut ſenſus ſit Deum, pro indulgentia ſua noluiſſe in* omnes reos *animadvertere, ſed in partem tantum eorum. Ergo ſupplenda eſt* מִן *ante* אֶלֶף *& reddenda (ſi ſequamur Syr. & Ar.)* quinq; millé. *Quis enim credat ex oppido non admodum copioſo* 50 millia *mortuos eſſe, & plurimos relictos qui eorum funera lugerent. Secundum aliquot ſenſus loci eſt illos* 70 *viros tales fuiſſe ut æquipararentur* 50 millibus *de plebeiis, vide* 2 Sam. 18. 3.

† These were not all probably the inhabitants of *Bethſhemeſh*, but many of them ſuch as flocked from the neighbouring Countries to ſee the Ark when returned.

ſeeing

ſeeing ſuch direful things following of it. So they went to the Inhabitants of *Kirjath-jearim* (a City in the Tribe of *Judah* not *far* from them) to deſire them to fetch the *Ark* thither, pretending poſſibly it was a place of much more ſafety for it to be in than their City was. The men of *Kirjath-jearim* were ſo far from oppoſing the bringing of the *Ark* to their *City*, notwithſtanding the ſad calamity that had befallen ſo *many* of the *Bethſhemites*, that they themſelves fetched it *thither*, and undoubtedly with *much joy*, (the Prieſts of *Bethſhemeſh* carrying it) as believing that it was not the *preſence of the Ark* among the men of *Bethſhemeſh*, but their *irreverent carriage* in *gazing* upon it, or *looking* into it, that was the cauſe of their miſery. When they had brought it to their City they placed it in the houſe of *Abinadab* a *Levite*, and a man (as 'tis like) of *ſingular holineſs*, whoſe *houſe* was on a *hill* (and poſſibly fenced in, and called *Gibeah*, 2 *Sam.* 6. 3.) a place of ſtrength and ſafety for the *Ark* to be kept in. Having carried it into *his houſe*, they ſanctified *Eleazar* his Son to *keep it*, that is, they choſe him to be ſet apart to this *holy imployment*, to give continual attendance upon the *Ark* that he might keep others from coming near to pollute or defile it, and they cauſed him to prepare himſelf for this *Sacred charge* by *waſhing his garments*, and other ſuch like *Ceremonies* of Legal purifying. It may ſeem ſtrange that they did not carry the *Ark* back to the Tabernacle in *Shiloh*, but it ſeems the Lord would ſhew his indignation againſt the *former wickedneſs* of *that place* by not ſuffering the *Ark* to be carried thither again. So he *forſook the Tabernacle of Shiloh*, &c. *Pſal.* 78. 60. And the *Ark* being thus *ſeparated* from the *Tabernacle*, they continued *divided* for ever after; for 'tis ſaid that *David prepared a new Tent for it*, 1 Chron. 15. 1. and it remained at *Kirjath-jearim twenty years* (*d*) before the people could be won to that ſolemn *repentance* and *converſion* recited in the following verſes. But though the *Ark* was at *Kirjath-jearim*, yet the *Tabernacle* and *publick worſhip of God* was at *Shiloh*.

(*d*) This cannot be meant of the *whole time* of the Arks remaining at *Kirjath-jearim*; for tween the death of *Eli* (ſhortly after which the *Ark* was brought to *this place*) and the beginning of *Davids* reign when it was removed thence, 2 *Sam.* 6. 2, 3. there muſt needs be *forty years* allowed for the Government of *Saul* and *Samuel*, Act. 13. 21. *all which time* the *Ark* continued in *Kirjath-jearim*, unleſs when it was for a while carried forth into the Camp in the War againſt the *Philiſtines*, Ch. 14. 18.

1 *Sam. Ch.* 5. wh. Ch. *Ch.* 6. wh. Ch. *Ch.* 7. *ver.* 1, 2.

SECT. CLVII.

FOR *twenty years* together after the *Ark* was removed to *Kirjath-jearim*, the *Iſraelites* were grievouſly oppreſſed by the *Philiſtines*, but at length by the exhortation of *Samuel*, and the troubles they had felt, they were brought to *repentance*, and *lamented after the Lord*, that is humbling themſelves, *cried* and *called* unto him for help and deliverance. The *Elders* therefore of *Iſrael* reſorting to *Samuel*, he exhorted them to put away their *ſtrange Gods* and *Goddeſſes*, [ſee *Judg.* 2. 13, 14.] and to *prepare* and *compoſe* their hearts to ſerve the Lord *intirely* in a ſetled courſe of *new obedience*, and then he doubted not but he would deliver them out of the hands of the *Philiſtines*. Accordingly they did *abandon* and *caſt away* their *Idols*, and ſerved the Lord *only* as his *Law* required. *Samuel* hereupon ſummons the whole body of the people to *Mizpeh* *, that there they might together *renew their Covenant with God*, (which they had ſo ſhamefully broken) and joining together in *ſerious* and *ſolemn humiliation*, they might by *faſting* and *prayer* implore *mercy* and *forgiveneſs from God*, with a return of his *former favour* to them; and might alſo conſider and conſult together of the *beſt means* that were to be uſed to deliver themſelves from the *Philiſtines Tyranny*. And accordingly being met together at *Mizpeh*, they there *kept a ſolemn faſt*, and humbled themſelves exceedingly before the Lord, inſomuch that they are ſaid *to have drawn water*, that is, *plenty of tears* from their contrite hearts, and to have poured them out before the Lord †, uſing withal *perhaps* ſome *external effuſion*, or *pouring forth of water* to repreſent and ſignifie their *inward repentance*, and *mourning* for their ſins. And after they had reconciled themſelves to God, *Samuel* as a *Judge* compoſed and arbitrated the *controverſies* and *private differences* that were among the people. The *Philiſtines* hearing that the *Iſraelites* were met together at *Mizpeh*, they preſently ſuſpected that they were *plotting* ſome *riſing*, and *contriving ſome means* to deliver themſelves

* Situate in the confines of *Judah* and *Benjamin*, and therefore reckoned among the Cities of *both Tribes*, ſee *Joſh.* 15. 38. & 18. 26.

† See Jer. 9. 1. Job 16. 20. Pſal. 6. 6.

selves from under *their yoke*; and to prevent *this*, they presently raised their forces, and marched to suppress them (*c*). The children of *Israel* hearing of *their coming*, were very much afraid, knowing the strength of their enemies, and their own *present weakness* and *unpreparedness*, being met together to *pray*, and not to *fight*. In this extremity they desire *Samuel* to be *instant in prayer* to the Lord for them, for they had no *hope* but in his *help* and *assistance*, who is the *Lord of Hosts*, and *giver of victory*. *Samuel* hereupon took a *sucking Lamb*, and either caused it to be offered by a *Priest*, (not being of that order himself) or did it as a *Prophet* immediately inspired by God, and warranted to do it by some *special dispensation* as *Elijah* also did, 1 *King.* 18. 31, 32, *&c.* see also *Judg.* 6. 26. Upon the *same warrant* likewise he offered his *Burnt-offering* here at *Mizpeh* on an *Altar* of *his own erecting*, and not on the *Altar* in the Tabernacle. And *Samuel* cried unto the Lord for *Israel*, and the Lord heard him as appears by what followed; for the Army of the *Philistines* drawing near, the *Israelites* (as it seems) put themselves into the best posture they could to resist them, and the *Lord thundred with a terrible thunder* upon the *Philistines*, [see *Ch.* 2. 10.] striking them (as 'tis like) with *dreadful Hailstones* * and *Thunderbolts*, so that they were discomfited *that day* before *Israel*; and the *rest* of the *Israelites* that stayed at *Mizpeh*, upon the news of their defeat came out and joined in the *pursuit* and *slaughter* of them; and they pursued them till they came under *Bethcar*, which it seems was a *Rock* where the *Philistines* having a garrison, the *Israelites* were hindred from prosecuting their *victory* any further. The *Army* of the *Philistines* being thus discomfited, *Samuel* as a *Monument* of their *victory*, and in *thankfulness to God* for his gracious assistance (by which alone they had obtained it) took a *great stone* *, and set it up between *Mizpeh* and *Shen* (which was a Rock over against it) calling it *Eben-ezer*, that is, the *stone of help*, saying, *hitherto God has helped us*. And 'tis remarkable that in the very *same place* where before the *Israelites* were vanquished, and the *Ark* taken captive, [*Ch.* 4. 1.] they should now erect a *Trophy* of victory by them obtained. The *Philistines* were *so subdued* at this time, that they came no more into the land while *Samuel* governed *alone* †, for they saw the *hand of the Lord was against them*, and they restored to *Israel* the *Cities* they had formerly taken from them, reserving only *some places of strength*, [see 1 *Sam.* 10. 5.] wherein they kept *Garrisons* for the better *awing* of the *Israelites*. And after this there was a *cessation* from open War between the *Israelites* and the *Philistines*, and possibly the rest of the *Canaanites*, who being terrified with this victory (which God had from Heaven given the *Israelites*) ceased *for the present* from troubling of them.

(*c*) *Habrei cum pœnitentiam egerant, gravius a* Philistinis *oppugnantur. Sic qui ad meliorem frugem redire volunt acrius a* Diabolo *tentantur, & majores ab* hominibus *persecutiones patiuntur.* Samuel *dum studet populum* liberare, *videtur* accersisse ei *gravissimum periculum. Illum igitur imprudentiæ & temeritatis accusare possent. Quare cum* animus *consilia quæ Deus approbat si quid* sinistri *contigerit, ne pœniteat nos facti, neq; a recta via declectamus, sed voluntati Dei acquiescamus.* Calv.

* See Josh. 10, 11.

* *Idem fecerunt* Jacob. *Gen.* 28. 18. *&* 35. 14. *&* Josh. 4. 8, 9.

† After *Saul* was chosen to be their *King*, 'tis plain they did often with their Armies enter the Land.

1 *Sam. Ch.* 7. from *v.* 3, to 15.

SECT. CLVIII.

SAmuel from the time he was made *Judge*, judged *Israel* to the day of his death. For though *Saul* after he was made *King* had the *Supreme Power* in his hands, yet *Samuel* as long as he lived exercised the *jurisdiction of a Judge*, (which God had called him unto), as appears by his *killing of Agag*, whom *Saul* had spared, *Ch.* 15. 32, 33. And also as a *Prophet* he *directed* him in his *Government*, *admonished* him of his *duty*, *reproved* him when he did amiss, [*Ch.* 15. 23. *&* 13. 13.] yea, *threatned* him when he rebelled against Gods command with the loss of his Kingdom [*Ch.* 15. 28.] and *anointed David* King in his stead, *Ch.* 16. 13. Sometimes indeed they joined together in the Government, as in making War against *Nahash* the *Ammonite*, and relieving *Jabesh-Gilead* when it was besieged, [*Ch.* 11. 7.] and in this regard the *years* of *both their Governments* are joined in the same account of *forty years*, as we may see *Act.* 13. 20, 21. *Samuel* therefore went as a *Judge* from year to year in circuit to *Bethel*, *Gilgal* and *Mizpeh* to hear and determine the causes of the people, and as a *Prophet* to *teach* and *direct* them. Neither was *Samuel* bound by his Mothers *Vow*, *Ch.* 1. 11, 22. (whereby he was devoted to the service of the *Sanctury*) to *continue his residence there*, and that not only because for the sins of the *Priests* and *people* the Lord had withdrawn the *Ark* (the visible sign of his Presence) from the *Tabernacle* at *Shiloh*, but also because the Lord himself had taken him off from that *Levitical Service*, and

and called him to another imployment, namely to be an *holy Prophet*, and a *Judge* over his people. When he had gone his *Circuit*, he returned to *Ramah*, where his *usual dwelling* was, and his most ordinary place of *Judicature*, and there he built an *Altar* * to offer Sacrifices. Indeed God appointed but *one Altar* to be *ordinarily* used for *Sacrifices*, as there was but one *Tabernacle*, but *upon extraordinary occasions* he allowed *holy men* by a *particular dispensation* to build *other Altars*, when it might be done without danger of *Idolatry*, yet with this difference, that the *one*, *viz.* that in the Tabernacle was to be *fix'd* and *permanent*, the *other* to stand only so long as the *occasion* continued. *Samuel* therefore (as it seems) by an *especial Prophetical instinct* built an *Altar here*, which he might *lawfully* do, especially *in this time*, when 'tis very questionable whether they were bound by that Law, *Deut.* 12. 14. because the *Ark* and the *Tabernacle* were now *separated*. *Samuel* being grown old, and unable to go through the land to judge the people as formerly he had done, he made his *two Sons*, *Joel* † and *Abiah* his *Deputies* and *Substitutes*, appointing them to *judge* the people in *some part* of the land in *his stead*, and possibly this he did by Gods especial direction. And though it is like they went in *their circuits* to judge the people as their *Father* had done, yet they dwelt at *Beersheba*, and *there* for the most part executed *that office*. The *singular piety* of *Samuel*, and the experience he had had of Gods severity against *Eli* for his too *great indulgence* to his Children, may well *induce* us to think that he did what he could to train up *his Sons* in the ways of *righteousness*; nor can we rationally think that he would have *intrusted* them with *this power* of judging the people under him, had they not *to that time* regularly *behaved* themselves, and given hopes of managing *that trust well* which was committed unto them; but however it was, being advanced to these places of *dignity* and *power* (it seems) they soon degenerated and proved the occasion of much grief to their Father; and much mischief to the Commonwealth; for they walked not in the ways of their Father, neither executed their office *uprightly* as their Father had done; but being *covetous* and desirous of *lucre*, they took *bribes* (*which blind the eyes of the wise*, Deut. 16. 19.) and perverted judgment.

* Thus we read of divers *Altars* erected as by *Joshua* upon mount *Ebal*, Josh. 8. 30. by *Gideon*, Judg. 6. 24. 26. by *Samuel* here, and *Ch.* 11. 15. *Ch.* 16. 2, 5. by *David*, 2 Sam. 24. 25. by *Solomon*, 1 King. 8. 64. by *Elijah*, 1 King. 18. 32.

† Called *Vashni*, 1 Chron. 6. 28. 'tis usual in Scripture for one man to have *two names*. This *Joel* though a *corrupt Judge*, was the Parent of a gracious Son, *viz. Heman* a chief Master of the Singers, 1 *Ch.* 6. 33.

1 *Sam. Ch.* 7. from 15, to the end. *Ch.* 8. from 1, to 4.

SECT. CLIX.

THE *Elders* of *Israel* now gathering themselves together, came to *Samuel* at *Ramah*, and represented to him that he was grown *old*, and so unable to execute the office of a *Judge* as he had done, and his *Sons* were very *wicked*, and walked not in his steps, therefore they were not willing to be any longer under *that form of Government*, but desired him *to set a King over them*. It seems they were weary of that *mild* and *Fatherly* Government of *Judges* whom God immediately chose and called to that office, and endued with *extraordinary gifts* and qualifications for their places, and were ambitious that *their Nation* might have the glory of being a *Monarchy*, and might enjoy all the *Honours*, *Dignities* and *Offices* belonging to it; and that they might be like other Nations, most of which had an *absolute Soveraign*, and *pompous* King. And besides there was *another thing* that much dispos'd and induc'd them hereunto, *viz.* they understood the great preparations which *Nahash* King of the *Ammonites* made against them, see 1 *Sam* 12. 12. therefore they desired a *King*, and *Captain* to go before them, trusting and relying (as it seems) more on *his Conduct*, than on the *Lord of Hosts*, who had given them so many *signal* and *miraculous* victories. *Samuel* understanding *this* was exceedingly troubled at it, not only because of the *ingratitude* they hereby expressed towards himself in being so forward to cast off *his Government* who had deserved *so well* of them, but because he knew *their desire* was *sinful*, and highly displeasing unto God; for though God had promised to erect a *Regal Throne* among them, and to give them *Kings* out of whose *loyns* the *Messiah* should come (*a*), yet they were to wait his *leisure* for it, and to expect as well the *time when*, as the *person whom* he would chuse, and were not to attempt any alteration in the Government themselves without his direction; especially they were not to go about it in such a *sinful manner* as they now did, distrusting God, and proudly affecting to be like other Nations. *Samuel* therefore being much perplexed

(*a*) See Gen. 17. 6. & 49. 10. & Deut. 17. 18.

at it, he humbly beſought the Lord to direct him what he ſhould do in this difficult and dangerous affair; the Lord bids him to hearken to them in *this matter*, and ſeemingly condeſcends to their ſuit, yet not in *mercy*, but in *anger*. Then ſpeaking to *Samuel*, he ſays, *Be not thou troubled at their rejecting thee*, for they have not indeed ſo much rejected *thee* as *me*, that I ſhould not reign over them. They will not (it ſeems) have me any longer to be their *only King*, but they will have *another*, under whom they will be; neither is their *ingratitude* to *me* or *thee* to be much wondred at, ſeeing they have been an *inconſtant*, *diſcontented rebellious* people againſt *me* and *their Magiſtrates*, and horribly given to *Apoſtaſie* and *Idolatry*, ever ſince they came out of *Egypt* to this day. However hearken to them in the thing they deſire, yet acquaint them with the *miſchiefs* they are like to bring upon themſelves hereby, that if they perſiſt in their *deſign*, they may be without *excuſe*, and may only condemn themſelves when they *feel* them. Shew them therefore the *way* and *manner* of the Kings of the earth (*b*), that is, how they uſually *treat* and *demean* themſelves towards their ſubjects, that if they will have a King like other Nations, they may know what they are to expect from him: Firſt, he will take their *Sons* violently from them, and againſt their wills put them to ſervile Offices, and baſe drudgery not beſeeming free-born ſubjects (*c*); namely he would put them to attend his *Chariots of War* to ſerve him as *Horſemen*, or to run before his Chariots as *Footmen*. Secondly, he will appoint him *Captains* over *thouſands*, and *Captains* over *fifties*, (*honourable Offices* indeed, and profitable to thoſe that ſhall enjoy them) but very burdenſome to the people who under them muſt drudge and labour, and plow his fields, and reap his harveſt without any conſiderable wages for their pains. Thirdly, he will appoint ſome to be his *Smiths*, others his *Carpenters*, or *Chariot-makers*, not giving them for their labour ſufficient recompence. Fourthly, he will take their *Daughters* forcibly from them to do his work, *viz.* to be his *Confectioners*, *Cooks*, and *Bakers*, not allowing them ſufficient wages for their work. Fifthly, he will take their *fields*, and *their Vineyards*, and *Oliveyards*, (even the beſt of them) and give them moſt *injuriouſly* to his *ſervants* and *favourites*. Sixthly, he will take the *tenth of their ſeed*, and of their *Vineyards*, either that which of right belonged to the *Levites*, or *another tenth* after theirs is paid, and give it to his *Officers* and *Courtiers*. Seventhly, he will take their *men-ſervants*, and and *maid-ſervants*, and their *goodlieſt young men*, their *aſſes*, and put them to his work. Eighthly, he will take the *tenth* of their *ſheep* as a *tribute* to himſelf, and they will be forc'd to be his ſervants and vaſſals, not living like *free-born Iſraelites* but in a ſervile and ſlaviſh condition; and then they will cry out in *that day* by reaſon of the grievous oppreſſions they are under, but the Lord will not regard their *cryes* or *prayers*, becauſe by their own obſtinate wilfulneſs they brought theſe evils upon themſelves. *Samuel* having received *theſe words* from the *Lord*, faithfully repreſented *them* unto the people, but *they* notwithſtanding like *deſperate reſolute fellows* cried out, *they would have a King, that they might be like other Nations*; they would have a *pompous* and *royal Monarchy* among them inſtead of the *mean Government* of *Judges*, which made ſo little *noiſe* or *ſhew* in the world; they would have a *King* that ſhould rule over them with *Royal Authority* in time of *peace*, and ſhould command their Armies as *Generaliſſimo* in time of *war*; and they had now more eſpecial need of ſuch a *King*, ſeeing *Nahaſh* King of the *Ammonites* was coming againſt them. *Samuel* hearing theſe words of the people, he *ſpread* them before the Lord in prayer, humbly deſiring *directions* from him what he ſhould do in this great and weighty buſineſs. The Lord anſwered him ſaying, *Hearken unto their voice, and make them a King*, as if he ſhould have ſaid, ſeeing no *reaſons* nor *warnings* will prevail with them, let them have their *deſire*, though it will be to their *coſt*. So *Samuel* having *commiſſion* from God to make them a *King*, he diſmiſſed the *Aſſembly* for the preſent to their own *homes*, that he might gain thereby *ſome time* to conſider of the *manner* and *means* how this weighty buſineſs might be beſt effected.

(*b*) He deſcribes not here what *Kings* ought to do, or lawfully may do, but what they uſed to do, ſee Deut. 17. from 15, to the end, ſee Ezek. 46. 18. & 45. 7.

(*c*) How ſoon the *Iſraelites* began to feel theſe grievances under their *Kings* we may ſee by that which is ſaid of *Solomon*, 1 King. 12.4.

1 *Sam.* 8. from 4, to the end.

SECT.

SECT. CLX.

THE *people* of *Iſrael* being ſo earneſt for a King, and ſeeming to themſelves *ſo undone* without one, the Lord now reſolves to give them *one*; but *he gave him in his anger, and took him away in his wrath*, Hoſ. 13. 11. The Hiſtory of *this King* we come now to ſet forth: There was a man of the Tribe of *Benjamin* (*a*) whoſe name was *Kiſh*, a man of great *authority* and *power*, and (as it ſeems) of great *eſtate* and *ſubſtance* among them (*b*), who had a *Son* whoſe name was *Saul*, a *goodly* and *comely perſon*, taller by the *head* and *ſhoulders* than any of the people, a *man fit* to make a *Prince*, and to be *honoured* of his *Subjects* when he was ſet over them. It happened at this time that ſome of the *Aſſes* of *Kiſh* were gone aſtray, of which 'tis like he had *an excellent breed*, and ſuch as were of *great value* (*c*) in that Country where *perſons of the greateſt rank and condition* uſed to ride upon them, [ſee *Judg.* 10.4. & 12.14.] *Kiſh* bids his Son *Saul* to take a *ſervant* with him, and to go and ſeek for them. *Saul* in obedience to his Fathers command went in *queſt* of them through the *Mountainous Country* of *Ephraim*, and through *Shaliſha* (a plain Country in the Tribe of *Benjamin*) and through the land belonging to the City called *Salim*, Joh. 3. 23. but he found them not; and when they were come to the land of *Zuph* (namely the Counrry where *Ramah*, *Samuel*'s City was ſituate, which thereupon was called *Ramahthaim-Zophim*, *Ch.* 1. 1.] *Saul* ſaid to his ſervant, *come let us return*, leſt my Father leave *caring* for the *Aſſes* and *take thought* for *us*. The ſervant replied, *Sir*, there is in *this City* of *Ramah* a *venerable perſon*, highly eſteemed for his *ſupernatural* and *wonderful knowledg* of *ſecret* (*d*) things, inſomuch that *all that he foreteлleth ſurely cometh to paſs*; now let us go to him, peradventure he can ſhew us the way we ſhould walk in for the finding out the *Aſſes* we ſeek after. But *Saul* reply'd, *If we go to him, what ſhall we preſent him with*, as a *civil* and *honourary gratuity*, to teſtifie our *reſpect* and *thankfulneſs* to him? See 1 *King.* 14, 2, 3. 2 *King.* 4. 42. For *our proviſions* that we brought with us in our *Wallet* are ſpent, and we have nothing left that is *fit* or *worthy* to be preſented unto him. The *ſervant* ſaid he had the fourth *part* of a *ſhekel* (which makes about *ſiven pence half-penny* of our money, (ſee *Gen.* 23. 15.) a *ſmall preſent* indeed to be preſented to a *Prophet* or *Seer*, who by *ſpecial revelation* is acquainted with the *mind* and *will* of God, and *foreſees things to come*, and from God reveals them to the people. However (ſays he) let us preſent it as a *token* of our *reſpect* and *thankfulneſs* to him. *Saul* agrees hereunto; ſo they went to *Ramah* where *Samuel* dwelt; as they drew near to the City they met ſome *young maidens* going out to draw water, and enquiring of them for the *Seer*, they told them he was newly returned to the *City*, (having been out upon ſome occaſion) and there was a *ſacrifice* (*e*) to be *that day* in the *high place* (*f*), that is, a *Peace-offering*, or *Sacrifice* of *Thanksgiving*, after which was to follow a *Feaſt* to be made of the *remainders* of the Sacrifice, at which the *Seer* would be preſent. It ſeems *Samuel* had purpoſely appointed *this Feaſt*, and invited *gueſts* unto it, God having revealed to him by the *ſecret inſpiration of his Spirit*, [ſee *v.* 15.] that he would ſend *that day* to him the *man* who he intended ſhould be *their King*, and that he ſhould *anoint* him to be Captain over his people, and to ſave them out of the hands of the *Philiſtines* (*g*), and therefore *Samuel* was willing to expreſs his *reſpects* to him by providing for him ſome *honourable entertainment*, though the reſt of the *gueſts* knew not ſo much. The maidens further tell them that if they made

King *Saul.*

(*a*) The Tribe of *Benjamin* thorough the *deſolation* they brought upon themſelves, *Judg.* 26. 46. was now become the leaſt and moſt *obſcure Tribe*, yet yields to *Iſrael* her *firſt King*, and in the *victories* of this King, *Jacob*'s *Propheſie* was was in part fulfilled, *Gen.* 49. 27. *Benjamin ſhall ravine like a wolf*, &c. And this ſhews that the *Kingdom* was not to be ſetled upon the *Poſterity* of this *firſt King*, but on one of the Tribe of *Judah.*

(*b*) *Nulla hic mentio patriæ Saulis quæ erat* Gibeah, *ſorte quia infamis erat propter illud ſtuprum, Jud.* 19.

(*c*) Aſini *in Syria ſunt præſtantiores Europæis unde filii* Principum *iis vehebantur*, Jud. 10. 4. & 12.14. Hebræi *enim* equis *vix utebantur, idq; ex Dei monitu*, Deut. 17. 16. *non ergo mirum ſi ad* aſinas quærendas *Saul a parente deſtinetur. Quemadmodum* viri Principes venatoriam nunc *exercent, ita* olim & *exercere poterant* Paſtoritiam.

(*d*) God gave the gift of *Propheſie* to his Servants to be employed in directing them in *weightier matters* than *ſuch* as theſe. But perhaps he did permit them to exerciſe it in *theſe* alſo, that he might keep his people from ſeeking to *witches*, or to the *Oracles* of the *Heathens*, 2 King. 1.3. God would not have his people think that he had leſs care of them as to their *private concerns* than the *Idols* of the Heathen had, who being conſulted with, did by the Miniſtry of *Satan* (ſpeaking in their Oracles) return them *Anſwers*, though oftentimes very frivilous and ambiguous. *v.* 9. *Credo hunc verſum ab* Eſdra *huic loco inſertum qui Prophetico ſpiritu afflatus erat.*

(*e*) It was lawful for Prophets immediately inſpired to *offer Sacrifices*, eſpecially *Peace-offerings* upon *Altars* erected in other places beſides the *Tabernacle*, eſpecially *at this time* when the *Ark* was ſeparated from it.

(*f*) *Fuit hæc domus quædam in qua* hæc Sacrificia *fieri ſolebant, &* boni viri *illuc confluxerunt, pranſuri cum* Samuele.

(*g*) The *Iſraelites* had not in all *Sauls* time a *full deliverance* from the *Philiſtines*, but he gave them *many defeats*, and ſo blunted their *ſtrength* that they could not keep the *Iſraelites* under as they formerly did, therefore he may be ſaid in *ſome degree* to have *ſaved* them though *their deliverance* was not *compleat*, but reſerved till *Davids* reign.

haſt,

haſt, they might poſſibly *meet* with him before he went up to the *high place*; for be-
ſure the people would not *eat* before he came, for he uſed to bleſs (*a*) by *prayer* and
thanksgiving the *fleſh* that was offered, (whereof the *Feaſt* was to be made) and after-
wards *they* did eat that were bidden. *Saul* and his *ſervant* going accordingly to the
City, *Samuel* met them juſt as he was going up to the *high-place*. As ſoon as he ſet
his eyes on *Saul*, the Lord by ſecret inſpiration told him, *that was the man* of whom
he had before given him intimation that he ſhould *reign* over his people. Then *Saul*
drew near to *Samuel*, (being within the Gate and in the midſt of the City, *v.* 14.)
and (as it ſeems not knowing him) asked him where the *Seers* houſe was? *Samuel*
anſwered, that *he himſelf was the Seer*, and was now going up to a *Feaſt* that was to
be kept at the *high-place*, therefore he deſired him to favour him ſo far as to go up thi-
ther with him and to eat with them, and if he pleaſed to ſtay with him that night, and
on the morrow he would be ready to tell him any thing that was in his mind to ask of
him. And (ſays he) leſt thou ſhouldeſt be *unwilling* to ſtay by reaſon of the *occaſion* thou
cameſt out upon, I tell thee that as for thy Fathers *Aſſes* (that were loſt three days
ago) they are found again, therefore trouble not thy ſelf any more about them; thou
haſt *greater matters* and of *greater concernment* to mind, as I ſhall ſhew thee before we
part; thou art not ignorant that it is the *general deſire* of *Iſrael* to have a *King* to
reign over them, and this *royal dignity* is like to be placed (by Gods ſpecial Provi-
dence) on *thee*, and thy *fathers houſe*. *Saul* was exceedingly *ſurprized* at theſe words,
and as one *aſtoniſhed* at the ſtrangeneſs of them, replied, Alas *what am I? Am not I*
a Benjamite (*b*), and of that *ſmall Tribe* which not *many years* ago was almoſt *utterly*
deſtroyed? [*Judg.* 20.] and are not *my family* the *feweſt* in number of all the *ten fa-*
milies in my Tribe, wherefore then doſt thou mention ſuch a thing to me? However
when they were come to the *high-place* where the *Feaſt* was to be kept, *Samuel* took
Saul and *his ſervant*, and bringing them into the *Parlour* made them ſit down in the
chiefeſt place among thoſe that were bidden, who probably were the *Elders* and *chief*
of the City, and in number about thirty; and *Samuel* having given order to the *Cook*
to provide one *ſpecial extraordinary Meſs* that ſhould be *ſet by*, and reſerv'd as for ſome
extraordinary gueſt, and not ſent up till he ſent for it, he now accordingly *calls* for it,
that it might be ſet before *Saul*; and the *Cook* took up the *Shoulder* (which was ac-
counted a *chief Joint*) with ſome other meat that was laid upon it, or *ſome ſawce* to
make it more *acceptable* and *grateful*, and ſet it before *Saul*; and *Samuel* ſaid, *Take*
this diſh that is provided for thee, ſet it before thee, and eat of it, for I gave charge
that *this portion of meat* ſhould be reſerved for *thee*, when I ſaid unto the *Cook* I have
invited *ſome* to eat with me, *make ready for them*. So that *Saul* might ſee hereby that
God had revealed *his coming* to *Samuel* before hand. *Saul* accordingly did eat with
Samuel that day. And when they were come down from the *high-place* into the City,
the next morning *Samuel* communed with *Saul* about this great matter upon the *roof*
of his houſe, which being *flat*, as the manner of their houſes was, it was a *fit place* for
them to be private in. After which *Saul* and his *ſervant* departing, *Samuel* accompa-
nied them ſome part of the way, and as they were going out of the City, *Samuel*
deſired *Saul* to ſend his *ſervant* before, that he might not *hear* what *they ſaid*, nor *ſee*
what they *did*, but that *he himſelf* would ſtay with him, and he would then declare
to him what he had in *commiſſion* from God further to *ſay* and *do* unto him. *Samuel*
thought good to uſe ſuch *ſecreſie* in this matter that it might not be thought when
Saul was choſen *King* that there had been any *plotting* or *contrivance* between *Samuel*
and *him* about it, and that it might not be ſuſpected to be *Samuel*'s *choice*, but plain-
ly the Lords. *Samuel* and *Saul* being now alone, *Samuel* (as God had comman-
ded him *) took a *viol of oyl*, and *poured* it upon his *head* (*c*), whereby he ſignified
that God had *choſen* him to *that high Office*, and would *pour upon him* an *extraordinary*
meaſure of his *Spirit* (figured by *oyl*) thereby to *inable* him for that *great ſervice* where-
unto he had called him, which accordingly *Saul* had ſoon *experience* of, as we may
ſee *v.* 9. Then *Samuel* kiſſed (*d*) him, not only to teſtifie his *great love* and *kindneſs*
to him, and to *congratulate* his advancement to this *high dignity*, but to ſignifie alſo

(*a*) *Solebant* Hebræi *epulas a precibus* inchoare, *& precibus* claudere, *juxta* Deut. 8. 10. *vide* Mat. 14. 19. *&* 26. 30. *&* Luc. 9. 16. *&* 24. 30. Act. 27. 35. He that bleſſed the Table did alſo divide and diſtribute the meat.

(*b*) When *this Tribe* kept faithful to the houſe of *David* in the days of *Jeroboam*, as well as the *houſe of Judah*, the Scripture ſpeaks but of *one Tribe that did cleave to the houſe of* David, 1 *King.* 11. 32. *Benjamin* not being mentioned becauſe of their *paucity*, but comprehended under the men of *Judah*:

* See *Ch.* 15. 1.

(*c*) It had bin a conſtant cuſtom among *other Nations* to *anoint their Kings*, whence it is that *Cyrus* King of *Perſia* was call'd the 1 *King.* 9 1, 6.) *other* Kings that ſucceeded them were *anointed* with the holy oyl of the Sanctuary.

(*d*) In times of *Idolatry* they kiſſed their *Idols* by way of *adoration* and *religious worſhip*. 1 King. 19. 18. Hoſ. 13. 2.

Lords *Anointed*, Iſa. 45. 1. It is thought that *Saul* was *anointed* with *ordinary oyl* (as was alſo *Jehu*,

his

his *willing homage* and *ſubjection* to him, ſee *Pſal.* 2. 12. And *Samuel* tells him he us'd
theſe *Ceremonies* towards him becauſe it was not *he* but the *Lord* that had choſen him
to be *King*, and it was Gods *inheritance* over whom he was to reign, ſee *Deut.* 32. 9.
Theſe things being done, *Samuel* now by a *Prophetical ſpirit* giveth unto *Saul* certain
ſigns (*a*) which ſhould *occur* to him in his return homeward, that when he ſaw them
accordingly happen as he foretold him, *his faith* might be ſtrengthned, that *other*
things likewiſe foretold him concerning *his Kingdom* would certainly come to paſs,
and ſo he might be encouraged with *confidence* to undertake the *Charge* which God
had called him unto, truſting in his *power* and *help*, notwithſtanding the *difficulties*
he was like to meet with in his way. Firſt, he tells him that when he came to *Rachels*
Sepulchre near *Bethlem* in the border of *Benjamin* *, there he ſhould meet two men,
who would tell him that the *Aſſes* which he went to ſeek *were found*, and
that his *Father* was full of *care* and *ſollicitude* about him, ſaying, *what ſhall I*
do for my Son? Secondly, when *going on* he ſhould come to the Plains of
Tabor, he ſhould meet *three men* going up to *ſacrifice* to God at *Be-*
thel (*b*), *one* carrying *three* Kids, and *another* carrying *three Loaves* of bread, and a
third carrying a *bottle of Wine*; theſe men though *ſtrangers* to him, would *ſalute* him,
and preſent him with *two loaves of bread*, which he adviſes him to *receive at their*
hands. The more wonderful *this thing* was which *Samuel* foretold, the more it muſt
needs confirm *Saul*'s faith when he ſaw it come to paſs; and eſpecially that *Stran-*
gers ſhould thus carry themſelves towards him, and their hearts ſhould be thus *ſecret-*
ly mov'd to *honour* him, and as it were to *do him homage*, though they knew nothing
of the *dignity* to which God had advanc'd him. Thirdly, he tells him he ſhould
come at laſt to the *hill of God* where is the *Garriſon of the Philiſtines* (*c*), that is to
Gibeah; for there was a *Garriſon of the Philiſtines* kept, ſee *Ch.* 13. 3. 'twas call'd the
Hill of God, becauſe there was in *that place* a *Colledg of Prophets* conſecrated to the *ſer-*
vice of God, as alſo becauſe of the *high-place* there wherein the people uſed to offer *Sa-*
crifices. He tells him that when he was come *thither* he ſhould meet a company of the
Prophets coming down from the *high-place*. There were as it ſeems in thoſe times many
Colledges erected (*d*), wherein many *holy men* lived, being *conſecrated to God*, whoſe
continual *imployment* was to ſtudy the *Law*, and *other holy writings*, to *teach* and *in-*
ſtruct others therein, to *ſing* in a ſolemn manner *Pſalms* and *Hymes of praiſe* to God,
and to *train up* other *young Students* (who ſtudied this way of Propheſying) under
them. *One* of theſe Colledges was here, *another* at *Bethel*, and a *third* at *Jericho*,
2 *King.* 2. 3. a *fourth* at *Naioth* in *Ramah* (over which *Samuel* himſelf was Preſident,
Ch. 19. 19, 20.) and upon *many of theſe Prophets* the Lord alſo beſtowed that extraor-
dinary gift of *foretelling things to come* (*e*), as appears 2 *King.* 2. 3, *&* 5. and ſuch as
theſe were the *Prophets* that met *Saul*, for they had a *Pſaltery*, *Tabret*, *Pipe* and *Harp*,
playing before them; and poſſibly they made uſe of this Muſick to *tune* and rightly
temper and *excite* their hearts, and the *hearts of the people* before they Propheſied, as
Eliſha did, 2 *King.* 3. 15. and to make them more *chearful* in Religious duties. Now
Samuel tells *Saul* that when he met *theſe Prophets*, the *Spirit of the Lord* ſhould come
upon him, and *he* ſhould *Propheſie* with them, that is the *Spirit of Propheſie* ſhould
come upon *him*, inabling him to join with theſe *Prophets* in *ſinging Gods praiſes*, though
he had not been *taught* and *trained* up in thoſe *Spiritual Exerciſes*; and poſſibly he
might alſo for *that time* (*f*) have the *gift of foretelling things to come*. See *Numb.* 11.
25. Further he tells him he ſhould be *turned into another man*, that is, not only be en-
dued with the *preſent gift* of Propheſying, but with the *ſpirit of wiſdom* and *magnani-*
mity, and *courage*, and other qualifications befitting his Kingly calling; ſo that he

(*a*) *Omnia ſunt de* rebus libere futuris ac *proinde quæ a ſolo Deo* præſciuntur, *& a ſolo vero* Prophæta *infallibiliter evulgantur.*

* Or near it, for theſe two *Tribes*, viz. *Benjamin* and *Judah*, bordered upon, and were intermingled one with another.

(*b*) Either the *place properly* ſo called where *Jacob* ſaw the Viſion, *Gen.* 18. 19. or *appellatively* the *houſe of God*, and that either *Shiloh* where the *Tabernacle* was, or *Kirjath-jearim* where the *Ark* was.

(*c*) *In conditionibus* pacis *nuper inter* Hebræos *&* Philiſtinos *initæ ita urbes redditæ ſunt* Hebræis *ut* præſidium *in* Gabaa *& fortaſſe in aliis locis relinqueretur.* Meliores *erant* Philiſtini *quam nunc multi chriſtianorum. Parcebant enim iis locis in quibus degebant* viri *ſtudiis* divinis *dediti.*

(*d*) *Licet ante* Samuelem *erant* Prophetæ, *is tamen* primus *Prophetarum* collegia, fundavit *ſecundum.* Gerebradum.

(*e*) Prophetæ *proprie dicuntur qui* futura *prædicunt. Hic autem* Prophetæ *ſunt qui erant* Sacrarum literarum ſtudioſi, *vide* Numb. 11. 25. *Prophetæ hic dicuntur qui* laudibus divinis *celebrandis vacabant, & quod* quibuſdam *quaſi* canticis *vaticinati ſunt; quod a* Sibillis *etiam factum & a* Dæmone *in Oraculis, apud* Herodotum *& alios; & ipſi* Poetæ *Prophetæ dicti. Hi Prophetæ* Hymnos *&* Laudes *Deo concinebant tum* voce, *tum* inſtrumentis muſicis. *Horum autem Prophetarum fuerunt quædam collegia inſtituta, ut in illis ad Dei Laudes concinendas exercerentur & ut in arte* Muſica *&* Harmonica *occuparentur, vid.* Cap. 19. 20. 2 Reg. 2. 3. *&* Cap. 6. *præcedebant eos varia muſica inſtrumenta quod ſpiritus Dei non inſiliat in eos qui mœſto ſunt corde, ſed in hilares ut* Kimki *docet.* His *utebantur pro incitamentis ut patet ex* 2 Reg. 3. 15. *&* quando *Deo* gratiæ *de beneficio aliquo* agebantur, *vid.* Jud. 11. 34. *præterea in usu eſt quorundam ſonorum ut animum concitatum tranquillent,* 1 Sam. 16. 16.

(*f*) *Credo hoc donum fuiſſe in Saule per modum actus tranſeuntis, non per modum habitus permanentis. Ex Ruſtico* Rex *&* pecudum *cuſtode* Pſaltes *factus.*

should

should not as before set his heart on *Husbandry* and *Cattel*, &c. but upon such things as tended to the *good Government* of his Kingdom, both in *Peace* and *War*. And *Samuel* tells him that if he found *all these things* to fall out just as he had foretold him, he might from thence assure himself that he was chosen of God to be King over *Israel*, and when any *occasion* or *opportunity* was offered him of *doing* any thing for the benefit of his Kingdom, he need not fear to undertake it, for *God would be with him*, (while he walked in *his wayes*) to *assist* and *prosper* him. *Samuel* also injoins him that when he was to make *war* against the *Philistines*, upon such a *weighty business* he should go down to *Gilgal*, and there wait for *him seven days*, that he might *offer Sacrifices for him*, and *direct* him from the Lord what he should do. And 'tis probable this *seven days* waiting was injoined because *Samuel* might be hindred from coming sooner by some necessary intervenient occasion, or rather for the trial of *Saul*'s *faith* and *obedience* to God in *waiting his appointed time*, upon *which condition*, and not *otherwise*, he was to be established in the Kingdom, and possibly *Samuel* expressed his Charge more fully and amply to *Saul* than is here related. These things having passed between them, *Saul* now took his leave of him, and when he was gone from him, God *gave him another heart*, that is, wrought in him a *sensible change*, taking him off from his *former thoughts* and *designs* about private Country-affairs, and *endowing* him with *magnanimous thoughts*, and *Heroical gifts* fit for a *King*, and the Government of a Kingdom. And all the signs *Samuel* foretold him of exactly *came to pass*; as particularly when he came to the Hill of God before mentioned, he met a company of *Prophets*, and the *Spirit* of God came upon him, and *he prophesied* among them, and spake of *Divine matters* above his former abilities, and *sang the praises of God* (as 'tis probable) with *musical skill* as they did; and the inhabitants of *Gibeah*, his *friends and acquaintance*, who had known him and his *education* were amaz'd to see this *sudden* and *extraordinary change* in him, and said one to another, *what is this that is come to the Son of Kish? Is Saul also among the Prophets?* How comes *Saul* on a sudden to be furnished with such *gifts* and *abilities of Musick* and *Prophesying*, who has not been trained up among the *Sons of the Prophets*, but in his Fathers Country-affairs. Unto whom *one* of the *same place* (who it seems was wiser than the rest) made answer by asking *another question*, *But who is their Father?* As if he should have said, *wonder* not at *this*, seeing *all these* whom ye *hear* and *see thus Prophesying* have not *these gifts* from their *Parents*, but from *God*, who is a *free agent*, and *inspireth* whom he pleaseth; and having conferred *these gifts* on *them*, is alike able (if he please) to confer them on *Saul* also; therefore it became a *Proverb* when they saw any man raised to *parts* and *abilities* above his *birth* and *breeding* to say of him, *Is Saul among the Prophets?* And when *Saul* had made an end of *Prophesying*, he went to the *high-place* to praise God for his *singular favour* unto him, and his *high advancement*, and to *pray* to him for the *further assistance*, and *guidance of his holy Spirit*, and for *his protection* and *blessing* upon his endeavours. Next *Saul*'s Uncle (the Father of *Abner*, *Ch.* 14. 15.) meeting him either in *this place of Religious worship*, or else as he was coming down from it into the City, and hearing how he had *Prophesied* among the *Prophets*, inquir'd of him *where he had been*, and *how he came to be endued with this extraordinary gift* and understanding? He had been with *Samuel*. He askt him *what he said to him?* He told him that *Samuel* acquainted him that the *Asses were found*; but he forbear to tell him what he said to him concerning his Election to be *King*, being unwilling (as 'tis like) to give to his *Uncle* or any of his *kindred* any occasion to *envy* him the *honour* to which God had advanc'd him; and *Samuel* having been so *private* in the carriage of the business, it was an *intimation* to him not to discover it till God should himself openly make it known.

1 *Sam. Ch.* 9. whole Chapter. *Ch.* 10. from 1, to 17.

SECT. CLXI.

Samuel now calls the people together to appear before the Lord at *Mizpeh* in order to the chusing of a *King*; when they were met he spake to them after this manner: *Thus saith the Lord, I brought you up out of Egypt, and delivered you out of the hands of the Egyptians, and out of the hands of all Kingdoms and Nations that oppressed you. And you have this day rejected your God who himself saved you out of all your adversities and tribulations, and you have rejected his Prophet, and said unto him, Nay but set a King over us*; so that by asking a *King* you have as it were thaken off Gods Government over you. Well therefore seeing you are so bent upon it, and resolved to have a King, *present your selves before the Lord* by your *Tribes* and your *Families* (*a*) this day, that by *casting lots* it may be known whom God will make choice of for this purpose. Accordingly they *casting lots* the Tribe of *Benjamin* was taken, then the Family of *Matri*, then the houshold of *Kish*, and lastly the *person* of *Saul*. *Saul* (as it seems) understanding how things went, out of *modesty* withdrew and hid (*b*) himself, so that they could not find him. Therefore they inquired of the *Lord* either by the *High-Priest*, and by *Urim* and *Thummim*, or possibly by *Samuel* whether the person chosen would come thither to them, or else how they should find him? The Lord answered, *he hath hid himself among the stuff*; that is, *among the furniture of his own Tent*. Immediately they ran and fetched him thence, and when he stood among the people, he was *higher than any of them by head and shoulders*; *Samuel* then said to them, *Behold the person whom God hath chosen to be your King*, there is not so *goodly* and *proper* a person (*c*) among you all. The people hereupon gave a *great shout*, and said, *God save the King*. Then *Samuel* told them the *manner of the Kingdom* *, that is shewed them the *duty* of a *King* towards his Subjects, and of his *Subjects* towards him, and *these fundamental Laws* of the Kingdom he wrote in a *Book* (*d*), and *laid it up before the Lord*, that is before the *Ark*, or in the *Tabernacle*, for the *sure preservation* of it, and to *intimate* that God would take care of *those Laws* to *uphold* and *maintain them*, and to *punish* those that should violate or break them. These things being done, *Samuel* dismissed this great Assembly, and *Saul* went to *Gibeah* his own City, and there went with him a *band of men* (*e*), such whose hearts God had *touched*, and *moved* to think it *fit*, that they should attend him, and as a *Royal guard* wait upon him, and conduct him in his return home. But all the people were not so well pleased with *this Election*, though it plainly appeared to be of Gods; there were some rude and wretched fellows, Sons of *Belial* that *despised him*, and look'd upon him as a person *unfit* to be *King*, and unlikely to govern them *well*, and defend them against their enemies as a King should do; whereupon they refused to bring him *any presents* (*f*), as it seems the *rest of the people* did, to testifie *their subjection*, and that they did acknowledg him to be *their King*. But *Saul held his peace*, not seeming to take notice (*g*) of *their unworthy carriage* towards him, but seeking to win them by *lenity* and *love*.

1 *Sam. Ch.* 10. from *v.* 17. to the end.

(*a*) The Tribes of *Israel* were divided into *certain companies*, each *company* consisting of a thousand men. *Mich.* 5. 2.

(*b*) *Modeste & prudenter fecit Saul ut appareret, eum, vocante Domino, non malis artibus aut ambitu ad regnum venisse. Et cum audivisset* Samuelem *Israelitas objurganteem quod Regem postularunt, inde novum quendam timorem accedendi ad regnum concipit.*

(*c*) *Nota hic* Samuelem *nullis invidentiæ aculeis stimulare, imo eum laudat, & commendat.*

* V. 25. *Aliqui intelligunt bene regnandi præcepta quales habet egregrias* Socrates & Stobæus.

(*d*) *Hic liber periit cum multis aliis.* (*e*) *Quos scil. divinus spiritus ad obsequium illud novo Regi exhibendum impulit.*

(*f*) That was the custom of those times as is noted concerning *Jehoshaphat*, 2 Chron. 17. 5. see *Mat.* 2. 11. *sine* muneribus *Reges orientis adiri non solebant.*

(*g*) Novum imperium inchoantibus *mitis* clementiæ *fama*, *ait Tacitus.*

SECT. CLXII.

Nahash King of the *Ammonites* now came up and besieged *Jabesh-Gilead*, a City without *Jordan*; this *attempt* had been brewing against the *Israelites* before *they desired a King*, and was in *great part* the *occasion* of it, as appears *Ch.* 12. 12. And now possibly it was the more *hastened* by *Nahash*, because of the report that was brought to him that the *Israelites* had shaken off the Government of *Samuel*, and had chosen a *King* to reign over them, at which *some* of them were *discontent*, and would not accept him. 'Tis like the *Ammonites* made the ground of their *present quarrel*, the *old pretence* and *claim* which they laid to the land of *Gilead*, in which *Jabesh* stood, see *Judg.* 11. 13. which now they hop'd to recover, and revenge the shameful overthrow which *Jephtah* then gave them. The men of *Jabesh-Gilead* being now in extream fear, and not trusting in the Providence of God as they ought to have done, and contrary to Gods command (who had forbidden them to make any *Covenant* with the accursed Nations) they desire *Nahash* to *make a Covenant* with them, and to take them under his protection as *his Confederates*, and they would pay

him *Tribute* and ſerve him. *Nahaſh* proudly and *tyrannically* anſwers them that on *this condition only* he would make a *Covenant* with them, namely if he might have liberty to *put out their right eyes*. Hereby he intended (it ſeems) to diſable them from *War*, [for with their *Shields* they covered *their left eyes*, and therefore if their right eyes were put out, what ſervice of war could they be fit for?] as alſo to fix a *reproach* upon all *Iſrael*. For the accepting ſuch baſe *conditions* would be a *perpetual diſgrace* to all the people, of whom it would be ſaid that they were *ſo baſe a people* that they would buy their *peace* and *lives* upon any *terms*; yea it would be a reproach to the *God of Iſrael*, as if he could not help his people in their diſtreſſes, or would not do it. The *Elders* of *Jabeſh-Gilead* deſire *ſeven days* reſpite to ſend unto their *brethren* for *help*, in which time if they were not relieved, they promiſe to come out unto him, and to yield themſelves to be diſpoſed of at his pleaſure. *Nahaſh* (being puſt up with a vain opinion of his own *ſtrength*, and thinking it impoſſible that *their brethren* in that time either *could* or *durſt* come to relieve them) yields to their deſire, and by this means (through his own arrogancy and folly) he brought ruin and deſtruction upon himſelf and his people. And God by his *alwiſe Providence* made this a means that *Jabeſh-Gilead* ſhould be delivered by the hands of *Saul*, whoſe *valour* and *magnanimity* being in this atchievement ſo much diſplayed, the *hearts* of the people were hereby more inclined to receive him for their *King*. The men of *Jabeſh-Gilead* having therefore liberty granted them to ſend to their *Brethren*, their *Meſſengers* came firſt to *Gibeah* (where *Saul* and *Samuel* now were) to acquaint them with the extream ſtreights they were in, that ſo they might ſpeedily ſend into all the Coaſts of *Iſrael* for help. When the people of *Gibeah* heard theſe doleful tidings they lift up *their voices* and *wept*; *Saul* though *elected King*, yet being returned to his own houſe, betook himſelf as it ſeems to his former *private Country-life*, expecting till God ſhould pleaſe to give him an opportunity by ſome eminent action to ſhew himſelf worthy to be their King. Coming home therefore out of the *fields* after his Herd, he perceived the people all in an *uproar* crying out, and wringing their hands, and tearing their hair, and expreſſing the bitterest lamentation. Being extreamly ſurpriz'd at it, he asks *what was the matter?* they tell him the ſad tidings that were brought to them concerning *Jabeſh-Gilead*. At the hearing of this *the Spirit of God came upon him*, that is the *ſpirit of fortitude and courage, and magnanimity*, and *zeal* for his Countrys defence; and though he was before *very patient* in his *own cauſe*, when certain *Sons of Belial* ſcorned and deſpiſed him, and eaſily paſſed it over as we have ſeen, *Ch.* 10.27. yet now *his anger* was highly *kindled*, and he was *impatient* of the wrong that was done to the *Lord* and *his people* by the *Ammonites*. Taking therefore a yoke of *Oxen*, and hewing them in pieces, he ſent the *pieces* to the *ſeveral Tribes* of *Iſrael*, in imitation of the Levite, *Judg.* 19. 29. who did thus cut his *Concubine* in pieces and ſent them to the *ſeveral Tribes* to ſtir up their indignation. And becauſe he was not as yet generally received as *King*, he uſes not only his *own name*, but *Samuel*'s alſo, and by his *meſſengers* gives the people to underſtand that whoſoever did not come forth and join with them in this *expedition* againſt the *Ammonites*, their *Oxen* ſhould be *ſo ſerved*. And the *fear of the Lord* fell upon the people, and ſo *moved* and *inclined their hearts* that they readily came forth and joined with *Saul* and *Samuel* in this undertaking. And when they were come together in the Territories of *Bezek*, *Saul* numbred them, and the Children of *Iſrael* were *three hundred thouſand*, and the men of *Judah* (*a*) *thirty thouſand*; having got this *great Army* together, *Saul* and *Samuel* ſent away the *meſſengers* that came from *Jabeſh-Gilead*, to inform the Inhabitants thereof that on the morrow by that time the Sun was well up, they might expect them to come for their help. The *meſſengers* returning to the City with this *news*, the *Inhabitants* thereof were wonderfully *revived* at it, and ſent to *Nahaſh* (who beſieged them) that on the *morrow* they would come out to him, meaning and underſtanding thereby *if no help came for them in the mean time*. But *this* they concealed (*b*), that nothing might be preſently attempted againſt them, and to make their enemies the more *ſecure*, that *Saul* might have the greater advantage againſt them. *Saul* dividing his Army into *three parts*, and marching (as it ſeems) *all night*, by the morning-watch he came upon the *enemy*, and ſurprized them unawares, and ſlew a *vaſt number* of them, and ſo ſcattered the *reſt* that there were very few of them left together. And thus he raiſed *the ſiege* of *Jabeſh*, and freed the Inhabi-

(*a*) Where by the way we may obſerve the humble ſubmiſſion of the Tribe of *Judah* to the Government of *Saul*, (notwithſtanding they had the promiſe of the *Kingly Scepter*) becauſe they ſaw it thus determined by the pleaſure of God.

(*b*) *Sic non tam ipſi decipiebant ſuos hoſtes, quam permittebant ut ipſi deciperentur.*

Inhabitants thereof from that *horrid cruelty* intended againſt them (*a*). The *Iſraelites* were ſo tranſported with joy for this victory, and *ſo taken* with the *prudence* and *brave conduct* of *Saul* in the obtaining of it, that ſome of them came to *Samuel*, and ſaid, *Where are the men that ſaid Saul ſhall not reign over us? bring them forth that we may put them to death.* But *Saul* ſaid, *There ſhall not a man be put to death this day on my account*; I ſhall never conſent that a *day* of ſo much *joy* and *triumph*, and wherein God has ſo eminently ſhewed himſelf gracious unto us ſhall be *ſtained* with *ſeverity* againſt thoſe that *ſlighted* me, or with the *leaſt ſorrow* or *mourning* among the people. And here we ſee again what a *difference* there was betwixt *Saul* in his *firſt Government*, and *what he was afterwards*, when the *Spirit* of the Lord had departed from him. Now none more *humble* and *gentle* than *he*, not *a man* ſhall be put to *death* for him, but afterwards in his dealing with *David* and the *Prieſts* of the Lord, he was *another man*, even *blood-thirſty*, *cruel* and *implacable* beyond meaſure. But to go on, *Samuel* upon this victory ſpake to the people after this manner: *Come* (ſays he) *let us go to Gilgal and renew the Kingdom there*; that is, let us by a *general conſent* confirm *Saul*'s *Election*, and ſettle and inveſt him in the Kingdom. Accordingly the people went to *Gilgal*, and there they made *Saul* King *before the Lord* *, that is, they *anointed him publickly*, (as before *Samuel* had done *privately*) and performed all other *Solemnities* requiſite for his *Inauguration*, ſacrificing Sacrifices of *Peace-offerings*, and *Thanksgiving before the Lord*, and *rejoicing* and *praiſing* him for *their late victory*, and for their *new King*, by whoſe *conduct under God*, they had obtained it, and praying to the Lord for *him*, and craving his bleſſing upon his Government.

(*a*) How thankful the inhabitants of *Jabeſh-Gilead* were afterwards to *Saul* for this great benefit we may ſee *ch.* 31. 11,12,13.

* *V.* 15. that is in a ſolemn manner, as in Gods preſence, and poſſibly before the *Ark* the ſign of his preſence, which by *Samuel*'s appointment might

‖ *Sam. Ch.* 11. whole Chapter.

be brought hither at this time that they might conſult with God as occaſion ſerved in this weighty buſineſs, and alſo (it may be) that it might grace the action.

SECT. CLXIII.

THE Children of *Iſrael* being at this time wonderfully tranſported with *joy* for their *new King*, and poſſibly flattering themſelves that God was well pleaſed with them for *asking a King*, ſeeing he had given them *one* by whom they had obtained ſo great a victory, *Samuel* thought fit to take *this occaſion* to make them *ſenſible* of *their miſtake*, and that they had grievouſly ſinned in *asking a King*, whereby they *rejected God* from reigning over them as their *Soveraign*, and *himſelf* as *his Deputy* and *Vicegerent*. Behold (ſays he) I have hearkened to your voice, and have according to your deſire (the Lord alſo permitting it) ſet a King over you. And now you have a *King* ſetled among you to govern you, and go before you as your *General* to war. And *as for my ſelf* I have very great cauſe to be well pleaſed (being *old* and *gray-headed*) that the burden of the Government is taken off from my ſhoulders. And as for *my Sons*, behold they are with you now not as *rulers* but as *private men*; they are before you to give account to *you* and *your King* of their former behaviour and carriage, and to make *ſatisfaction* (*a*) for any thing they have done amiſs whilſt they were in place of Government. And as *for my ſelf* I may truly ſay that I have endeavoured *faithfully*, and in the uprightneſs of my heart to perform the duties of my place in the ſight of you all, both in the ſervice of the *Sanctuary* in my *younger days*, (when I was a *Levite*) and in my *riper age* by adminiſtring *juſtice* ſince I was called to be a *Judg.* And ſeeing the *Government* is transferred from *me* to *another* you need not *now* fear to ſpeak *your minds* of me, and therefore if you can juſtly accuſe me of any evil, ſpeak it freely, and *witneſs* it againſt me before the *Lord*, and before *his anointed*, whoſe *Ox** (I pray you) or whoſe *Aſſe* have I wrongfully taken away? whom have I defrauded, or whom have I oppreſſed? of whom have I received bribes to blind mine eyes †? and to cauſe me to wreſt judgment? If any ſuch injurious dealing can be proved againſt me, here I am ready to make *reſtitution*, and to give *ſatisfaction*. The people

(*a*) *q. d. Filios meos habetis in poteſtate veſtra. Si quid dignum ſevero ſupplicio commiſerint non ſubſtrahum eos legitimæ ſatisfactioni. Si enim quid perperam in ſua gubernatione commiſerint id me præceptore non didicerunt, neq; talia excuſabo.*

* A rare *precedent* for ſuch to look upon as are in any publick place or office.

† See Deut. 16. 19.

people answered, *Thou hast not defrauded or oppressed us at all, neither hast thou taken ought of any mans hand to pervert justice.* Well then (says he) let the *Lord* be witness, and let *his anointed* here present be witness that you *acknowledg* and *declare* that you have not found any *injustice* or *injurious dealing* in me. They answered *let them be witnesses.* Possibly he desired thus to *justifie* and *clear* himself as to the whole course of his Government (as *Moses* likewise had done, *Numb.* 16. 15.) both that he might be an *example* to their *new King*, and make him the *more careful* to avoid those ways of *injustice* and *oppression* which he had told them before the Kings of the earth were prone unto, see *Ch.* 8. 11. As also that he might hereby convince them of their *sinful folly* in rejecting *him*, and *with him* the *upright* and *impartial Government* of *Judges*, and chusing to be under *Kings*, from many of whom they should find but hard and oppressive usage. Having thus *justified* himself, he goes on further to argue with them concerning *Gods dealing with them*, and *their carriage* towards *him: Now therefore* (says he) *stand still that I may reason with you concerning all the righteous acts of the Lord*, wherein he hath approved himself *faithful*, and hath performed his *Covenant* which he made with *you*, and your *fathers*, and hath given you *help* and *deliverance* out of the hands of your enemies; and therefore you are guilty of *great ingratitude* in not *relying upon him*, but *distrusting* him, and *rejecting his Government. Recollect*, I pray you, and *call to your remembrance* Gods *former dealings* with you, when *Jacob* was come into *Egypt*, and his posterity exceedingly multiplied, they being grievously oppressed, cried unto the Lord for deliverance, he then made *Moses* the Governour of his people, and *Aaron* the High-Priest, and sent them to deliver your Fathers out of *that bondage*, which they accordingly did, and then they led them through the *Wilderness*, and brought them into the *Land* which the Lord had promised to give unto them. And *Moses* put them in possession of *that part* of the land which was without *Jordan*, and substituted *Joshua* in his place who gave them *possession* of the *rest*. But they soon forgot the kindness of the Lord, and regarded not his Commandments. So he *sold them into the hand of Sisera Captain General* to *Jabin* (who dwelt at *Hazar*) and into the hands of the *Philistines*, and into the hand of the *King of Moab*. And when they were in these distresses they cried unto him, and *confessed their sins*, and how they had wickedly fallen to *Idolatry*, and had worshipped *Baalim* and *Ashtaroth*, and then humbly besought him to help them, and deliver them out of the hands of their enemies, and promised faithfully to serve him. The Lord being moved with compassion towards them, he sent them several *Saviours* and *Deliverers*, particularly *Jerubbaal*, or *Gideon*, and *Bedan* (that is *Samson*, so called because he was of the Tribe of *Dan*) and *Jephthah* *. And to come down to *your own times*, I hope I may *without vanity* mention my self also as *one* under whose *conduct* (by the blessing of God) you have had great deliverances, and have enjoyed great tranquillity and safety. But when ye understood that *Nahash* King of the *Ammonites* was coming against you, nothing then would satisfie you but to have a *King* set over you, whereas the Lord your God was *your King*, and held in his own hands the *right of governing you*, and ruled over you by *Judges* as his *Substitutes* and *Deputies*. And with *his Government* you should have been well contented, and satisfied, till he was pleased to *alter* it. And now behold seeing nothing else would content you, he hath *set a King over you.* But though you have greatly offended him and deserve to be rejected of him, and cast off from being *his people*, as you have rejected him from being *your King*, yet if you will fear him, and serve him, and obey his voice, the Lord will not forsake you, but will be to *you* and *your King* a *Leader*, *Guide* and *Protector*, and you shall *continue to be his people*, following of him as *dutiful children do their father*, which will be a great *honour* and *advantage* to you. But if you will not obey the voice of the Lord your God, *his hand* will be *against you*, as it was against your *Fathers*, whom for their disobedience he caused to fall in the Wilderness. But possibly you will think that all that I have said unto you in *blaming* you for *desiring a King*, are but the words of a *weak old man*, but ye shall know that I speak to you *from the Lord* who hath sent me unto you as his *Prophet* and *Ambassadour*; and seeing you are so *difficult to believe me* in this thing, except my *words* be confirmed by *Miracles*, you shall see a *Miracle* to confirm you; Is not this a *fair* and *bright day* as the days use

* He mentions not *these Judges* in the order of time in which they lived, and insisteth only on *some* of them to put them in mind of the rest.

*V.*14. Eritis post Jehovam, i.e. *Jehovah antecedet vos, & defendet vos.* Pisc.

use to be in *Wheat-harvest* *? you know we use to have no *rain* or *thunder* at this time of the year, [see *Prov.* 26.] you see now no *sign* of any approaching tempest; yet ye shall see me at this time by my *prayer* obtain both *rain* and *thunder* from God, by which you may be *convinced* that your *wickedness is great* in *desiring a King*, and thereby *rejecting the Lord* (who is so *powerful a Protector*, and hath *thunder* and *rain*, *heaven* and *earth* at his command; and is able to destroy *all his* and *his peoples enemies*, as you have had lately experience, *Ch.* 7. 10.) as also in *rejecting me his Prophet*, who by my prayers can procure *thunder* and *rain* from heaven. *Samuel* accordingly *prayed* unto the Lord *that day*, and immediately the Lord sent *thunder* and *rain* in a very extraordinary manner, insomuch that the people were not only convinced thereby that they had heinously sinned in *desiring a King*, but also were much afraid that by this *terrible tempest* they should be destroyed. They hereupon desired *Samuel* to pray for them, saying they had added to all their former sins *this* also *in asking a King* (*a*). *Samuel* encouraged them, and bad them not despair of Gods mercy towards them, provided they turned not aside from following of him, but served him sincerely, and with all their heart. And though they had committed a *great wickedness*, yet the Lord would be gracious unto them if they ceased from sinning, and following after *Idols*, which cannot *profit* them, nor *deliver* them; for they are *vain*, and have nothing of *power* or *vertue* in them, [see 1 *Cor.*8.4. *Deut.*32. 21.] Nay, are so far from being able to *help* them, that their *following after them* would most certainly bring down Gods wrath upon them. However he bids them *be of good comfort*, for the *Lord* would not *forsake his people* upon whom *his name is called*, seeing of his *free grace*, and not for any *merits* in them he had chosen them to be his people, and therefore being in *Covenant* with him, it would not stand with his glory to leave them, or cast them off (*b*), except they did first *reject* and cast off *him*; for *other Nations* would then be apt to say God was *unfaithful* in his promises, or not able to perform them, which would highly tend to his dishonour. And as for me (says he) though the *unkindness* you have expressed towards me may make you afraid, I will not *regard you*, and the *thunder* I have *prayed for* and *obtained*, may seem to argue some displeasure conceived in my mind against you, yet *God forbid* that I should so far *sin* against him as to neglect my duty in *praying* for you, and faithfully *instructing* you. No, assure your selves I will still *pray for you, and teach you the good and right way*; only be you careful to *fear the Lord*, and to serve him in *truth* and *sincerity*, remembring *what great things* he hath done for you. But if *ye and your King shall do wickedly*, remember what I say unto you, *you will be both of you consumed and destroyed*, neither will *my prayers* do you any good.

1 *Sam. Ch.* 12. whole Chapter.

* Their *wheat-harvest* in those dry Countries of *Syria* and *Canaan* was in the heat of *Summer*, which dried up the *vapours* and *exhalations* that are the *causes* of *thunder*; at that *time* especially when the *day* on which *Samuel* spake to them was *fair*, there was no *likelihood* of *such weather.* Tonitru illud *tempore* messis *præter naturam fuit, idque* mirabile *propterea quod* vere *tantum & autumno fiant* tonitrua. *Cujus rei causa est quod concitantur ex* conflictu *calidi & frigidi; qui conflictus neque* hyeme, *superante* frigore, *neque æstate, superante æstu fieri potest, præsertim in æstuosis terris qualis Syria est.* Castalio.

ed in the manner of asking him: 1. Asking him very unseasonably, not waiting Gods time. 2. with *impetuous impatience*, brooking no delay. 3. *Proudly*, they would be like other Nations. resting more on their King than on Gods power and promises. 5. *Rebelliously*, shaking off Gods as weary of it, and desiring to exchange it for that of a *King*, and casting off his *holy Prophet innocent* and *upright Judge.*

(*a*) They fail- They askt him 4. *Distrustfully*; Government *Samuel*, a most

(*b*) *V.*22. Verba negantia *pro* contrariis affirmantibus *per quandam μειωσιν sæpius ponuntur.* Glass.

SECT. CLXIV.

SAUL having reigned *one year* from the time that he was *chosen*, and publickly declared *King* at *Mizpeh*, [*Ch.* 10. 24.] to his *solemn Inauguration* at *Gilgal*, and *another year* (*a*) since his *Coronation*, and seeing the *people* lamentably *oppressed* by the *Garrisons* of the *Philistines* that were in the land, and kept in such *miserable bondage* by them that they would not suffer them to have *any weapons of war* (but what they got by *stealth*, or kept *hid* in some secret place) nor would suffer a *Smith* to remain among them left by *that means* they should get them *Swords* or *Spears*, &c. [See *Ch.* 13. *v.* 19.] He resolved now to raise an *Army* to drive the *Philistines* out of those *Forts*, wherefore appointing the people to assemble themselves and come unto him, he chose out of them *three thousand men*, whereof *two thousand* he kept about his own person, and marched with them to *Mickmash* (a tract of ground in the border of *Benjamin* near the mountain of *Bethel*) and *a thousand* he left with his Son *Jonathan* in

(*a*) *vide* Malvendam in *loc.*

in *Gibeah*, the reſt of the people he ſent to their own homes. *Jonathan* having a *thouſand* of theſe new raiſed forces under his command, he preſently ſet himſelf to the work, and went and ſmote the Garriſon of the *Philiſtines* that was in *Gibeah* on the Hill near his own City, ſee *Ch.* 10. 5. The *Philiſtines* were hereat greatly *enraged*, and preſently raiſed a *great Army* conſiſting of *three thouſand* (*a*) *Chariots of War*, and *ſix thouſand Horſemen*, and an innumerable company of Foot, intending to be revenged on the *Iſraelites*. *Saul* hearing of their vaſt preparations, preſently diſpatched his *Agents* into all parts of the Kingdom to *proclaim* by ſound of *Trumpet* the victory obtained by *Jonathan* (*b*), for their encouragement, and alſo to make known to them that the *Philiſtines* being hereupon extreamly enraged, were preparing to come againſt them with an huge Army. And becauſe *Samuel* had before appointed *Saul* [*Ch.* 10. 8.] that if he came to be in danger, or intended to attempt any thing againſt the *Philiſtines*, he ſhould firſt go down to *Gilgal*, and there wait for *him* ſeven days, till he came and adviſed him what he ſhould do, and offered *Sacrifice* both for *him* and the *people*, therefore *Saul* now removed with his forces from *Michmaſh* to *Gilgal*, and the people were commanded to gather together and come to him thither. The people were much terrified at this news of the approach of the *Philiſtines Army*, and ſome of them *hid* themſelves in *Caves* and *Thickets*, ſome in *clefts of Rocks*, ſome in *high places*, and *places of ſtrength*, *ſome* in *pits* and *dens*, and ſome of them fled over *Jordan* to the land of *Gad* and *Gilead*. And thoſe that followed *Saul* to *Gilgal*, followed him *trembling*. They formerly were confident that if they had a *King*, he would ſave them from all their enemies, and now they have *one* they are perplexed with *fear*, not finding themſelves any whit more ſecur'd by his preſence from the dangers that threatned them, and ſo are taught by their own *experience* that there is no *ſafety* but in *Gods protection*. *Saul* now at *Gilgal* expects *Samuel ſix days*, and having ſtayed till the *ſeventh* was almoſt expired, he began to *conclude* that he would not come, and ſeeing his Souldiers continually dropping away from him, and fearing leſt the *Philiſtines* might fall upon him on a ſudden before he had by *Sacrifices* ſought the Lords *favour* and *help*, he reſolved not to ſtay any longer for *Samuel*, but commanded *Sacrifices* to be immediately offered, intending after that to pitch upon ſome courſe with the advice of thoſe about him, for the defence of themſelves and their Country againſt the *Philiſtines*. As ſoon as he had made an end of offering the *Burnt-offering*, behold *Samuel* came; and thus by not waiting a ſmall time longer, he tranſgreſſed Gods Commandment, and brought a great puniſhment upon himſelf. *Saul* hearing that *Samuel* was come to *Gilgal*, he went out to meet him, to ſalute and welcome him. *Samuel* underſtanding how things had gone, angryly ſaid to him, *What haſt thou done? Saul* tells him that having waited for him till a *great part* of the *ſeventh day* was ſpent, he conceived *he would not come within the time appointed*, and ſo being *conſtrained by neceſſity*, even *againſt his will* (*c*), he had offered Sacrifice (*d*); for how could he ſtay any longer except he would have had the *enemy* to come upon *him* and *his weak* and *unarmed company* before he had made ſupplication to the Lord for *them*, and ſued for his *help*, which would have been the way to expoſe them to ruin and deſtruction. *Samuel* ſaid, *Thou haſt done fooliſhly* in not waiting *full ſeven days* as I appointed thee from the Lord, *Ch.* 10. 18. Hadſt thou obeyed the *Commandment* of the Lord herein, he *would have eſtabliſhed thy Kingdom over Iſrael for ever*, that is, for *a long time*, even as long as any of thy poſterity lived. But now thy Kingdom ſhall not continue, that is, ſhall not be *eſtabliſhed upon thee and thy poſterity*, but ſhall be rent from thee and given to another. It may perhaps ſeem ſtrange that *Saul* ſhould loſe his Kingdom for *this*, which to the eye of reaſon appears not ſo great a *tranſgreſſion*, if we conſider what *Saul* pleaded for himſelf; but we muſt alſo conſider that there may be much *wickedneſs of heart* in doing *that* which outwardly ſeems but a *ſmall offence*; and *Saul* being the *firſt King* of *Iſrael* God was pleaſed by *this ſeverity*

(*a*) *V.* 5. Triginta millia curruum, *At incredibile hoc videtur. Nam* Pharaoh *tantum* 600 *currus habuit*, Exod. 14. 7. *&* Jabin 900, Jud. 4. 3. *&* Solomon 1400, 1 Reg. 10. 26. *Nimium hoc pro numero equitum qui ſequitur. Aliqui* mendum *agnoſcunt, &* menda *in* numeris *paſſim accidere nemo negaverit qui non ſic harum literarum rudis atque imperitus. Itaq; ſunt qui poſtremas duas literas abjiciendas cenſent & ſic* שלש אלף *ſignificat* tria millia. *Et ſic habent Syr. & Ar. quomodo illos legiſſem probabile eſt in* Hebræis *quibus uſi ſunt exemplaribus, quod & ipſum valde multum eſt. Sed in his* tribus millibus *for aſſe plerique currus fuerunt* ſarcinarii. *Et ſic ap a trit proportio curruum & equitum. Vide* Pol. *in loc*

(*b*) *V.* 4. The victory is aſcribed to *Saul* (though obtained by *Jonathan*) becauſe he put his Son upon this ſervice. *Victoria militum* Principi *aſcribitur.* (*c*) The true cauſe why he haſtened to Sacrifice ſeems to be becauſe his Soldiers run away ſo faſt from him, in *whom* he put more *confidence* than in *God.*

(*d*) *V.* 12. *Roboravi itaq; me*, i.e. *Obfirmavi animum*, q.d. *etiam reclamante animo obtuli holocauſtum præ timore. Quare cum inter ſe confligerent* voluntas *&* neceſſitas, *tandem vicit* neceſſitas, *ſed nulla erat neceſſitas offerendi Sacrificia contra voluntatem divinam. Tali enim Sacrificio non* placatur *Deus ſed* irritatur. V. 13. עולם *ſignificat* durationem longam *non tamen æternam*, q.d. *longo tempore dignitas illa Regia manſiſſet in tua ſtirpe.* In ſempiternum, *i.e. quam diu* Saulis *poſteritas viveret.* Gr.

againſt

againſt him for his violation of his command to make him an *example* to *all* that ſhould afterwards ſucceed in that Throne, that they might fear to tranſgreſs the Commandment of the Lord as he had done. Thus the Lord did with great ſeverity puniſh the *firſt ſin* of *Nadab* and *Abihu*, *Levit.* 10. 1. that all the ſucceeding poſterity of *Aaron* might take warning thereby, and beware how they carried themſelves in their Prieſtly Office. But to go on, *Samuel* tells *Saul* that becauſe he had not obeyed the Lord, he knew *by revelation* that the Lord intended to reject him, and that *he had found out a man after his own heart*, (though he knew not at preſent who it was) whom he had appointed and deſigned to be King and Captain over his people in his ſtead. *Samuel* having delivered to him *this ſad meſſage*, went up from thence to *Gibeah*. *Saul* now numbring the Souldiers he had left, found them to be but *about ſix hundred*, the reſt of his *two thouſand* being run away; with this ſmall party he goes up to *Gibeah*, where *Jonathan* joins with him; the *Philiſtines* great Army was now encamped at *Michmaſh*, from whence they ſent out *parties* to ſpoil the Country, and to fetch in booty to *their Camp*, and therefore they went out *three ſeveral ways*, one to *Ophrah*, a City of *Benjamin*, that lay *North-eaſt* from *Michmaſh*; the *other* to *Bethoron*, a City of *Ephraim*, that lay *North-weſt*; and the *third* towards the Valley of *Zeboim*, which was *South-Eaſt*: *Saul* had but a very ſmall Army (as we have ſeen before), and thoſe only armed with *Clubs*, *Bows*, or *Slings*, not a *Sword* or *Spear* found among any of them but only *Saul* and *Jonathan*; and the reaſon of it was this, The *Philiſtines* when they gave the *Iſraelites* that great defeat [*Ch.* 4. 10.] and took the *Ark* of God, they diſarmed them, taking away their *iron armes and weapons*, and to keep them from getting any more for the future, they took away all *their Smiths*, and would not let one of that Trade live among them, leſt they ſhould make them *Swords* and *Spears* (*a*). Nay the *Iſraelites* were in ſuch miſerable bondage that they were feign to go to the *Smiths* that were in the *Philiſtines Garriſons* to ſharpen their *Shares* and *Coulters*, their *Axes* and *Mattocks*, only they allowed them *Files* at their own houſes to ſharpen their Tools when they were blunted.

(*a*) The chief victory that the *Iſraelites* got over the *Philiſtines* after this was *miraculous*, not gotten with

1 *Sam. Ch.* 13. from *v.* 1, to 23.

Sword or *Spear*, but with *thunder* from heaven, 1 *Sam.* 7. 10. *Nebuchadnezzar* alſo carried away the *Craftſmen* and *Smiths* out of the land of *Iſrael*, poſſibly for the ſame reaſon, 2 *King.* 24. 14.

SECT. CLXV.

THE body of the *Philiſtines* Army remaining in the Plains about *Michmaſh*, it ſeems a *party* of them went and took a *paſſage* near to them, which was the paſſage from *Michmaſh* towards *Gibeah*, and kept it againſt the *Iſraelites*. *Jonathan* the Son of *Saul* being moved by a *ſpecial inſtinct* of the Spirit of God, and endued not only with *Heroick gifts* of *valour* and *fortitude*, but alſo with an *extraordinary ſtrong faith in Gods promiſes*, that if his people obeyed him, *One of them ſhould chaſe a thouſand of their enemies*, and *two* of them put *ten thouſand to flight*, Deut. 32.30. He had a *deſign* in his head to ſet upon *that Court of Guard* of the *Philiſtines* which kept the *Michmaſh-paſſage*, but he acquaints not his *Father* with it, who in likelihood would have diſſwaded him from undertaking ſo dangerous and deſperate an enterprize. *Saul* was now encamped with his ſix hundred men in ſome *field*, or *plain* near unto *Gibeah*, called *Migron*, where having fortified himſelf, he obſerv'd the motions of the enemy. *Abiah* (*a*) (the Son of *Ahitub* the eldeſt Son of *Phinehas*) being now *High-Prieſt* came thither with the *Ephod*, and *Ark* for the peoples better encouragement. *Jonathan* now acquaints his *Armour-bearer* with his deſign; *Come* (ſays he) *let thou and I go and ſurprize that Court of Guard which the uncircumciſed* * *Philiſtines keep near Michmaſh*; *come let us try, it may be the Lord will work for us*; *for there is no reſtraint to him to ſave by many or by few.* His *Armour-bearer* replied, *Do all that is in thine heart*; that is, *all that ſeemeth good unto thee*; *turn thee and go whither thou wilt, I am with thee according to thy heart*; that is, as *willing* and *ready* to follow thee in this enterprize

(*a*) God threatned *Eli* that his children ſhould die in the flower of their age. See 1 *Sam.* 2. 21, 23.

* For being *aliens* and not in *Covenant* with God, they are not under his protection. and we being *His people*, and in *Covenant* with him, have his *promiſe* that he will give us victory over *his* and *our* enemies; yea that *Saul ſhall ſave us out of the hand of the Philiſtines*, Ch. 9. 16.

a *ſpecial promiſe*

terprize as thy own ſoul can deſire. Now there was it ſeems a *craggy paſſage* between *Gibeah* and *Michmaſh*, and he that went through that paſſage (which had two Rocks in the way) muſt go over both of them one after another; *Jonathan* now with *his Armour-bearer* reſolving to make this attempt, he humbly deſires a *ſign* from God to confirm his *faith*, that he would bleſs and aſſiſt him in this dangerous enterprize, as *Abrahams ſervant* in a like caſe did, *Gen.* 24. 13. And undoubtedly by the guidance of Gods Spirit he pitched upon this *particular ſign*, *viz.* That if the *Philiſtines* when they firſt diſcovered themſelves to them ſhould ſay, *Tarry till we come unto you*, that ſhould be to them a *ſign* of their great *courage* and *boldneſs*, and then they *ſhould not go up to them*. But if they ſhould ſay *come up unto us*, it ſhould be a *ſign* of their *fearfulneſs*, and then they ſhould go up, for the Lord would deliver them into their hands. Having obtained *this ſign*, *Jonathan* and *his Armour-bearer* preſent themſelves before the *fort* of the *Philiſtines*, who ſeeing them, ſayed in a *ſcoffing manner*, behold the *Hebrews come out of the holes where they had hid themſelves*; then they call'd to them, and ſaid, *Come up to us and we will ſhew you a thing*; implying that *they durſt not come up*, or if they did they would pay them for their pains, or teach them *more wit* than thus to hazard themſelves. *Jonathan* ſeeing that God had now anſwered *his deſire* in giving him *this ſign* of *victory*, he and his *Armour-bearer* fetching a little compaſs about to *another place* (as *Joſephus* tells us, which was not guarded by any *Souldiers*, the *Philiſtines* thinking it ſufficiently defended by nature) they clambred up on *all four*, *hands* and *feet*, and ſo got into the *Fort*, and God ſtriking the *Philiſtines* with a *great terrour*, *Jonathan* ſlew ſuch as he firſt met with, and his *Armour-bearer* having gotten a *Spear* or *Sword* from ſome that fell, did alſo ſlay others that he met with; and they two in a *ſmall compaſs* of ground not bigger than half an acre, ſlew about *twenty men*. The Army of the *Philiſtines* upon this take the *Alarm*, and both *they* and the *Garriſon*, and the *Spoilers* that went out to ſpoil were all *ſmitten* with ſuch a *mighty terrour* from the Lord, and with ſuch a dreadful fear, and ſuch *giddineſs* and *diſtemper* of brain, (God alſo at the ſame time ſending a *terrible earthquake* which encreaſed the aſtoniſhment) that they fell upon and ſlew one another, miſtaking their *friends* and *fellows* for their *enemies*. *Sauls* Scouts perceiving a great *hubbub* in the Army of the *Philiſtines*, and that by mutual ſlaughters they deſtroyed one another, they acquaint *Saul* therewith, who thinking this might happen by ſome part of his Army skirmiſhing with them; he ordered his *Souldiers* ſhould be numbred to ſee who were wanting, and they found only *Jonathan* and his *Armour-bearer* abſent; *Saul* then calls to *Ahiah* the High-Prieſt preſently to put on the *Ephod* to enquire of the Lord what was the cauſe of that tumult in the Camp of the *Philiſtines*, and what he ſhould do on this occaſion: But he underſtanding again by his *Spies* that the *Tumult* went on and encreaſed, he bad the *High-Prieſt ſtay his hand* (*a*), for there was no time for them now to ſtand *conſulting*, and *enquiring* of the Lord, for the *preſent opportunity* ſuggeſted to them what they ſhould do, namely *all join together*, and fall upon the *Philiſtines* (being thus diſordered) with all their might; which accordingly they did. And when they came to the *Philiſtines* Camp, they found that every mans Sword was againſt his fellow, not being able through fear and amazement to diſcern *friends* from *enemies*, [ſee *Judg.* 7. 22. 2 *Chron.* 20. 23.] ſo that there was a great ſlaughter among them. And the *Iſraelites* who had formerly been taken *Captives*, and were now *ſlaves* and *bondmen* to the *Philiſtines*, and forced to follow their Camp, and attend upon their Carriages, joined now with their *brethren* againſt them. Alſo the *Iſraelites* that had hid themſelves in Mount *Ephraim*, when they heard that the *Philiſtines* fled, they alſo came out of their holes and purſued after them; ſo that there were divers ſorts of men which joined in this Battel to work their deſtruction; the *Philiſtines* themſelves who ſlaughtered one another, *Saul*'s *Army*, the *Iſraelites* that were *Captives* among the *Philiſtines*, and the *Iſraelites* who for fear of the *Philiſtines* Army had hid themſelves in Caves and Rocks. Thus the Lord ſaved *Iſrael* that day. And the *purſuit* after the *Philiſtines* went on to *Beth-haven* in the North of *Benjamin*. *Saul* being hot upon the purſuit, though the people were greatly diſtreſſed with hunger and faintneſs, yet raſhly charged them under the penalty of a *dreadful curſe*, and of being *devoted* as an accurſed thing that they ſhould not eat any food till night, that ſo they might not be hindred from purſuing their enemies. But this *charge* of *Sauls* was *raſh* and *inconſiderate*, and though it had a *ſhew* of *zeal* and *good intent*,

(*a*) By the many ſad effects that accompanied the *following victory* we may ſee how much God was diſpleaſed with this prophane contempt of his Ordinance, and not ſtaying to inquire of the Lord by the *Ephod*.

intent, yet it was in many reſpects ſinful and wicked: For, 1. it ſavoured ſomething of *pride*, and *too eager appetite* to have the glory of the victory only aſcribed to himſelf, and his *policy* and *conduct*, which more duly belonged to his Son. 2*ly*, He did it of his own head, without any warrant from God. 3*ly*, Though he pretended a *good end*, yet he uſed *ill means*, *viz.* the *interdicting* and *forbidding* of food to the *people*, though never ſo faint, and needing to eat. 4*ly*, He charged them under the penalty of preſent death, *v.* 43. which it was unlawful for him to inflict (though a *King*) without juſt cauſe. 5*ly*, Hereby he weakned and diſabled the people, and ſo hindred them from obtaining a much more glorious victory, *v.* 30. 6*ly*, He was hereby an occaſion of the peoples *ſin*, who afterwards being ready to die with hunger, did out of greedineſs eat the fleſh with the *blood*, v. 32. However the people being thus ſeverely charged by *Saul*, and that under a *curſe*, and the penalty of *preſent death*, none of them taſted any food, but purſued the enemy. At laſt they came to a *Wood* that lay between *Michmaſh* and *Aijalon*, that had ſuch plenty of *Honey* that they found it upon the *ground*, either in hollow Trees out of which it ran upon the ground, or elſe in clefts of Rocks, or elſe the *Bees* made their neſts in the very hollow places of the earth. But though they found ſuch plenty of *Honey* there, yet none of them for fear of the *curſe* durſt put his hand to take any of it and to carry it to his mouth; but *Jonathan* not being with his Father in the Camp when he thus *adjured* the people, and ſo knowing nothing of it, and being through hunger and wearineſs ready to faint, he put forth the end of his *Javelin* or *Spear* that he carried in his hand, and dipt it in the *wild honey* that lay before him, and did eat of it, whereby his *ſpirits* were much *revived* and *refreſhed*, and his *eyes* that were dim before with *faſting* and *faintneſs*, and *emptineſs* and *want of ſpirits*, were now *enlightened*, and grew clear again. One of the Souldiers ſeeing him thus eat, told * him of the *charge* that his Father had given the people, which till *then* they had obſerved, but now were grown ſo weary and faint that they could not any longer purſue the enemy. *Jonathan* hearing this, ſaid, *My Father hath cauſed a great inconvenience to the whole land of Iſrael this day*, by impoſing upon you this ſevere charge, ſeeing hereby he hindreth you from obtaining a *full* and *compleat victory*. For if I my ſelf by *taſting* a *little honey* am ſo much *refreſhed* that I am enabled to go on chearfully as your *Leader* in the purſuit, how much more if all the Souldiers had been permitted to eat freely of the enemies ſpoils as they happened to light upon them, would they have been enabled thereby to have purſued and ſlaughtered more of their enemies? However the *Iſraelites* ſmote the *Philiſtines* that day from *Michmaſh* to *Aijalon* in the Tribe of *Dan*, not far from their own Country. But *night* being come, and the time of the prohibition expir'd, being with long faſting extream hungry, they greedily flew upon the ſpoil and cattel of the enemy, and ſlew them on the ground, and dreſſed them, and eat them, not ſtaying till they could be throughly cleanſed of the *blood*, which was contrary to the Law, *Deut.* 12. 16. And thus though they ſtrictly obſerved the *Kings* command for fear of preſent death, yet they obſerved not *Gods* command, though the violation of it brought them under the penalty of a greater puniſhment. Some acquainted *Saul* herewith telling him that the people ſinned againſt the Lord in eating the *fleſh* before the *blood* was well drain'd out of it. *Saul* ſeverely chargeth *their ſin* upon them, but without any acknowledgment of his *own*, which was the cauſe of *theirs*: Ye have ſinned this day (ſays he) in thus eating the *blood*. *Roll me a great ſtone* that thereon in my ſight the people may kill their Beaſts, and that I my ſelf may ſee the blood fully drained out of the Cattel which they kill. Then *Saul* began † to build an *Altar* to the Lord that he might offer thereon Gratulatory Sacrifices for that *glorious victory* which God had newly given them; but it ſeems he did not finiſh it. *Saul* and the people having now refreſhed themſelves, he exhorts them vigorouſly to proſecute the *Philiſtines*, *Let us go* (ſays he) *after the Philiſtines by night and ſpoil them unto the morning light, and let us not leave a man of them.* The people ſeemed very willing to it, but the *High-Prieſt* ſaid before we undertake ſuch a weighty buſineſs let us firſt ask counſel of God by *Urim* and *Thummim*, and crave his direction in it, *Saul* agreed hereunto, and was willing to ask counſel of God by the High-Prieſt; but the Lord *anſwered him not* (*a*) *that day*, which ſhewed that he was *highly diſpleaſed* (ſee *Ch.* 28. 6.) but not with *Jonathan* for eating a little honey, but with *Saul* for the *raſh charge* which he in his arrogance and tyranny had impoſed upon

* *V.* 28. In the *Hebrew* phraſe a man is ſaid to *anſwer* when his ſpeech relateth to a thing before done as well as to a thing before *ſpoken*. See Numb. 11. 28.

† *V.* 35. Ædificavit Saul Altare, *i.e. Cæpit ædificare, & cum cæpiſſet extruere altare domino, dixit Saul, deſcendamus ad Philiſteos*, &c. *videtur hoc innuere Saulem opus tantum-modo incæpiſſe & poſtea negligenter deſtitiſſe quomodo antea fecit quando Deum conſuleret.*

(*a*) *Silentium Dei eo ſpectabat ut innocentia Jonathæ, & præpoſtera Saulis inhumanitas, & nimia duritiæ in lucem protraheretur.*

upon the people, having no warrant from God to do it. It is evident that the Lords refuſing to anſwer *Saul* tended to *his*, that it might be diſcovered that *Jonathan* had indeed offended againſt the command of his Father (though *ignorantly*) but that *Saul* had by that raſh unadviſed *charge* and *curſe* hindred the proſecution of the victory, cauſed *Iſrael* to ſin, and now brought his own Son under the danger of being accurſed and put to death. *Saul* concluding that God was angry, becauſe when he enquired of him by the Prieſt, he would not anſwer him, he therefore preſently commanded all the *heads* of the *Tribes* and *Families* to draw near unto him, that by *caſting lots* it might be diſcovered who it was that had thus offended God among them; for though himſelf had greatly ſinned in that raſh and unadviſed *Oath* he had made, and the *curſe* he had impoſed upon the people, yet he concludes that the *violation of his command* muſt needs be the *great offence* which cauſed the Lord to be *ſilent*, and therefore for the finding out *this* he would have them *caſt lots*, and ſolemnly proteſts who ever was found guilty, (yea though it were *Jonathan* his Son) he ſhould not be ſpared; but not a man among them would accuſe *Jonathan*: Then he ſaid to the people, *Be ye on the one ſide, and I and Jonathan will be on the other*, and he prayed unto the Lord to give forth a *perfect lot*, that is, a *lot* which might *clear* the *innocent*, and *fall* upon the *guilty*. The *lot* being caſt, *Saul* and *Jonathan* were taken, then the *lot* was caſt between *Saul* and *Jonathan*, and *Jonathan* was taken; *Jonathan* was truly *innocent* and *faultleſs*, but not in *Saul*'s ſenſe, and therefore why is *he* taken by the *lot* that was innocent? Many reaſons are rendred for it: 1. To puniſh *Saul*'s *raſh Oath*, who thereby brought his *deareſt Son* into extream danger. [See the caſe of *Jephtha*, Judg. 11. 30, 31, 35.] 2*ly*, To diſcover *Saul*'s *hypocriſie*, who ſeemed very *ſcrupulous* and *conſcientious* in keeping a *raſh* and *wicked Oath*, yet made not conſcience of killing his innocent Son. 3*ly*, To *juſtifie Jonathan*, and that he might be declar'd innocent. *Jonathan* being taken, *Saul* asks him *what he had done? Jonathan* tells him he had taſted a *little honey* with the end of his *rod* or *javelin*; and he ſaw he muſt die for it, though he was wholly ignorant of the Kings ſevere prohibition. *Saul* replies, *God do ſo to me and more alſo if I ſpare thee*; a ſtrange zeal this was in *Saul*, and an evidence that *the Spirit of God* had left him; he will not now in purſuance of his *raſh Oath* ſpare a *brave*, *valiant* and moſt *worthy Son*, and yet a little while after contrary to Gods *expreſs command* ſpareth the wicked King *Agag*, *Ch.* 15. 8. The people hearing this his raſh reſolution concerning his *Son*, *what* (ſay they) *ſhall Jonathan die who hath wrought this great Salvation in Iſrael? Shall he die that is innocent, and hath committed no offence that deſerveth death? Shall he die that is ſo brave a Prince, and worthy of all honour and reward*, ſeeing the Lord by him hath given a *great* and *miraculous deliverance* to his people when they were in a *forlorn* and *deſperate* condition? *As the Lord liveth there ſhall not one hair of his head fall to the ground, for he hath wrought with God*, (that is, *under God*, and by his help and aſſiſtance) a great deliverance for us. So the people reſcued *Jonathan* that he was not put to death. Thus *Saul* ceaſed from purſuing the *Philiſtines* any further at preſent, and ſo the *reſt of them* got back to their own Country. However *Saul* being by this *glorious victory* better confirm'd and ſetled in the Royal Throne, he took upon him the managing of all the affairs of the Kingdom, and eſpecially ſhewed himſelf very valiant and active in fighting againſt all the enemies of it, particularly againſt *Moab* and the children of *Ammon*, bordering on the *Eaſt* of *Canaan*, againſt *Edom* bordering on the *South*, againſt the Kings of *Zobah* on the *North*, and againſt the *Philiſtines* on the *Weſt*; and though he did not wholly vanquiſh and ſubdue them, becauſed God had reſerved *that work* and the *glory* of it for *David*, yet he ſore *vexed* them, and much *weakened* them, ſo that they did not with that courage and ſucceſs fight againſt *Iſrael* as before they had done. And all this came to paſs through Gods *free mercy* to his people, giving good ſucceſs to *Saul* in his Wars (though a *wicked man*) for their ſakes. And beſides the forementioned *ſucceſſes*, *Saul* gathered a great hoſt, and ſmote the *Amalekites*, as appeareth in the following Chapter, and here is ſpoken of by way of *anticipation*, that his warlike exploits might be ſummed up together. In the next place *Saul*'s *Sons* are mentioned that followed their *Father* in the *War*, and like valiant Souldiers *lived* and *died* with him, as *Jonathan*, *Iſhui* (who is called *Abinadab*, *Ch.* 31. 2.) and *Melchiſhua*. *Iſhbo-ſheth* is not here named though now above twenty years of age, [ſee 2 *Sam.* 2. 10.] poſſibly becauſe he followed not his Father in the *Wars*. Neither are his Children by *Rizpah*

Rizpah here mentioned, becauſe ſhe was not his *Wife*, but only his *Concubine*. The Daughters he had by his Wife (whoſe name was *Ahinoam*) were *Merab* and *Michal*. The Captain of his hoſt was *Abner*, his *Couſin-german*, Son to his Uncle *Ner*. And when he ſaw any *ſtrong* or *valiant* man he took him into his ſervice.

1 *Sam. Ch.* 14. whole Chapter.

SECT. CLXVI.

SOmetime after *Samuel* by Gods appointment ſendeth *Saul* to deſtroy the *Amalekites*, but before he telleth him what God commanded him to do, he putteth him in mind of Gods *ſingular favour* towards him, and the *high honour* he had exalted him unto, that thereby he might move him to perform what God commanded him with the more diligence and chearfulneſs. And though he had formerly failed in his duty, yet now remembring *what the Lord had done for him*, he ſhould be ſure ſtrictly to obſerve his Commands and Injunctions. *Samuel* now tells him that the Lord would ſend him againſt *Amelek*; *three ſeveral times* the Lord declared that he would deſtroy the *Amalekites*, Exod. 17. 14. *Numb.* 24. 20. and *Deut.* 25. 19. And now *Saul* is ſent to execute *that vengeance* upon them which the Lord had ſo long ago at ſeveral times threatned; and though the *preſent King* and *ſubjects* of *Amalek* had been *cruel* and bloody adverſaries to the *people of God* (as *Samuel* intimates, *v.* 33. *As thy ſword hath made many women childleſs, ſo ſhall thy mother be childleſs*), and ſo deſerved to be deſtroyed for *their own ſins*; yet becauſe the Lord would have the *Iſraelites* know that he had not forgot *the former injury* of their *Anceſtors* towards *his people*, though 'twas *four hundred years* ſince it was done, he reſolves now to *viſit* it upon them; and he mentions *one circumſtance* that greatly aggravated it, *viz.* that when *his poor people* had been long under a *miſerable bondage in Egypt*, and were newly eſcaped from it, yet even then they came out againſt them, and fought to deſtroy them. Nor need it ſeem ſtrange that the *preſent Amalekites* ſhould be utterly deſtroyed, for that which their *Anceſtors* had done ſo many years before. For though God deſtroys none *everlaſtingly* but for *their own ſins*, yet with *temporal puniſhments* he doth uſually puniſh the Children for the ſins of their *Anceſtors*, eſpecially when the Children go on in their *Fathers* ſteps, as by that which is ſaid of *Agag*, *v.* 33. it ſeems *thoſe Amalekites* did. *Samuel* therefore commands *Saul*, *from the Lord* to go and ſmite *Amalek*, and utterly deſtroy *all that they had*, and not to ſpare *Man*, *Woman* or *Child*, no not ſo much as their very *Cattle*, † For he had *anathematiz'd*, and *devoted* them all to deſtruction as he did *Jericho*: *Saul* hereupon gathers a *great Army*, and numbers them in the Plains of *Telaim*, or *Telem*, a City in the Tribe of *Judah*, Joſh. 15. 24. and finds them to be *two hundred thouſand footmen*, beſides *ten thouſand men* of *Judah* (*a*), *Saul* marching his Army and coming near to the chief City of *Amalek*, he ſent to the *Kenites* the poſterity of *Jethro*, who lived in *Tents* [ſee *Judg.* 4. 17.] among theſe *Amalekites*, to depart and get them out from among them, if they loved their lives; for *Jethro* and his *family* had ſhewed kindneſs to the *Iſraelites* when they came out of *Egypt*, *he* himſelf came out with much joy to meet *Moſes*, and to congratulate all the goodneſs which the Lord had ſhewed to *Iſrael*; therefore now *Saul* gave them warning to remove away that they might not ſuffer with the *Amalekites*, whom God intended at this time to puniſh for the wrong their *Progenitors* had done to his people; but he was willing to ſpare the *Kenites* for the kindneſs their *Anceſtors* had ſhewn to them. The *Kenites* accordingly removed from them; ſoon after *Saul* in the valley of their chief City fought (*b*) with the *Amalekites* and diſcomfited them, and took their King *Agag* priſoner, and purſued them from *Havilah* to *Shur*, which is over againſt *Egypt*, and deſtroyed all that came out with *Agag* to fight againſt them, with all others they could meet with, and deſtroyed alſo their Cities and Towns. But that many of them did eſcape this ſlaughter is manifeſt from *Ch.* 27. 8. and *Ch.* 30. 1. as we ſhall ſee afterwards. *Saul* having taken *their King* (whom he ſhould above all the reſt have ſlain) he and the people ſpared him (*c*), either to

† V. 7. *Jumenta*, Bruta *pereunt, quippe poſſeſſiones, organa, fulcra, gaudia peccantium.*

(*a*) The men of *Judah* are reckoned apart from the men of *Iſrael*: 1. Becauſe they uſually had the priviledg of going firſt againſt the enemy in any common danger. 2. Becauſe the *Meſſias* was to come of his Tribe.

(*b*) V. 5. *Vajareb, pugnavit, contendit ſcil.* cum eo.

(*c*) *Saul* now ſpared *Agag* whom God had by an abſolute command devoted to deſtruction, but ſhewed himſelf afterwards ſo bloody and barbarouſly cruel that he cauſed Gods Prieſts to be ſlaughtered (whom he ſhould have preſerved) and that upon a meer ſuſpicion, *Ch.* 22. 11.

make their *triumph* more glorious, or out of *covetouſneſs* * to get a *great ranſom* for him, or out of *fooliſh pity* becauſe he was a *King* (e). They ſpared alſo the *beſt of the ſheep, oxen* and *lambs*, pretending to reſerve them for *Sacrifice*; but doing it out of a *covetous deſire* to enrich themſelves; but God having *anathematiz'd* and *devoted* them all to deſtruction, he would have eſteemed it as a *pleaſing ſacrifice* if they had *thus offered them* unto him, as he required in the caſe of *Jericho*, Joſh. 6.17. but they following their own *reaſon*, and not Gods *command*, ſpared *all that was good*, and every thing that was *vile* and *refuſe* they deſtroyed. Then the Lord ſpake to *Samuel* ſaying, *It repenteth* † *me that I have ſet up Saul to be King, for he is turned from following me, and hath not performed my commandments:* God is ſaid to *repent* when he does as *men* do *that repent*, and are grieved for what they have done; men are ſaid to *repent* when they undo what they have before done, ſo God now reſolved to alter the courſe of his *diſpenſations* towards *Saul*, and to retract and revoke the benefits he had beſtowed on him. *Samuel* hereupon was exceedingly grieved for *Saul*, and prayed earneſtly *all night* for him, hoping to have obtain'd of the Lord not to *caſt him quite off*. But the Lord would not hear his prayer, ſee *v.* 23, 26. However *Samuel* going out early in the morning to meet *Saul*, it was told him that he came to *Carmel*, a Town belonging to *Judah*, lying in the way from *Amalek*, [Joſh. 15. 55.] and that there he had ſet up a *Monument of Triumph* for this *victory* obtain'd over the *Amalekites*, having the picture of a *hand* upon it to ſignifie that *by his hand and ſword* he had conquered his enemies. They further told him that from thence he was gone to *Gilgal*. *Samuel* going thither to him, *Saul* hearing of his coming, went out to met him, and ſaid, *Bleſſed be thou of the Lord, I have performed the commandment of the Lord.* How *hypocritically* and *vain gloriouſly* doth he boaſt of his obedience to God when he was ſo great a tranſgreſſour? *Samuel* ſaid if thou haſt obeyed the Commandment of the Lord, what meaneth *this bleating of ſheep* in mine ears, and *this lowing of oxen* which I hear; *Saul* replies, *the people ſaved the beſt of the ſheep and oxen to ſacrifice unto the Lord thy God*, that is to the Lord whom thou intirely loveſt and ſerveſt, and therefore canſt not ſure but allow of the means of his Worſhip) *but the reſt we have utterly deſtroyed. Samuel* anſwers that he would tell him what the Lord had ſaid to him that night. *Saul* bids him ſay on, as expecting poſſibly ſome good meſſage from him; ſo far doth *hypocriſie* blind men even then when they have done that which is notoriouſly evil. *Samuel* ſaid *when thou waſt little in thine own eyes, and but of mean condition* (as thou didſt confeſs, *Ch.* 9. 21.) God advanced thee to be *King* over all *Iſrael*; and the Lord ſent thee on an expedition againſt the *Amalekites*, peremptorily charging thee to deſtroy thoſe *great* and *notorious ſinners* who had ſo much malice in them againſt his people, and to fight againſt them till they were conſumed, wherefore then didſt thou not obey the voice of the Lord, but didſt *fly upon the ſpoil* as an *hungry hawk* doth upon his prey, converting that to *thy own uſe*, like *Achan* which God had devoted to deſtruction, ſee *Joſh.* 7. *Saul* juſtifies himſelf and ſays he had obeyed the voice of the Lord, he had gone the way the Lord had ſent him, and had brought with him *Agag* King of the *Amalekites*, and had deſtroyed all the reſt of the *Amalekites* he could light on; but indeed the people had ſaved the *chief of the ſheep and oxen* (which ſhould have been deſtroyed) to ſacrifice unto the Lord in *Gilgal* *; if this (ſays he) be a *fault*, 'twas *they* not *I* that committed it. But it ſeems to me to be *no fault* at all, ſeeing they did it out of a *good intention*, and reſerved the *beſt of the ſpoils* to ſacrifice them to the Lord, in token of their thankfulneſs for this great victory. *Samuel* anſwers, *hath the Lord as great delight in Burnt-offerings and Sacrifices as in obeying his voice? Behold to obey is better than ſacrifice, and to hearken to the voice of God than to offer the fat* † *of Rams*, or preſent to him the beſt of Sacrifices. And the reaſon is plain, for *obedience* preſerveth *from ſinning*, whereas *ſacrifices* were ordained only to cleanſe us from the guilt of ſin when committed; and 'tis much better to *prevent* a diſeaſe than to be *cured* of it when contracted. And further God always accepted of *obedience* (*a*), and is well pleaſed with it, but rejecteth *ſacrifices* as but a *dead carcaſs*, when *obedience* (which is as it were their life) is wanting. He further tells him, *That rebellion is as the ſin of witchcraft*, and *ſtubborneſs is as iniquity and idolatry*; for an *act of rebellion* againſt *any command* of God (though had it not been for that command the thing would not have been of its ſelf unlawful) is as manifeſtly a *ſin* as as thoſe things are that are againſt the *law* and *light of nature*, and contrary to

* *Ecce quantum abſtrahit homines avaritia ab obedientia mandatorum Dei.*

(e) So *Ahab* ſpared *Benhadad*, 1 King. 20. 35.

† *Dicitur Deus reſipiſcere cum id agit quod reſipiſcentes agunt homines, nimirum cum opus ſuum demoliri ſtatuit, vid.* Jacob. 1. 17.

V. 12. **Et paravit ſibi manum**, *i.e.* fornicem triumphalem, *nam trophæis imponebatur manus ad ſignificandum quod homines valida manu eſſent profligati.* Freidlib.

* *Qui locus erat ad ſacra facienda idoneus.*

† Adeps *hic ponitur pro victimis adipatis, & pinguibus.*

(*a*) See Jer. 7. 22, 23. Iſa. 1. 13, &c. and 66. 3. Pſal. 50. 8, 14. Prov. 15. 8. Hoſ. 6. 6. Mat. 12. 7.

to the *truth* and *glory of Gods Eſſence* as *Witchcraft* and *Idolatry* are. And ſuch was *this act* of *Saul's* in ſparing *Agag*, and the *beſt of the Cattel*; for being done expreſly againſt the *command of God*, it was no leſs than *rebellion* and *ſtubborneſs againſt the Almighty*, which is as hateful to him as any *wickedneſs* or *iniquity* is, yea as *Idolatry* it ſelf, whereby men forſake God, and ſerve Idols. Laſtly he tells him, *Becauſe thou haſt rejected the word of the Lord, therefore he hath rejected* * *thee, and thou ſhalt be deprived of thy Kingdom. Saul* hearing this, ſaid unto *Samuel*, I perceive now that I have ſinned and have tranſgreſſed the Commandment of the Lord, and have not obſerved the orders that thou gaveſt me from him. Indeed I *feared the people*, and obeyed their voice, which was a great fault in me; however I intreat thee earneſtly to pray to the Lord for me, that he would pleaſe to pardon my ſin, and be reconciled to me; and I beſeech thee go with me to *Gilgal*, that there we may together praiſe God for our *late victory*, and alſo pray unto him for the pardon of this great ſin which my ſelf and the people have committed. *Samuel* replies, *I will not go with thee*, I will have no *converſation with thee* who haſt ſhewed thy ſelf ſuch a *rebel* againſt God, leſt I ſhould ſeem any way to allow or approve what thou haſt done. And undoubtedly *Samuel* really meant † to do as he ſaid, and accordingly *turned about to go away*. But *Saul* was extream loth that he ſhould thus go away from him in an anger, and that the people ſhould take notice of his (and conſequently of Gods) diſpleaſure againſt him, wherefore he laid hold on the skirt of his *mantle* to detain him, and uſing ſome force to hold him, the *mantle rent*; *Samuel* tells him that this was a ſad *Omen* (*a*) from the Lord againſt him, and ſignified that the *Kingdom* ſhould be rent from him, and given to a *neighbour of his* that was *better than he*, *viz.* to *David*, who was not yet *known* either to *Saul* or *Samuel* himſelf. And *Samuel* to aſſure him that what he had *denounced* againſt him would certainly come to paſs, he tells him that *God* who is *the ſtrength of Iſrael* was abſolutely *able* to effect what he had *threatned*, and he would not *lye* nor *repent*, nor *alter his decree* (*b*) and *purpoſe* as *weak men* oftentimes do. *Saul* hereupon *confeſſes* again *his ſin*, and though the ſentence of his depoſing was ſo firmly *decreed* that it could not be altered, yet he intreats *Samuel* for the preſent to uphold his *credit* with the people, and to *grace him* with his preſence, and and to accompany him in worſhipping God. *Samuel* being thus *importun'd* went along with him (*c*) to preſerve *his Government* for the preſent from the *diſreſpect* and *contempt* of the people, and that he might perform what *Saul* had omitted, namely to deſtroy *Agag*. *Samuel* therefore being come to *Gilgal* commanded that *Agag* ſhould be brought to him; *Agag* came to him *delicately*, that is, in the *attire*, and with the *geſture* and *gate* of a *King*, thinking ſurely that the *bitterneſs of death had been paſt*, ſeeing he was to be brought (not before the *King* that took him priſoner) but before the *old Prophet*, who he thought (as 'tis like) would only reprehend him. When he came before *Samuel*, he ſaid to him, *As thy ſword hath made many women childleſs, ſo ſhall thy mother be childleſs among women*; then by an extraordinary motion of the Spirit of God he *hewed him in pieces* * in the preſence of the Lord, and his people. Then *Samuel* went to *Ramah*, and *Saul* to his own houſe at *Gibeah*; and *Samuel* never went after to viſit *Saul* to *inſtruct* him and *direct* him in his affairs, or to ask counſel of the Lord for him as formerly he had done. He did indeed afterwards ſee *him* at *Naioth*, but it was *accidentally* and *unawares*, Ch. 19. 24. However *Samuel* mourned exceedingly for him, and was grieved at his diſobedience whereby he had ſo highly provoked God.

1 *Sam. Ch.* 15. whole Chapter.

* *Denuntiat ei privationem regni, cujus executio Paulo poſt faciendæ erat. Saulem enim poſtea Regem manſiſſe patet, quia* eum *ut Regem ſuum habuit & populus, & ipſe* David *&* Samuel, *v.* 32.

† *Non intendebat reverti ſed poſtea mutavit propoſitum ex cauſis quæ dicentur* v. 31. *ſic Chriſtus*, Joh. 7. *dixit* ego non aſcendam, *ſed ſtatim poſtea* aſcendit.

(*a*) The *Hebrews* add that it was alſo to ſhew that the *man* that ſhould hereafter *tear off* the *skirt* of his garment ſhould be the *man* that ſhould *ſucceed him* in the Throne, and hence was that which *Saul* ſaid, *Ch.* 24. 20. *Now behold I know that thou ſhalt be King*, &c.

(*b*) *Mutat aliquando Deus ſententiam per Prophetas ſignificatam, non autem conſilium.*

(*c*) *Non intendebat reverti ſed poſtea mutavit propoſitum.*

* See a like inſtance, 1 Kin. 18. 40.

SECT. CLXVII.

THE Lord now makes known to *Samuel* that all his *mourning* for *Saul* was but *in vain*, partly becauſe he continued ſtill *obſtinate* and *impenitent*, and partly becauſe the Lord had abſolutely *determined* to take the Kingdom from him. In which caſe though *Samuel* might bewail *Saul's* condition, yet he might not bewail it *in that manner* as might imply an *unwillingneſs* to ſubmit to the good pleaſure and determination of God therein. And though the Lord intended not that *Saul* ſhould preſently be depoſed from being King *, yet he orders *Samuel* preſently to fill his *horn* with

* See Ch. 24. 6.

with *oyl*, and to go to *Jeſſe* the *Bethlemite*, for he had choſen *one* of his *Sons* to be *King over Iſrael*, and he ſhould anoint *him* to that *office* whom he ſhould *point out* unto him, that as he had anointed *Saul*, ſo by anointing *one* of another family (by Gods appointment) to *ſucceed* him in the Throne, he might *teſtifie* that God had *rejected Sauls poſterity*. Indeed *Saul* was choſen by the *Lord* to be *King of Iſrael*, but it was upon the *violent importunity of the people* that would needs have it ſo, and would not be beaten off from it. So that *Saul* was the *peoples King* rather than *Gods*, and given to them in wrath; but *David* was meerly choſen of *God*, who did of his own *free will*, (no body thinking any thing of it) ſend *Samuel* to *anoint* him. And ſo he was a *King* of Gods own providing, the *King* in whoſe ſeed the *Kingdom* was to be eſtabliſhed, and one who would in his Government carefully *perform the will of God*. See *Ch.* 13. 14. *Samuel* was ſomething *afraid* to go upon this *enterprize*, and therefore he ſaid, *Lord how can I go?* if *Saul* hear of it he will certainly *kill* me. The Lord inſtructs him how to avoid this danger, he bids him to go to *Bethlem* and to take an *heifer*, and ſay he came to offer a *Sacrifice* there, that is, a Sacrifice *(d)* of *Thanksgiving*, or a *Peace-offering*, after which followed a *Feaſt* made of the remainders of the Sacrifice, ſee *Ch.* 9.12. He orders him to invite *Jeſſe* and his *Sons to this Feaſt*. Thus the Lord directed him to *conceal* the *principal cauſe* of his coming, and to pretend only *that buſineſs* which might be ſafely made known. *Samuel* accordingly goes to *Bethlehem*, the *Elders* of the City *trembled* when they *ſaw him*, fearing leſt ſome *heinous ſin* committed among them had drawn him thither, and that he came to deliver ſome ſad meſſage from the Lord againſt them; therefore they preſently asked him whether he came *peaceably*? he ſaid *yes*, *for I come to ſacrifice unto the Lord, ſanctifie therefore your ſelves, and come with me to the Sacrifice*, and particularly let *Jeſſe* and *his Sons* prepare and *ſanctifie* themſelves both *legally* and *ſpiritually*, that they may *eat of the Sacrifice*. 'Tis like *Samuel* had acquainted *Jeſſe* privately with the cauſe of his coming, and that thereupon *Jeſſe* brought in *his Sons* one by one into ſome private place, whether before they ſat down to eat of the Sacrifice they had *retired themſelves* for that purpoſe, that *that perſon* might be anointed whom God ſhould point out to *Samuel*. Accordingly *Eliab*, *Jeſſe*'s eldeſt Son was *firſt* brought forth, when *Samuel* ſaw him, he thought within himſelf, *ſurely this is the man*; the *comelineſs* of his perſon made him think *this was he* whom God had choſen; but herein he was led and guided only by *his own ſpirit*, for the Lord preſently ſaid to him, *Look not on his countenance, or the heighth of his ſtature, conſider the Lord ſeeth not as man ſeeth; for man looketh on the outward appearance, but God looketh on the heart*. Then *Jeſſe* called *Abinadab* and made him appear before *Samuel*, and *Samuel* was admoniſhed by a ſecret voice of Gods Spirit that neither was *this* the man whom he had choſen. Then *Shammah* was called, he alſo was refuſed. *Jeſſe* then called *four* more of his *Sons* in order, and ſet them one after another before *Samuel*, but he told him never an one of theſe was the perſon whom the Lord had choſen. *Jeſſe* wondring at this, *Samuel* asked him *whether theſe were all his Sons?* He told him he had *one* more, *viz.* the *youngeſt* whom he imployed in keeping his ſheep; he had omitted to bring *him*, as imagining it could not in any likelihood be *he* of all the reſt whom God would choſe; and this poſſibly was ſo ordered by *Providence* that it might more evidently appear that *David* was meerly choſen of God; *Samuel* orders that this youngeſt Son ſhould be immediately ſent for, for (ſays *he*) we will not ſit down till he come. At laſt *David* came, who was of a *ruddy* and *beautiful* * *countenance*, and *comely* to look on, and (as it is probable) about twenty two years of age. The Lord now by a ſecret voice of his Spirit ſaid unto *Samuel*, *This is the man, ariſe and anointt him*; then *Samuel* took the *horn of oyl* and *anointed him* in the midſt of his *Brethren*, whereby he incurred *their envy*, [ſee *Ch.* 17. 28.] no leſs than *Joſeph* did of his Brethren. And from the very *day of his anointing* the *Spirit of the Lord* came upon him, namely the Spirit of *Wiſdom*, *Courage* and *Fortitude*, ſo that he was *moved* and *led on* by the Spirit of God to undertake *great* and *noble enterprizes*, ſuch as was *that* of killing a *Lion* and a *Bear*. For it ſeems as he was keeping *his fathers ſheep* there came a *Lion* at one time, and a *Bear* at another, and took a *Kid* out of his flock, and he purſued after them, and when the *Lion* turned upon him, he took him by the *beard* and *ſlew him*, and took the *prey* from him

(d) *Authoritas Prophetæ facit ut Sacrificium ubicunque is adeſt & imperat, rite fiat; ſubſunt enim Prophetæ imperio leges rituales patrioibus Hebræis. Samuel ex peculiari mandato hoc fecit.*

DAVID choſen to be King and firſt anointed by Samuel.

* *Solet* pulcher animus *etiam in vultu apparere, vide* Platonis *convivium. Erat in* Davide *forma non* mollis *ſed* virilis, *&* militaris. Oculi *ipſius bellicam quandam ferociam ſpirare videbantur.*

Unctus *eſt non ut ſtatim regnaret, ſed ut* Sauli *morienti in regno ſuccederet.*

him which he had ſelzed upon, and ſo he ſerved the *Bear* alſo, ſee *Ch.* 17. 35, 36. and *other famous* and *valourous exploits*, it ſeems he *atchieved* ſoon after he was *anointed*, whereby he became *famous* even among *Saul*'s Courtiers, ſee *v.* 18. and probably from that time forward he had an extraordinary meaſure of the *gifts and graces of the Spirit*, poured forth upon him, and particularly the *Spirit of Propheſie*, and the *gift of Poetry*, and *compoſing Divine Pſalms*, and *Hymns*, together with the gift of *Muſick*, wherein afterwards he became very *eminent*, inſomuch that he was called *the ſweet Singer of Iſrael*; and has left ſuch *Divine Pſalms* and *Hymns* as may ſerve to inſtruct the people of God to the end of the world. *Samuel* having thus anointed *David*, he returned to his own houſe at *Ramah*.

1 *Sam. Ch.* 16. from *v.* 1, to 14.

SECT. CLXVIII.

SAUL now was bereaved of thoſe *Heroical gifts* that God had before beſtowed upon him, and *Satan* (by Gods permiſſion) taking advantage of his *extream melancholy and diſcontent* (for the loſs of Gods favour, and his Kingdom) filled him with *frights* and *fears* with *diſquietneſs* of mind, and *grief* of heart, which ſo *diſtempered* and *diſtracted* him, that he fell into fits of *Phrenſie*, and ſometimes grew *outragious*, and ready to kill any body that came *in his way*, and was *(for a time)* as *one poſſeſſed with a Devil*. He had preferred his *own reaſon* before Gods *directions* in the buſineſs of the *Amalekites*, (and ſo made an *Idol* of it) and now God juſtly deprives him of the *uſe* of it. His *Phyſicians* tell him that an *evil ſpirit* ſent of the Lord (to execute his righteous judgment) troubled him, and therefore adviſe him to ſeek out a *man* that was *skilful* to play on the *Harp*, who by his *Muſick* might *chear* and *revive* his ſpirits, and *allay his melancholy paſſions*, and thereby he would be leſs ſubject to the Devils operations. One of *Saul*'s ſervants (that ſtood by) ſaid he had ſeen a *Son* of *Jeſſe* that was very *skilful* in playing on the Harp, and was alſo a *man of war*, and *prudent in matters* (*e*), and a *comely perſon*, and the Lord was with him, and aſſiſted him in all his deſigns, and proſpered him in all his enterprizes. *Saul* hearing this, ſent *meſſengers* to *Jeſſe* to deſire him to ſend that Son of his that kept his ſheep (*f*) unto him. *Jeſſe* ſent his Son *David* to him, with a *ſmall preſent* (*g*), namely *an Aſſe laden with bread*, and a *bottle of wine*, and a *Kid*; for *great perſons* do many times *kindly* accept of ſmall preſents from *their inferiours*, ſeeing they are *ſigns* that they do *reſpect* and *honour* them. But *Jeſſe* knowing that God had *anointed* his Son *David* to ſucceed *Saul* in the Kingdom, might well have been afraid to put him into *Saul*'s hands, had not his *faith* overcome his *fear*. *David* now came and attended upon *Saul*, who was much pleaſed with him, and loved him greatly, and appointed him to be one of thoſe that ſhould carry his *Shield* before him; *Saul* alſo liking him very well (*h*) ſent to his *Father* that he might ſtay with him, and continue in his ſervice. And when the *evil ſpirit* was at any time upon *Saul*, *David* played on his *Harp* before him, and ſo he was for *the time* freed from his *melancholy*, God working with *David*'s *Muſick*, and giving *Saul* eaſe thereby, that he might make way for *David*'s advancement. Yet the *Muſick* wrought no perfect *cure* on him, but only an *abatement* of his *fits*. He ſhould have uſed the *right means* if he intended to be cur'd, *viz. Repentance*, *Faith*, *Faſting* and *Prayer*.

1 *Sam. Ch.* 16. from 14, to the end.

(e) *Ego exiſtimo ex quo David* cum unctione *alia quoq; dona accepit plane rara, cum vicinia fuiſſe notiſſimum, nam & eximia erant illa dona, & inopinata atq; nova.* Sanct.

(f) Hereby we ſee that tho' *David* was choſen by God and anointed *King*, yet in humility of ſpirit he returned unto his former employment of keeping his fathers ſheep.

waiting upon God till it ſhould be his *good pleaſure* in his *own way* to raiſe him to the *Kingly dignity*.

(g) Such a Preſent *Jacob* ſent to *Joſeph* under the notion of the *Lord of all Egypt*, that his Sons might find favour with him, *Gen.* 43. 11.

(h) This great love of *Saul* to *David* quickly turned into mortal hatred.

SECT.

SECT. CLXIX.

David continued ſometime in *Saul*'s *Court*, but finding an *alienation* in *Saul*'s affection towards him, he *withdrew* himſelf and returned to keep his Fathers ſheep, ſee *Ch.* 17. 15. The *Philiſtines* about this time either out of deſire to avenge their former ſhameful loſs (when *Jonathan* and his *Armour-bearer* put *their whole Army* to flight, *Ch.* 14. or out of *jealouſie* of the growing power of the *Iſraelites* through the *many victories* lately obtained by *Saul* againſt his *other neighbours*, or *ſtirred up by God* to accompliſh *what he intended to do*, now *invade* the land of *Iſrael* with a *great Army*, and pitched between *Shochoh* and *Azekah* in the Tribe of *Judah*; and *Saul* and the *men of Iſrael* gathered together and pitched by the valley of *Elah* near unto them. So the *Philiſtines* were on a mountain on one ſide, and the *Iſraelites* on a mountain on the other, a *valley* being between them. Thus each party kept their ground of advantage for a time, not joining battel, but only *ſkirmiſhing* now and then. And there came forth a *Champion* out of the Camp of the *Philiſtines*, whoſe name was *Goliath* of *Gath* *, whoſe *height* was *ſix cubits* and *a ſpan*, that is *three yards* and *three hands breadth*, ſo he was higher than any *ordinary man* by a *yard* and a *foot*; and he had *arms* ſuitable to his *vaſt ſtature*, he had an *helmet* of *ſteel*, and a *coat of mail* made after the ſimilitude of *Fiſh-ſcales*, one piece lying over another, and the weight thereof was *five thouſand ſhekels of braſs*, ſo that counting a *ſhekel* at half an ounce (which was the weight of the common ſhekel) *Goliath*'s *Coat* weighed *two thouſand and five hundred ounces*, that is, *one hundred fifty and ſix pounds, and four ounces*, or thereabout, aſſigning to every pound twelve ounces. And he had *greaves* or *boots of braſs* upon his *legs*, a *target* or *gorget of braſs* between his ſhoulders, and the *ſtaff* of his *ſpear* was like a *Weavers beam*, and his *ſpears head* weighed *twenty five pounds*, and one went before him bearing his *ſhield*, and he ſtood and cried to the armies of *Iſrael*, *Why are ye come out to ſet your battel in array?* that is, what need we bring a *whole Army* on each ſide to fight it out? let us *caſt all* upon a *ſingle combat*; am not I a *Philiſtine*, and choſen *by them* for there *Champion*, and *you ſervants of Saul*, therefore do you choſe out a man from among you to fight with me, and let *us two* decide the controverſie; if he be able to *kill me*, then the *Philiſtines* ſhall be your *ſervants*; but if I prevail againſt him, then ſhall *ye be our ſervants*. And then in an *inſulting manner* he further ſaid, *I defie the armies of the Iſraelites this day*; when *Saul* and all *Iſrael* heard theſe words, they were greatly *diſmayed*, none of the whole Army daring to anſwer this *proud Philiſtines* challenge, no not *Jonathan* himſelf, whom God had endued with ſo great a meaſure of courage and fortitude, that *he* and his *Armour-bearer* had alone routed the whole Army of the *Philiſtines*, as we may ſee *Ch.* 14. but we muſt conſider that both *faith* and *courage* are *the gifts of God*, which when he *withholdeth*, thoſe that were at other times as *bold* as a *Lion* may *ſhrink for fear*. God alſo now meant to magnifie *David*, and make him *famous* among the people, that ſo there might be a *way* made for the fulfilling his *purpoſe* and *promiſe* of advancing him to the Throne. The *Philiſtine* for forty days together *morning* and *evening* preſented himſelf before the Army, challenging any *Iſraelite* to come forth and *combate* him, but not a man among them durſt undertake him; at laſt it ſo happened that *Jeſſe* the *Bethlemite* (who was at that time an *old man*, and being unfit for war ſtayed at home) having his *three eldeſt Sons* in the Camp with *Saul*, he thought good to ſend his youngeſt Son *David* (who kept his ſheep) to ſee how they did, and to carry to them ſome proviſions, *viz.* an *Ephah* * *of parched corn*, and *ten loaves*, and to carry alſo to their *Captain ten cheeſes* (poſſibly that he might uſe them with the more kindneſs and reſpect, and to bring him from them ſome *token* or *pledg* that they were alive, whereby he ſhould aſſuredly know that he had done what he commanded him. *Saul* and the *Iſraelites* were encamped on a *mountain* that lay cloſe upon the valley of *Elah*, and in the *valley* the two armies often *skirmiſhed* one with another. *David* riſing early in the morning, and leaving the *ſheep* to the care of a *keeper*, he took the proviſions which his Father had ſent, and haſted away with them, and when he came to the *Trench* where the Carts and Carriages lay which brought proviſions to

* See Joſh. 11. 22.

* An *Ephah* was ſome thing ſhort of our *Engliſh* Buſhel containing *ten Omers*, and every *Omer* about a *pottle*.

See 1 Chron. 20. 5.

to the Army, the *hoſt* was drawing forth to be ſet in *battel-array*, and *ſhouted* to the Battel. The *Philiſtines* alſo on the other Hill had put themſelves in *battel-array*, and they ſtood *army* againſt *army* ready to fight if they could get any advantage againſt each other. *David* ſeeing this, left what he had brought in the hands of the *Keeper* of the Carriages, and ran into the *army*, and ſaluted his *Brethren*; as he talked with them behold *Goliath* the *Philiſtines* Champion came forth, and drawing up towards the army of the *Iſraelites*, ſpake in that *inſulting manner* as he had done before, and *defyed* the army of the *Iſraelites*. The *Iſraelites* were ſo diſmayed at his *vaſt ſtature*, that not *one* was found that durſt adventure to fight with him. *David* hearing the *daring words* of the *Philiſtine*, and ſeeing the people much perplexed that he ſhould thus *defie them*, and that none among them ſhould be found that had courage enough to undertake him, he asks *what ſhall be done to the man that ſhall kill this Philiſtine*, and ſo take away the *reproach* from *Iſrael*; for what is this *uncircumciſed Philiſtine* (ſays he) *that he ſhould dare thus to defie the armies of the Living God?* And poſſibly he inquired after the *reward promiſed*, only to let the *ſtanders-by* perceive that *he* himſelf had ſome thoughts of undertaking the *combate*, but not ſo much for the ſake of the reward, as to vindicate the honour of God and his people. The people told him the *King* would enrich *that man* with *great riches* that ſhould undertake it, and would give him *his daughter* to wife, and make his *Fathers houſe free* in *Iſrael*, that is *free* from *Taxes*, and *other impoſitions*, and ſo *innoble his family*. *Eliab* (*David*'s eldeſt brother) perceiving by the *manner* of his *talking* with the people that he had ſome *inclination* to undertake *this Giant*, his *anger* was kindled againſt him, and very *ſternly* he askt him *for what purpoſe he came thither*, and with whom had he left the *ſheep* he was appointed to keep? intimating that he was *fitter* to *keep ſheep* and play on his *harp*, than to be a *Souldier*; and then upbraiding him with *arrogance* and *ambition*, *I know* (ſays he) *thy pride, and the naughtineſs of thy heart, for thou art come hither that thou maiſt ſee the battel*, and try if thou canſt by ſome *deſperate action* get thy ſelf a name. *David* meekly anſwers, *What have I done to deſerve ſo ſharp a reproof from thee? Is there not ſufficient cauſe that I ſhould come when my Father hath ſent me?* and being come, have I not cauſe to be *concern'd* with other *Iſraelites*, and ſo ſpeak as I have done, when I hear *God* thus diſhonoured, and his own *peculiar people* thus ſcorn'd and reproach'd by a *blaſphemous wretch*, an *uncircumciſed Infidel?* Then *David* finding ſuch harſh uſage from his *brother*, turned from *him* to *others*, to whom he ſpake after *the ſame manner* he had done before, and intimated his *willingneſs* to *fight with this Giant*, if no body elſe would undertake him, and 'tis like he ſpake the more *freely*, that ſo what he ſaid might come to the *Kings* ears. *Saul* hearing of it ſent for him, to whom humbly addreſſing himſelf, he ſaid, *My Lord let no mans heart fail him becauſe of this hideous monſter*, for I my ſelf (though the weakeſt of many) *truſting in Gods power and aſſiſtance* will encounter him, if no body elſe will do it. *Saul* ſaid *alas! thou art not able to go againſt him*, for thou art but a *youth*, and *not bred in war*, and *he* a *man* of *full age*, and *vaſt ſtature*, and trained up in war from his *youth*. *David* humbly replies that he had had *experience* of Gods extraordinary aſſiſtance vouchſafed to him; for keeping his Fathers *ſheep* there came a *Lion* and a *Bear*, *one* at one time, and the *other* at another, and ſeiſing each of them a *Lamb* out of the flock, he purſued after them, and when the *Lion* turned upon him, he took him by the *beard* (or hair of his nether chap) and ſlew him, and took the *prey* from him, and ſo ſerved the *Bear* alſo, and he doubted not but *this blaſphemous miſcreant* (who defyed the armies of the Living God) ſhould (through the Divine aſſiſtance) be as eaſily conquered as *one* of them; for *that God* (ſays he) *who delivered me out of the paw of the Lion, and the paw of the Bear, will I truſt deliver me alſo out of the hands of this uncircumciſed Philiſtine*. *Saul* hearing him expreſs ſo *great courage* and *confidence in God*, and that grounded upon the former experience he had had of his extraordinary aſſiſtance, he gave him leave to *enter the liſts* with *this Giant*, and wiſhed him good ſucceſs, and prayed that God would be with him in it. But he thought fit firſt to *arm David well with armour* taken out of his own *armoury*, and ſo he put on his head an *helmet of braſs*, and armed him with a *coat of mail*, and *David* girded his *ſword* upon his *armour*, and aſſayed to go with his *armour* on, but he quickly found himſelf uneaſie, and therefore ſaid, I cannot go * with theſe, having not been uſed to wear *ſuch arms*, they are a burden to me. So he put *them off*, and took his *ſtaff* in his hand, and his *ſling*, and choſe him

* *V.* 39. *Non ſum aſſuefactus talia ferre.* Vatab.

him *five ſmooth ſtones* out of the *brook*, and put them into his *ſhepherds bag*, and ſo went out to meet the *Philiſtine*. When *Saul* ſaw him thus going forth, he askt *Abner* whoſe *Son* he was? for it ſeems having been diſtempered with *frantick fits*, he had forgotten him, though he had formerly known him, and greatly loved him, and *Abner* being *General* of the Army, and ſo much abſent from *Court* had not (it ſeems) taken any notice of him when he was there, and therefore told the King *he knew not*. *Saul* bad him enquire whoſe *Son that ſtripling was*. *David* now (armed only with his *ſtaff* and *ſling*) goes out to meet the *Philiſtine* who came up towards him with his *armour-bearer* carrying his *great ſhield* before him; when this *monſtrous Giant* ſaw *David* come towards him (who was but a *youth*, and his *countenance* rather *amiable* than *terrible*, not like the countenance of a *Souldier*) he diſdained him, and ſaid, *What, am I a dog that thou comeſt one to me with a ſtaff?* then curſing him by his *gods*, he ſaid, *let Dagon* and the *other gods* we worſhip confound thee: *Come to me and I will give thy fleſh to the fowls of the air, and beaſts of the field*. *David* reply'd, *Thou comeſt to me with a ſword and with a ſpear, and with a ſhield, but I come to thee in the name of the Lord of Hoſts, the God of the Armies of Iſrael whom thou haſt defyed. This day will the Lord deliver thee into my hand* (I know it by the inſpiration of the Spirit of God) *and I will ſmite thee, and take off thine head, and I will give the carcaſſes of the hoſt of the Philiſtines this day unto the fowls of the air, and to the wild beaſts of the field, that all the earth may know that there is a God* (who is Almighty, and the only true God) *who watcheth over Iſrael, and all this preſent aſſembly both of Iſraelites and Philiſtines ſhall know that the Lord ſaveth not with ſword or ſpear*, (but he can *ſave without theſe*, and is not tyed to ſuch outward means) *for the battel is the Lords, and he governeth it and giveth victory to whom he pleaſeth, and I know that he will this day give you Philiſtines into our hands*. *Goliath* now prepared himſelf for the Combat, and came and drew nigh to meet *David*, and *David* accordingly haſted to meet him, and putting his hand into his *Bag* he took thence a *ſtone* and ſlung it with extraordinary force, and ſmiting the *Philiſtine* in his *forehead*, the *ſtone* ſunk into his *head*, (God ſo guiding and directing it) and he *fell upon his face* to the earth; then *David* ran to him, and trampled upon him, and having no ſword with him, he drew out the *Philiſtines* ſword out of its *ſheath*, and *ſlew him*, and *cut off his head* therewith. Thus *David* prevailed over the *Philiſtine* with a *ſling* and with a *ſtone*, God uſing ſuch contemptible means the more to manifeſt his own power and glory. The *Philiſtines* ſeeing their *Champion* thus conquered, and being ſtricken with a *ſecret terrour* from the Lord, they immediately fled, and the *army of the Iſraelites* with a *great ſhout* purſued after them, and did *great execution* upon them, inſomuch that the *wounded* of the *Philiſtines* fell and were ſcattered all along in the way of *Shaaraim* (a City in the Tribe of *Judah*) even unto *Gath* and *Ekron*. The *Philiſtines* being thus diſcomfited, the *Iſraelites* returned and ſpoiled their *Tents*. *Abner* now brought *David* before *Saul* with the *Head of the Giant* in his hands; *Saul* asked him *whoſe Son he was?* he told him, *he was the Son of Jeſſe the Bethlemite*. *Saul* had now much diſcourſe with him, and ſo many excellent endowments of *wiſdom, courage, zeal for the glory of God, and faith and confidence in his protection and aſſiſtance* appearing in him (all which ſhewed him a perſon precious in the eyes of God) *Jonathan*'s heart and affections were in an extraordinary manner drawn forth towards him, ſo *that his ſoul was knit with the ſoul of David*, and hereby God provided *David* a *friend* in *Saul*'s Court to plead for him, and to reveal *Saul*'s *plots* and *evil intendments* againſt him, and to be (by his true and real love) a comfort and ſupport to him in all his approaching troubles and diſtreſſes. And *Jonathan* and *he* made a *Covenant* of *entire friendſhip*, and *brotherly love*. *Saul* alſo now reſolv'd to keep him in his *Court*, and that he ſhould go no more home to his Father, and made him a *Captain* over ſome of his Troops, and *David* behaved himſelf ſo wiſely that he was highly valued by all the people, and even by *Saul*'s ſervants themſelves; *Jonathan* alſo to teſtifie his *true* and *great love* to *David*, ſtript himſelf of his own *robe* and gave it to him, and gave him alſo his *Sword* and his *Bow*, and *his Military Girdle*, ſo that he put him both into a *Courtiers* and *Souldiers* Garb. Theſe things being done, they now march from the Camp to *Gibeah* where *Saul* dwelt. As they paſſed along, the *women* came forth out of all the Towns by the

*V.*43. *Baculis, Enallage numeri eſt, ut* Gen. 21. 7.

*V.*54. *David* ſome years after (when he was conſtituted King, and had taken *Zion* from the *Jebuſites*, 2 Sam. 5. 7.) brought the *head* of this Giant to *Jeruſalem*, and put *his armour* in the *Tent* which he there provided for the *Ark of God*, 1 Chron. 15. 1. But *Goliath*'s Sword was laid up in the *Tabernacle* of the Lord at *Nob*, 1 Sam. 21. 9.

the way (as the cuſtom * was) with Inſtruments of *Muſick*, ſinging in *Triumphing* Songs, *Saul hath ſlain his thouſands, and David his ten thouſands*; they aſcribe ſo much to *David*, becauſe by his killing *Goliath* he was (under God) *the cauſe of routing the whole army of the Philiſtines*. And ſo *ſolemn* and *glorious* was this *Triumph* of the *Iſraelites*, that *this paſſage* in the *womens ſong* came to be *reported* and *known* among the *Philiſtines*, as we may ſee *Ch.* 21. 11. and *Ch.* 29. 5. But *this thing* greatly offended *Saul*, and he ſaid they have aſcribed to *David ten thouſands*, and to me but *thouſands, what can he have more but the Kingdom?* From thenceforth therefore he began to have *an evil eye* againſt *David*, and to ſuſpect that *he* was the *man* of whom *Samuel* had told him that he ſhould be *King* in his room, *Ch.* 13. *v.* 14.

1 *Sam. Ch.* 17. wh. Ch. and *Ch.* 18. from 1, to 10.

* It ſeems it was the *cuſtom* in thoſe times that when *God* had given them any *great victory* over their enemies; the *women* were wont with *dances* and *ſongs* of triumph to celebrate the *praiſes* of God. See Exod. 15. 20. *Judg.* 11. 32. As *women* have uſually the heavieſt ſhare in the calamities of a Land that is over-run by an *enemy*, and that becauſe they are leaſt able to *reſiſt*, and are frequently taken for *ſlaves*, or raviſht and abus'd in a ſavage manner, ſo likewiſe they have the *greateſt cauſe* to rejoice when the *enemy* is vanquiſhed; and hence it may be aroſe this cuſtom of the *womens* triumphing at every great victory.

SECT. CLXX.

SAUL's *jealouſie* of *David*, and his *hatred* againſt him doth now every day more and more appear, and it manifeſted it ſelf in theſe Particulars following.

1. The *evil ſpirit* coming upon him, he *propheſied* (*a*) *in the midſt of the houſe*, not as he had done before [*Chap.* 10. 10.] when *Samuel* had newly *anointed* him, for then being inſpired with *Gods Spirit*, and endued with *common graces* he *propheſied* and *praiſed God*, together with the *reſt* of the *Prophets*; but now *that Spirit* being departed from him, and an *evil ſpirit* being permitted by God to *poſſeſs him*, he fell into *ſtrange extaſies* and *raptures*, and had ſuch kind of *motions* and *actions* as the *Prophets* when raviſhed out of themſelves uſed to have, ſee 2 *King.* 9. 11. and while *David* played on his *harp* to *compoſe* his ſpirit, and *allay* his raging paſſions (as he had formerly done) *Saul* having a Javelin in his hand, caſt it at him, intending to kill him, and this he attempted *ſeveral times*, but *David* nimbly avoided the ſtroke, *Ch.* 18. 10, 11.

(*a*) *Extra ſe rapiebatur & ſpiritu malo ineitus ita ſermones actuſque ſuos componebat ut boni Prophetæ ſolent acti a ſpiritu bono.*

2*ly*, *Saul* ſeeing how the *Lord* was with *David*, and preſerved him from great dangers, he feared *he was the man* whom God had choſen to be *King* in his room, and therefore having failed in theſe *violent attempts* againſt him, he reſolves to try *other ways* to deſtroy him; therefore he made him one of his *Colonels*, hoping he would at one time or other meet with *his death* in the *Battel*. And *David* behaved himſelf *wiſely in all his ways*, and the *Lord was with him*, and he led forth his *Souldiers* bravely to Battel, and as bravely brought them off again, and acted all his *Military affairs* with ſuch *prudence* and *wiſe conduct*, and was ſo proſperous in them that the people generally loved him, *ver.* 12, 13, 14, 15, 16.

3*ly*, *Saul* under pretence of performing that *promiſe* made to him of *giving him his daughter* if he killed *Goliath*, he now offers him his *eldeſt daughter Merab* in marriage, but with deſign to expoſe him thereby to the Sword of the *Philiſtines* (*b*). He tells him he ſhall have her, but then he expects he ſhall be *valiant for him*, and not ſtick to expoſe himſelf to any dangers, and ready upon all occaſions to fight the Lords battels. Thus he *hypocritically* pretendeth *zeal* for Gods glory, when he *maliciouſly* intended *David*'s ruin. *David* humbly anſwers, *What is my parentage, education, or condition of life* *, that I ſhould think my ſelf worthy to be *husband* to a *Kings* daughter? So far was he from *aſpiring* to this *honour*, though ſo *juſtly* due to him. But though *David* ſufficiently approved his *valour* in fighting the Lords battels, and contrary to *Saul*'s expectation eſcaped many dangers, and won much honour, yet *Saul* perfidiouſly broke his promiſe with him, and at the very time when he ſhould have married his daughter he gave her to *Adriel* the Son of *Barzillai* the *Ephraimite*, born at *Meholah*, ſee *Judg.* 7. 22. *David* bears this great indignity *patiently*, without expreſſing any *unbeſeeming reſentment* of it. But God to whom *vengeance* belongeth, would not ſuffer the *malice* and *wickedneſs* of *Saul* expreſt herein to go *unpuniſhed*, for all the *five Sons* (*d*) that *Adriel* had by *this daughter* of *Saul* were

(*b*) *Incidit* Saul *in foveam, quam Davidi fecerat, nam ipſe a Philiſtæis poſtea occiſus eſt.*

* Ver. 18. *eſt Enallage numeri, τίς εἰμι ζωὴ μου?*

(*d*) They were certainly *Adriels* Sons by *Merab*, though they were brought up by *Michal*, of which ſee the note on 2 *Sam.* 21.

hanged up to satisfie the *Gibeonites* for the *cruelties* which *Saul* had exercised upon them, as we may see 2 *Sam.* 21. 8, 17, 18, 19.

4*ly*, *David* being thus treacherously defeated of *Merab*, *Michal*, *Saul*'s youngest daughter falls in love with him. This being made known to *Saul*, he seemed to *like it very well*, hoping by *that means* to bring *his purpose about* of destroying *David*. So pleasing to a *malicious* mind is the *very hope* of *doing mischief* to a person whom he hates. *Saul* therefore resolves to give *this daughter* to *David* to *wife*, that she might be a *snare* to him, and a *means one way* or *other* to run him into danger, and he hoped that she being his daughter would be brought to *complot* and *join* with him in effecting his ruin; but it pleased the Lord to cross his design in this also, for he made *Michal* an instrument of preserving him from the *snare* which her Father had laid for him, *Chap.* 19. 11, 12. But to proceed; *Saul* carrying on this treacherous design against *David* in his mind, he tells him that though he failed him before, yet now he would make him amends; he had but *two daughters*, and *one* of them he resolv'd he should have, and if he became his *Son-in-law* by marrying *either* of them, he supposed it would be no *great wrong* to him though he had not the elder. *David* was not very forward to believe *Saul* in this proposal, nor greedy to embrace *this motion*, having been before deceived by him. *Saul* perceiving this, set his *Courtiers* to perswade him (as of themselves) that the *King* very much *delighted* in him, and that *all his servants loved* and highly *valued* him, and therefore why should he not readily accept of *this honour* that was offered him to be the Kings *Son-in-law*? *David* answers them, *Seemeth it to you a light and small thing to be Son-in-law to a King? and do you think me worthy of it, who am a poor man*, and not able to give a *Dowry* (*e*) fit for the *Kings daughter*; and possibly upon that account I was *slighted* before when I should have had his *other daughter*. The *Courtiers* relate to *Saul* what *David* had said, *Saul* bids them go to him again, and tell him that he desired not *any Dowry* for his daughter, but only an *hundred foreskins* of the *Philistines*, to take thereby some revenge on them, they being *his* and his *peoples* enemies. This was *that* which *Saul hypocritically* pretended, whereas his *great design* was to make *David fall* in the attempt, or else to provoke the surviving *Philistines* to revenge themselves on him if he did effect it. And observable it is that he requires their *foreskins* not their *heads*, the more to enrage them against *David*; for he knew that the *circumcising* and *cutting off the foreskins* of the slain *Philistines* would be looked upon by their *surviving brethren* as a matter of the *greatest scorn* and *disgrace* that could be put upon them. However *David* hearing on *what terms* he might be the Kings *Son-in-law*, (namely if he brought him so many *foreskins* of the *Philistines* within such a time, and finding the time was not yet expired) he accepts the *terms*, and accordingly went out with his *men*, and *slew of the Philistines two hundred*, and brought *their foreskins* and gave them in *full tale* to the *King*; and having thus perform'd *double* to what was required of him, and *within the time limited*, *Saul* had no *colour* or *pretense* to deny him his daughter, and therefore forthwith gave him *Michal* to wife. However *Saul seeing* and *finding* by continual experience that God prospered *David* in all his ways, and blessed him in *all his concernments*, he was the more *afraid* of him, apprehending that *he was the man* whom God would set up *in his stead*, and upon *that account* he became his implacable enemy. The *Princes* of the *Philistines* besides former provocations, being now extreamly enraged at the slaughter *David* had lately made among them when he kill'd *two hundred* of them, and especially at the *dishonour* he had put upon their Nation, by cutting *off their foreskins*, and bringing them to *Saul*, they *with their forces* invade the land of *Israel*, and *David* though a *new married man* (and so by the Law, *Deut.* 24. 5. exempted from going to war this year) yet (it seems) readily went out and behaved himself more *prudently* and *valiantly* in this expedition than any of *Saul*'s Commanders, so that his name became very *precious* and *renowned* among the *Israelites*, from *v.* 20, to the end.

(*e*) In those days and long before it was the custom to give *Dowries* to their *wives*, and not as now to receive *portions*. See *Gen.* 34. 12. *Exod.* 22. 16. *Deut.* 22. 29. and the *Dowry* was at the womans disposing, and if her husband died before her, served for her maintenance, and education of her children if no other portion were left them.

5*ly*, *Saul* now seeing that none of his *secret designs* against *David* took effect, but that he prospered in all his undertakings, and so gained more and more reputation among his *Courtiers* and *all the people*, he now openly gives command to *Jonathan*, and to his servants to kill him. *Jonathan* (who truly *loved* and much *delighted* in *David*) gives him notice of his Fathers bloody purpose towards him, and advises him to look to himself that night following, and to hide himself in some *Cave* or *secret*

secret place of the field where *Saul* was wont to walk and take the air, and thither he himself would accompany him, and would speak to him in his behalf, and what he saw to be his *temper* and *inclination* towards him, he would discover to him. *Jonathan* accordingly waited upon his Father into the field, and there spake *good* of *David* to him; and though he knew he was sometimes troubled with *frantick fits*, and might in a rage do him a mischief for it, yet he resolves to hazard that, *rather* than desert *his friend* in a *righteous cause*. 'Tis true, whilst *David* was esteem'd a *favourite* with *Saul*, all his *Courtiers* carried it *fair* towards him [*Ch.* 18. 5.] and faun'd upon him, but now when *Saul* had openly discovered his *ill will* to him, not a man among them would open his mouth for him, or do any thing to prevent the danger he was in; however *Jonathan* that truly loved him, resolv'd to speak for him, and therefore he said to his Father, *Let not the King sin against his servant, against David, for he hath not sinned against thee, but his works and deeds have been very good towards thee; for he put his life in his hand, and slew the Philistine, and the Lord wrought a great Salvation for all Israel thereby; thou sawest it, and didst rejoice therein. Wherefore then wilt thou sin against God, and shed innocent blood, and slay David without a cause? How high a degree of ingratitude and injustice will it be so ill to requite so noble an exploit, which did at that time so exceedingly affect thee? Saul* was so melted with these words of *Jonathan*, that he solemnly sware to him at that time that *David should not die*; but *great* and *frequent swearers* do often forget what they have sworn, and do not stick to *forswear* themselves, and break their Oaths, as we shall see *Saul* soon did. However *Jonathan* not knowing what was in his heart, calls *David* and acquaints him with what his *Father* had *said* and *promised*, and so he brought him again to the *Court*, and he was in the presence of *Saul* as in time past. During his continuing there, the *Philistines* again made an inroad into the Land, and *David* went out and fought against them with great *courage*, and slew them with a great slaughter, and the rest of them fled to their own Country, *Ch.* 19. from 1, to 9.

6*ly*, The *evil spirit* being again upon *Saul*, and he having a *Javelin* in his hand, as *David* played upon his *harp* before him, in a frantick fit he ran his Javelin so violently at him as if he intended to have pinned him to the *wall*, but *David* nimbly avoiding the stroke, the *Javelin* ran into the *wall*. And this was the *third time* that *Saul* had sought to kill him with his *own hand*. *David* therefore thought it now high time to shift for himself, and so he left the *Court*, and went to his own house. From *v.* 9, to 11.

7*ly*, *Saul* then sent messengers to *David*'s house to lye in wait about the house in the night, and to slay him in the morning when he came out. *Michal* either casually discovering *Saul*'s servants watching about the house, and guessing at their errand, or else having *some secret intelligence* from *Court* of *Saul*'s design against her husband, she acquaints *David* with it, that he might look to himself, and then to prevent his *present danger* she let him down thorough a *window* *, and so he fled and escaped. And further to *delude the watchmen*, (if by violence they should break into the house) and to gain longer time for *David* to escape, she laid an *Image* (*b*) in a bed, and put a pillow of Goats-hair under the head of it, and covered it with a cloth, thereby intending to make them believe that *David* was *sick* in bed, and therefore *in all humanity* at present not to be *disturb'd*. When the *messengers* whom *Saul* had sent to watch about the house had waited till morning, and saw he came not forth as they expected, they went and told *Saul* of it, who sent them back again with a *new commission* to enter his house and take him. *Michal* thinking *sickness a fair pretence* to keep them from too eager pressing upon him, that she might gain the more time for his escape, told them he was *sick* in bed; they thinking it had *been so*, returned and acquainted *Saul* therewith. *Saul* suspecting it was but a pretence of *Michal*'s to preserve her husband, sends them back again to see whither it was so or no; however if *he were sick* he charges them to bring him with them, though they brought him in his bed, They coming again to the *house*, and going up to lay hold on him, behold there was *no David* but only an *Image* in the bed. They then carry *Michal* before *Saul*, who angerly asks her why she had deceived him, and sent away his *enemy*? she answers, *He threatned to kill her if she would not let him go*. Here by the way we may observe that though her *intire love* to her husband be highly to be commended, yet her *telling lyes* to preserve him cannot be *excused*, and further we may take notice, that

*See Act. 9. 25.

(*b*) Humanam quidem non Idololatricam qualis illa, Gen. 31. 19.

that if people once allow themſelves in *lying*, it will encreaſe upon them, and *one lye* will draw on *another*, and a *leſſer* will draw on a *greater* and *louder*, as we ſee here in this example of *Michal*, who firſt told an *officious lye* (as they call it) to ſave her *husband*, and now tells a *pernicious lye* to ſave *her ſelf*; ſhe ſhould rather have imitated her *brave brother Jonathans* example, who ſpake boldly to his *father* in defence of her husbands innocence. From 11, to 18. *David* was ſo affected with this deliverance that he compoſed the 59 *Pſalm* upon this occaſion of *Saul*'s ſending to his houſe to kill him, as may appear by the Title.

8*ly*, *David* thus eſcaping fled to *Ramah* to acquaint *Samuel* with all that had paſſed, and with what *Saul* had done unto him, and to crave his *advice* and *counſel* in theſe dangers and difficulties. Hereupon *he* and *Samuel* went down to *Naioth* near *Ramah*, where was a Colledg of *Prophets*, but ſome body or other quickly informed *Saul* that *David* was come *thither*, and he preſently ſent *meſſengers* to take him there; when the *meſſengers* came thither and found the *Prophets prophecying*, that is, *praiſing God* with *Pſalms* and *Hymns*, and *ſpeaking of Divine matters*, and *Samuel* among them ſitting as *Preſident* over them, and governing this holy aſſembly, *the Spirit of the Lord* fell upon them, and *they* (inſtead of apprehending *David* which was the buſineſs they were ſent about) *propheſied* alſo. *Saul* hearing of this, ſent *other meſſengers* upon the *ſame errand* a *ſecond* and a *third time*, and they *propheſied* * alſo, that is praiſed God with *Pſalms* and *Hymns*, and magnified his name as the *other* before had done. *Saul* might by *this miracle* have been convinc'd of his *ſin* and *folly* in purſuing after *David* when he ſaw him thus miraculouſly preſerved and protected by God; but being thus *diſappointed* by his *meſſengers*, and *his heart* being hardened, he reſolves to go thither himſelf, and to fetch *David* thence even out of his *Sanctuary*; but it fell out quite contrary to his expectation, for whereas *his meſſengers* did not *propheſie* till they came into the *company of the Prophets* at *Naioth*, the *Spirit of the Lord* now falling *upon him* he *propheſied* † before *he came thither*, *even in the way*, and was chang'd from a *Perſecutor* into a *Prophet*, which plainly ſhews that *the hearts of Kings are in the hand of the Lord*, Prov. 21. 1. He comes at laſt to *Naioth*, where he, *Samuel* and *David* being all met together, he *propheſied* for a while before them, praiſing God with *Pſalms* and *Hymns*, and then throwing aſide his *Princely robe* (or *military habit*) and falling down on the ground he lay in a *trance* or *extaſie all that day*, and *the night* following, ſee *Numb.* 24. 4. And thus was *Saul* in the midſt of all his fury *caſt down* *, and as it were *bound by the Almighty power* of God, and expos'd to ſhame and contempt among all that ſaw him thus *diſrobed*, thus *manacled* and *reſtrain'd*; inſomuch that ſome of them ſaid, *What is Saul (that hath ſhewed himſelf ſo great an enemy to David) now among the Prophets, and come hither to act as one of them?* This was mercifully ordered for *David*, who hereby had liberty to eſcape for his life.

1 *Sam. Ch.* 19. whole Chapter.

* The *like example* we have in the High-Prieſts Officers who were ſent to apprehend Chriſt, Joh. 7. 45, 46.

† *Donum Prophetandi aliquando* Impiis *concedit Deus ut* Balaamo, *vide* Mat. 7. 22.

* See a like caſe in one of his name and Tribe, *Act.* 9.

SECT. CLXXI.

David taking the opportunity of *Saul*'s *extaſie*, (wherein he continued a day and a night) he fled from *Naioth* to *Gibeah* where *Jonathan* was, and heavily complaining to him that his *father* ſhould ſtill perſecute him, he ſaid, *What have I done? what is mine iniquity? what is my ſin againſt thy father that he ſo earneſtly ſeeketh my life?* Chap. 19. 6. *Jonathan* replies, *God forbid it ſhould be ſo*; my *father* hath *ſworn* to me *that thou ſhalt not die*; and moreover he doth not uſe to do any thing of *moment* without acquainting me with it, and I know nothing of any ſuch purpoſe he hath, and therefore I believe thou art more *afraid* than thou needeſt to be. It ſeems *Jonathan* had not heard of *Saul*'s ſending his *meſſengers* to take *David* at his own houſe, nor of his purſuing him to *Naioth*. *David* ſeeing him ſo *difficult* to believe that he was in ſuch danger, he ſolemnly *proteſted* and *ſwore* to him, *as true as the Lord liveth, it was ſo*; and *as ſure as he himſelf was alive* there was but a *ſtep between him and death*. And as for his *Fathers not acquainting him with it*, that was no argument againſt it, for 'tis like he would not let him know of it, that it might not *grieve him*, and that he might not uſe means to prevent it. *Jonathan* then ſaid, ſeeing *the caſe is ſo*, I will do any thing

thing for thee thou canſt reaſonably deſire of me. *David* therefore propounds a way to him how he might diſcover his *fathers* affection towards him. It ſeems the *Feaſt* of the *New-Moon* was to be celebrated on the *morrow*, in which they offered *Peace-offerings*, and *Gratulatory Sacrifices*, ſounding *Trumpets* over their *Offerings*, [ſee *Numb.* 10. 10. & 28. 11. & *Pſal.* 81. 3.] and on the remainder of *theſe Oblations* they *feaſted* together. And though the *Feaſt* laſted only *one day*, *viz.* the *firſt day* of the month, yet there being *proviſions* in an *ample* and *plentiful manner* provided, they were allowed to eat *what remained* the *next day*, if the Sacrifice which was offered was a *vow* or *voluntary offering*, ſee *Levit.* 7. 16. This *Feaſt* was to be kept at *Saul*'s Court the next day; the *chief men* of his Court being to ſit with him at *Table*, and every one having his *known ſeat*, which was ſo *peculiar* to him, that if it were empty no other ſat in it. Now *David* being a *great Commander* in the Army, and the Kings *Son-in-law*, had among others *his ſeat*, and did uſe *at this Feſtival* to ſit with the King at Table. *David* therefore tells *Jonathan* that he intended to abſent himſelf from *this feaſt*; and not to be at it either the *firſt* or *ſecond* day, but on the *third day* he would come and hide himſelf in the fields that he might be inform'd how things went. He deſires *Jonathan* diligently to obſerve how the *King* took his abſence. If he miſſed him and took notice of his abſence, he deſires *Jonathan* to tell him that he asked leave of him that he might go and keep this *New-Moon-Feaſt* with his kindred at *Bethlem*, for their family for ſome *ſignal mercy* received from God, did *annually* ſet apart *that day* to commemorate it. And (ſays he) if *thy father* accept my excuſe and be not diſpleaſed at my abſence, then we may conclude all is well; but if he be *angry* at it, then it is a *manifeſt ſign* that he hath determined evil againſt me, and is vex'd at my abſence, becauſe it did croſs his purpoſe of doing me a miſchief. I pray thee therefore deal kindly with thy *ſervant*, for thou haſt brought me into a *Covenant of friendſhip* with thee, which we made in the *preſence of the Lord*, and with *invocation of him* to be a *witneſs* and *judge* between us, to reward the *faithful* and to *puniſh* the *tranſgreſſour*. And as for me, if thou haſt hitherto found any iniquity in me, *ſlay me* thy ſelf, for why ſhouldeſt thou expoſe me to thy *fathers* fury? *Jonathan* replied, *Far be it from thee that thou ſhouldeſt die* either by *my hand*, or my *fathers*. If I knew of *any evil* determin'd againſt thee by my *father*, aſſure thy ſelf, I would not conceal it from thee. Then *David* ſaid, ſeeing thou canſt hardly come to me thy ſelf without *ſuſpition*, nor canſt ſafely intruſt any ſervant with ſuch a *ſecret*, how ſhall I know whither thy *Father* were enraged at my abſence or no? *Jonathan* deſires him to go out with him into the field that they might diſcourſe of theſe things more privately; there he tells him that when he had *ſounded his Father*, and diſcovered his mind and purpoſe concerning him, he would faithfully reveal it to him whether it were *good* or *bad*; if I do not (ſays he) then let the Lord God of *Iſrael* inflict deſerved puniſhments on me as a *falſe* and *faithleſs friend*. And as for my part being well aſſured that the Lord hath made choice of thee to ſucceed my Father, I do heartily pray that the Lord would advance thee to the Kingdom as he did my *Father*, and would make thee *victorious* over thine enemies as my Father hath been. And when God ſhall have made thee *King* after my *Father*, thou ſhalt not *cut me off* (as a jealous King would do) being the *next heir*, but ſhalt manifeſt that great kindneſs towards me which by *Covenant* (made in the Lords preſence) thou haſt bound thy ſelf to ſhew me. And becauſe *this Covenant* made between us extendeth not only to our *own perſons* but to our poſterity alſo, thou ſhalt not *take off thy loving-kindneſs* from my houſe for ever, [ſee 2 *Sam.* 21. 7.] no not *then* when the Lord hath cut off all the enemies of *David* from the face of the earth. So *Jonathan* renewed and ratified the *Covenant* that was before made between them, and he ſaid, *let the Lord require it* at the hands of *Davids* enemies, and conſequently of me if I *keep not Covenant* with *David*, but prove his enemy. And as *Jonathan* renewed and confirmed his Covenant *by a ſolemn oath* with *David* and his houſe, ſo he required *David* to do the like with *him* and his *poſterity* (being very deſirous to make a *ſure* and *firm league* with him whom he ſo dearly loved) and at his motion *David* willingly did it, as appeareth *ver.* 42. *Jonathan* further ſaid to *David*, to morrow I ſuppoſe thou wilt be miſſed at the *New-Moon-Feaſt*, becauſe thy ſeat will be empty; when therefore thou haſt ſtayed three days at *Bethlem*, or at ſome other private place, come down quickly to the place where thou didſt formerly hide thy ſelf when I firſt gave thee notice of my Fathers reſolution to

kill

kill thee, [*Ch.* 19. 2.] and remain by the ſtone *Ezel*, *viz.* the ſtone that directs Travellers in the way they ſhould go; and this ſhall be a *token* between me and thee, whereby I will ſhew thee what thou ſhouldſt do: If I cannot come with conveniency to ſpeak with thee my ſelf, I will ſhoot *three Arrows* on the ſide of *that ſtone* as though I ſhot at a mark, and I will ſend a *lad* to find out the *Arrows*, and if I call to him and ſay, *the Arrows are on this ſide of thee, take them up*, then *come thou away*, for there is *peace* to thee and no hurt: But if I ſay to the lad, *Behold the Arrows are beyond thee*, then *go thy way*, for the Lord *by this ſign* (given thee by me) commands thee to be gone, and to ſhift for thy ſelf. And as touching the *Covenant* which we have mutually made and confirmed by Oath, the Lord be a *witneſs* between us, and a *juſt avenger* of either, if either of us tranſgreſs, that ſo it may ſtand *firm* and *inviolable* for ever. The *New-Moon* being now come, the *King* ſat down to *eat* in his *Chair of State* by the wall, and *Jonathan* ſat down by him, and *Abner* coming after to ſit down, *Jonathan* aroſe to give him *honour* and *reſpect* being the *Kings Couſin* and *General of the Army*, and *David*'s place was *empty*; but *Saul* ſaid nothing of it *that day*, but ſuppoſed he abſented himſelf by reaſon of *ſome legal pollution* that had befallen him, which rendred him unfit to come, and forbad him coming under the penalty of *being quite cut off from the people*, Levit. 7. 20, 21. On the next day *Saul* ſeeing *David*'s place empty again, he asked *Jonathan* why the *Son of Jeſſe* (by which *diminiſhing title* he intimated his diſpleaſure and indignation againſt him) was abſent both thoſe days? *Jonathan* anſwer'd, *he* earneſtly deſired leave of him to go to *Bethlem*, telling him that their family had a *Sacrifice* to offer in *that city*, and his *brother* (having commiſſion from his Father ſo to do) had commanded him to be *there*, that he might on that occaſion meet his Brethren, and on that account he was *abſent*. *Saul* hearing this, his anger was kindled againſt *Jonathan*, and he told him he was right his *mothers* * *ſon*, for ſhe had been *perverſe* and *rebellious* againſt him, and ſo was *he*. He tells him he had choſen the *Son of Jeſſe* to be his *friend* and *favourite* to his own ruin and confuſion, and to the confuſion of his mothers off ſpring that ſprang from her womb. For (ſays he) thou maiſt aſſure thy ſelf that as long as the *Son of Jeſſe* liveth thou ſhalt never attain the *Crown* and *Kingdom*, which by *right of inheritance* belongs to thee. Therefore I charge thee to ſend for him, for he ſhall ſurely die. *Jonathan* humbly replied, *O my Father, what hath he done? what is his crime, that he muſt die? Saul* hearing him ſpeak thus, in a *rage* caſt a *Javelin at him* to kill him, but he nimbly eſcaped the ſtroke, and ſo plainly ſaw what was *his fathers deſperate reſolution* againſt *David*. And thus *Saul* by his own *rage* and fury fruſtrated his own deſign; had he diſſembled his *anger*, he might eaſily have got *David* into his hands, but by thus openly diſcovering it, he taught him to ſhift for himſelf. *Jonathan* ſeeing how things went, roſe from the *Table* in a great diſcontent, and would not eat any thing on the *ſecond day* of the *Feaſt*, for he was heartily grieved for *David*, becauſe his fathers anger was ſo implacable againſt him, and becauſe he had in that furious manner *diſgraced* him in that *publick aſſembly*, as though he had been a *Traytor* and *Rebel*. On the *third day* in the morning (which was the day before appointed between *David* and him) *Jonathan* went out into the *field* and a *little lad* with him; he bad the *lad* run before and find out the *Arrows* he ſhould ſhoot; as the *lad* ran he ſhot an Arrow *beyond him*, and when he was come to the place, *Jonathan* cried out to him that the *Arrow* was *beyond him*, and bad him make haſt and bring him *that* and the *other Arrows* that he had ſince ſhot. *Jonathan* and *David* agreed upon this ſecret way of giving intelligence concerning *Saul*'s mind, becauſe they thought that ſome body poſſibly might be preſent in the *field* where *David* was to hide himſelf, and they could hardly hope for an opportunity to *meet* and conſult together without being obſerved. But *Jonathan* (as it ſeems) now perceiving the coaſt to be clear, he immediately ſent away the *lad* with the *quiver*, *bow* and *arrows*, and then *David* roſe out of the place where he had hid himſelf, and bowed himſelf *three times* with his face to the ground before *Jonathan*, and they kiſſed each other and wept over one another until *David exceeded*, whoſe condition at this time in the eye of reaſon was moſt deplorable, for now he ſaw he was to be ſeparated not only from his dear friend *Jonathan*, but from his *wife* and *family*, and from proſecuting the *wars* againſt the enemies of God, in which he had ſo often been ſucceſsful, and which was worſt of all he ſaw he was now like to be baniſhed from the *Houſe of God*,

* Whether *Jonathans* mother had deſerved this cenſure we need not *enquire*; for this is the property of wrathful perſons to ſpeak *any evil* whether *right* or *wrong* of the perſon againſt whom their *ſpirit* is ſtirred.

God, and all his publick Ordinances in which his ſoul ſo much delighted; and this alſo aggravated his miſery, he knew not well whither to flee and betake himſelf. Into theſe great ſtraights God was pleaſed to bring him for the exerciſe of his *faith* and *patience*, and to teach him to flee unto *him* by *fervent prayer* as his only *rock* and *refuge*. *Jonathan* and he having diſcours'd ſome time together, at length *Jonathan* embracing him, wiſhed him all happineſs, and deſired him to be mindful of the *Covenant* they had both of them *ſworn* in the name of the Lord, calling upon him to be a *witneſs* and a *judge* between *them*, and *their ſeed after them*, and to puniſh thoſe of them that did not *inviolably* keep *that Covenant*. So they parted.

1 *Sam. Ch.* 20. whole Chapter.

SECT. CLXXII.

David now perceiving how implacable *Saul*'s anger was againſt him, he concludes he muſt ſhift for himſelf, and ſtand upon his Guard; and accordingly taking ſome *few faithful ſervants* along with him *, and *ſome few others* that voluntarily joined themſelves to him.

* See v. 2. and Mat. 12. 3, 4.

1. He firſt flies to *Nob* a City in the Tribe of *Benjamin*, near to *Anathoth*, about twelve miles from *Gibeah*, whither it ſeems the *Tabernacle* was now removed from *Shiloh* (though the *Ark* ſtill remained at *Kirjath-jearim*, ſee *Chap.* 7. 1.) and poſſibly *Saul* cauſed it to be removed *hither* for his own conveniency, that he might with more ſpeed and eaſe upon all occaſions reſort to it. And hence it was that there were ſo *many Prieſts* now dwelling here, namely that they might attend upon the ſervice of the *Tabernacle*. *David* being reſolved to fly for his ſafety out of the land, came hither *firſt*, not only to get ſome ſupply of his preſent want, but alſo to viſit the *Tabernacle*, that he might there *worſhip the Lord* before his departure, and ſeek unto him for *help* and *comfort* in this his day of adverſity. Leaving therefore his ſmall company in ſome place nigh, he went himſelf to *Ahimelech* the *High-Prieſt* at *Nob*, (who it ſeems was alſo call'd *Abiather*, ſee *Mark* 2. 26.) and had a Son alſo of that name, as we may ſee *Ch.* 22. 20. *Ahimelech* was much troubled when he ſaw *David* come to him alone, fearing that he was fled from *Saul* upon ſome diſpleaſure, and *if ſo*, it would be dangerous for him to entertain him. He asks him therefore how it came to paſs that *he was alone? David* replies that the King had ſent him about a *ſecret buſineſs*, and enjoined him to let no body know of it, and ſo he had appointed *his ſervants* to ſtay for him in a place nigh at hand.

It ſeems *Abiah* his brother being dead he was *High-Prieſt* in his room.

This was indeed a *direct lye*, and proved afterwards the occaſion of that *horrible Maſſacre* which *Saul* made of *Ahimelech*, and the reſt of the *Prieſts* of that City, even *eighty five perſons* that *wore a linnen Ephod*, yea of the utter deſtruction of the *City*, and the *inhabitants* thereof, both *men* and *women*, and *children*, yea even of the very *beaſts* as we read, *Ch.* 22. 18, 19. Juſt cauſe had *David* to bewail this *pernicious lye* of his as long as he lived, and ſo no doubt he did; for he charges it upon himſelf when *Abiathar* the Son of *Ahimelech* brought him the ſad tidings thereof, *Ch.* 22. 22. *I have occaſioned* (ſays he) *the death of all the perſons of thy Fathers houſe.* And 'tis ſuppoſed that the *remorſe* for *this very ſin* was freſh in his heart when he wrote *that paſſage* in the 119. *Pſal. v.* 28, 29. *My ſoul melteth away for heavineſs, ſtrengthen thou me according to thy word. Remove from me the way of lying*, &c. *David* now deſires *Ahimelech* to furniſh him with *ſome bread and proviſions* for himſelf and his ſervants that were at hand, they being in great want of food; *Ahimelech* tells him he had no bread there at the *Tabernacle*, but the *ſhew-bread* *, which was not to be eaten by any but the *Prieſts*, [ſee *Levit.* 24. 9.] much leſs by any that were *unclean*. Yet conſidering that *charity* is to be preferred before *all ceremonies*, and that in caſe of neceſſity the *Ceremonial Law* was to give way to the *Moral*, he condeſcends in this exigence to relieve them with the *ſhew-bread*, (and what he did therein is approved by our Saviour, *Mat.* 12. 3, 4.) provided the young men had kept themſelves from their *wives* (*a*),

* *David's* haſt was ſuch thorough the apprehenſion of danger, that he muſt preſently be gone, therefore he could not ſtay for other bread. (*a*) *Hic ſacerdos nimis videtur ſcrupuloſus, Quid enim ſi David fuiſſet immundus? Ideone velle illum fame mori?*

which (it seems) the *Priests*, (that were to eat the shew-bread) thought themselves bound to do by a *laudable custom* grounded on *Exod.* 19. 15. though not expressly by the *Law* commanded. And it seems the *High-Priest* thought that if the young men had not thus abstained, they would be under a *double impediment*; *David* tells him 'twas three days since they came out, and *all that time* they had been absent from their *wives*, therefore the bodies of the young men were *clean*, and *on this account* not unfit to eat of this bread. Besides (says he) the *shew-bread* is in this case of necessity *to us* but as *common bread*, (so as we may lawfully eat of it) especially seeing it is *this day* (*b*) removed from standing upon the *Table before the Lord*, and there is *other bread* consecrated according to the Law, and set hot in the room of it; upon these considerations the *High-Priest* gave him the *shew-bread*. But it so happened that there was one of the servants of *Saul* there *that day*, by name *Doeg*, the chiefest of *Saul*'s *herdsmen*, by Nation an *Edomite*, but by profession a *Proselyte* to the Religion of the *Israelites*, yet a notorious *wicked man*, and a great enemy to *David*; it seems he was *detained there before the Lord*, that is, in the *Court of the Tabernacle*, to pay some *Vow* he had made, or to offer some Sacrifice he was engag'd to offer. This man diligently observed *David* and his actions, that he might relate them to *Saul*; *David* askt *Abimelech* whether he had not there a *Sword* or *Spear* that he could lend him; for (he told him) he had not brought his *Sword* or his *weapons* with him, because the *Kings business* required haste. Thus *one lye* making a breach in the Conscience, *another* quickly follows it, and finds an easie passage thorough it. The *High-Priest* told him there was no *Sword* there but *Goliaths* (*c*), which was wrapt in a cloth, and kept behind that holy place where the *Sacred Vestments* and *Ornaments* were laid up, of which the *Ephod* was the chiefest, see *Exod.* 28. 4, 6. if he pleased he might have *that*. *David* answered, *There is none like to that, give it me*; for as oft as I look upon it, it will put me in mind of Gods wonderful assistance vouchsafed to me in conquering *Goliath*, and will strengthen my *faith* and *affiance* in him, that he will help me in the like difficulties and dangers. *Ch.* 21. from 1, to 10.

(*b*) Hereby it appeareth that it was the *Sabbath-day* on which *David* came to *Nob*, whereon *new shew-bread* was put in the place of the *old*.

(*c*) The rest of *Goliath*'s armour *David* had disposed of elsewhere, see *Ch.* 17. 54. but his sword was brought to the *Tabernacle* there to be reserved as a *memorial* of that victory to the praise of God.

2*ly*, Having gotten *Goliath*'s *sword*, he now flies into the Country of *Achish* King of *Gath*, call'd also *Abimelech*, which was the *common name* of the Kings of the *Philistines*; here he hoped to have sojourned (at least for a time) *secretly* and undiscovered. It seems he had more hope of safety there than in his own Country at present. The servants of *Achish* after some time discover *who he was*, and apprehend him. Possibly *Goliath*'s *sword* might be some means of discovering of him; and so God justly made use of *this sword* which he got of the High-Priest by *lying*, as a *means* to bring him into danger. The servants of *Achish* bringing him before their King, said unto him, *Is not this David the King of the land?* that is, a *famous warriour*, and *chief Commander* among the *Israelites*, and as it were *another King* in the esteem of the people: or *is not this David* who is designed (as we hear) to be *King* in the land? For possibly the report that *David* should be *King*, and that *Saul* persecuted him on *that account*, was so *rife* and *common* in *Israel*, that it spread it self even to the land of the *Philistines*. Further they say, *Is not this he of whom the women sang in their triumphant dances*, Ch. 18. 7. *Saul hath slain his thousands, but David his ten thousands*. *David* was much surpriz'd to hear these words spoken of himself by the servants of *Achish* before their King, and seeing himself in their hands, and not knowing which way to help himself, he resolved to behave himself before them as if he had been distracted. And indeed they might well think that he that had done *so much against them*, would not now *alone* have come among them if he had been in his *right wits*. And accordingly in his *gesture*, *words*, and *actions*, he carried himself as if he had been *mad*, *scrabling on the doors*, and letting his spittle fall on his beard (*d*), he thought possibly that *mad men* were usually *objects of pity* and *compassion*, not of *malice* or *revenge*, and supposed that hereupon they would be the more inclin'd to spare him, seeing he was not likely (being in this sad case) to do them any further mischief. But though at present he made use of *this stratagem*, yet he relyed not upon it, but put his *trust* in God, and relyed (*e*) on *him* alone for *help* and *deliverance*, as

(*d*) *Non illicita prorsus hæc simulatio, quippe expers mendacii.* Anonym: *Stultitiam simulare in loco* (*inquit ille*) *prudentia summa est. Potest Deus suos servare per sapientiam, immo per* insaniam, *& per infirmitatem. Simulatio hæc mendacium non erat, sed* silentium *duntaxat, vel* dissimulatio veritatis *justa de causa. Nec illicita erat hujusmodi* fictio, *cum fiat ad utilitatem suam sine alterius præjudicio.*

(*e*) *David salutem suam non simulationi suæ acceptam tulit, sed misericordiæ Dei.*

appears

appears by the *two Psalms* he composed on this occasion, *viz.* the 34. and 56. And God by his alwise Providence so ordered this thing that *Achish* thinking him absolutely mad, slighted and askt them in some kind of anger, *Why they had brought a mad man before him?* He told them, *he had no need of mad men, neither desired they should bring such persons into his house.* In all probability (God at present so infatuating him) he thought *this man* was not *David*, but some *odd fellow* they had pickt up in the way, and with that apprehension he dismissed him.

1 *Sam. Ch.* 21. whole Chapter.

3*ly*, *David* having thus got away from *Achish*, he fled to the Cave of *Adullam* (a City in the Tribe of *Judah*, not far from *Bethlem*) which being an hold of some strength, [see 2 *Sam.* 23. 13.] and lying in his own Tribe among his *kindred* and *friends*, he expected from them *favour* and *protection*; and accordingly hither his *Brethren*, and those of his Fathers house resorted to him, possibly fearing if they stayed at home, they should be *persecuted* and *oppressed* by *Saul* for his sake. And such as were in *distress*, or in *debt*, or *discontented*, gathered themselves unto him, and he became a *Captain* over them; so that number of his followers now came to be about four hundred in all. But some will say did *David* do well to entertain such as these? I answer, first, 'tis like he did not know who of them were in debt. 2*ly*, He had no purpose to shelter them against *any* that should demand justice against them. 3*ly*, He intended not to make use of them against *Saul*, but only for his own defence. 4*ly*, His followers lived not upon *Plunder*, and the spoil of the Country, but were rather a *Guard* to the people, and preserved them from the incursions of their enemies, as *Nabal*'s servants witnessed for them, *Ch.* 25. 15, 16. 'Tis true they were many of them *men* that were in a poor and afflicted condition, and thinking themselves in no safety at home, fled to *David* for protection. 5*ly*, 'Tis probable that by this time it came to be generally known, that *Saul* persecuted *David*, because he was anointed of God by *Samuel* to succeed him in the Throne. And if this were the ground of their coming to him how could he reject them? 'Tis likely indeed that the *mouths* of his adversaries were opened against him upon this occasion. But so long as his *cause* was *just*, and he did not undertake to defend *his followers* in any evil, nor made use of them to *oppress* others, their reproaches were *unjust* and not to be regarded. Here probably he composed the 142 *Psalm*, the title being *Maschil of David, a prayer when he was in the Cave.*

David here composes the 142 *Psalm.*

4*ly*, *David* finding that his *Parents* by reason of their *age* were not able to endure the hardship of being with him in the *Cave*, therefore he went to *Mizpeh* of *Moab* to provide a place for them to abide in for a while, till he knew what God would do with him. And here he judged that the *King* of *Moab* would favour him in his request, out of hatred to *Saul* (*f*) who had made war upon him, see 1 *Sam.* 14. 47. and so accordingly it fell out, for he obtained the King of *Moab*'s *grant*, that they should dwell in his Country, and they liv'd together in the *hold* or Castle of *Mizpeh*, till the *Prophet* **Gad*(*g*) warned *David* from the Lord to go back again into the land of *Judah*, either because the *King* of *Moab* and his people were *treacherous*, or because he intended to bring *David*'s *faith* to a further trial by *Saul*'s persecutions: *ver.* 3, 4.

(*f*) *Et forsan propter* cognationem *Davidis cum illa gente, per Ruth. vid. Ruth* 4. 10.

* *Magnam profecto Davidi* curam *ostendit Deus eum nunc per Prophetas, nunc per urim, & Thummim instruens.* Gr.

5*ly*, From hence he removeth into the *Forrest* of *Hareth* in the Tribe of *Judah*; the news of his being here, is presently brought to *Saul*, he sitting under a Tree in an high place in *Gibeah*, having his Spear in his hand, and his servants standing round about him; whereupon he said, *Hear now ye Benjamites, will the Son of Jesse give every one of you fields and vineyards, and make you all Captains of thousands, and Captains of hundreds, that all of you have conspired against me, and none of you have shewed me that my Son hath made a league with the Son of Jesse, and there is none of you that is sorry for me, or discovers to me that my Son hath stirred up my servant against me, to lye in wait to destroy me, as you see it is at this day.* Then *Doeg* the *Edomite* (of whom before) telleth unto *Saul* the story of *David's* coming to *Ahimelech* at *Nob*, and what passed between them, maliciously *wresting* all they did to the *worst sense*, and concealing *all* that might any way excuse them; and this caused *David* to charge him with *lying* and *slandering*, as well as with *malice* and *mischief*, and to threaten against him *utter ruin* and destruction, *Psal.* 52. 3, 4, 5. which *Psalm* was composed on this occasion. I saw (says *Doeg*) *the Son of Jesse* coming to *Ahimelech*, and he *inquired of*

(*g*) *Davids Seer*, 1 Chr. 21. 9. with whom he used to consult. He was sent unto him by God after he had numbered the people, 2 *Sam.* 24. 11.

David composes the 52 *Psalm* on this occasion, as appears by the *Title.*

the Lord for him, and gave him *victuals*, and the *Sword of Goliath* the *Philistine*, but he spake not a word of *David*'s *pretence*, wherewith *Ahimelech* was deceived. The King hereat was greatly enraged, and sent for *Ahimelech*, and all his *Fathers* house, *viz.* the *Priests* that dwelt at *Nob*, being the *most* of those that remained of *Eli*'s house, whom God threatned to cut off, *Chap.* 2. 31. He asks him why he had conspired with *David* against him, and had inquir'd of the Lord for him, and given him *bread* and a *sword*? *Ahimelech* acknowledges the *doing of the things Saul* charges him with, but utterly denieth that they were done with *any treacherous mind* against *him*, but rather therein to do him service; for he thought *David* had always approved himself *faithful* to the *King* in all his undertakings, for which the King had highly honoured him, and made him his *Son-in-law*, and (as far as he knew) he had been ever obedient to the Kings commands, going out readily on *all services*, which he appointed him, though never so full of difficulty and danger, and (as he understood) he was a person greatly honoured in the Kings family. And for his *inquiring of the Lord for him*, he says he had often done *that* in *former times* when he was to go out on the Kings service, and to lead out his forces against his enemies; and that which I have done (says he) *without blame* at other times, I had no reason to think would be blamed now; but to aid or assist one that intended and designed to *rebel* against my Lord and Soveraign, was never in my heart, *far be it from me*; let not the *King* therefore impute this as a fault to *me*, or *to my fathers house*, for of any conspiracy against thee thy servants knew nothing at all, neither *less* nor *more*. We may see by this Apology that this *good man* was loth to declare he had been *deceived* by *David*, and drawn on to *do all that he did* by those *untruths* which he had told him. He would not to *excuse* himself of a *seeming fault* accuse *David* of one that was *real*, and thereby incense *Saul* the more against him. But *Saul* like a bloody Tyrant shut his ears against *Ahimelechs just defence*, and told him that not only *himself*, but *all his Fathers house* should die, though he had not so much as *any colour* of a crime to lay to their charge. And whereas by the *Law* none were to die under *two* or *three* witnesses, he condemneth *so many* upon the bare and single and malicious testimony of *one* false and flattering *Sycophant*. Neither doth he take time further to examine the *cause*, or the *reasons* or *testimonies* which might be produc'd in excuse of *Ahimelech* and the *Priests*, but in a *rage* and *fury* from a rash sentence proceeds to a *present execution* without any delay. And thus *this wretched man* that could out of a *seeming pity* and *mercy* spare *Agag* (who was by God appointed to die) now sticketh not to *murder* and *massacre* a multitude of innocent persons. Accordingly he commanded *his guards* that were about him to slay forthwith the *Lords Priests*. But the *servants of the King* that attended upon him would not do it, chusing rather to obey God (who had forbidden murder) than this *wicked King*. Then *Saul* commanded *Doeg* that he should fall upon them. *Doeg* accordingly taking unto himself such persons as were alike *bloody-minded* with himself, (and so fit for his purpose) fell upon them, and slew on that day *fourscore* and *five persons that wore a linnen Ephod*. And thus *that* which the Lord had *threatned* against the house of *Eli*, [*Ch.* 2. 31, 32.] was in part fulfilled, for of *that family* these *Priests* were. Then *Doeg* (having as it seems *Saul*'s Commission for it) went to *Nob* and there destroyed *men*, *women* and *children*, and *sucklings*, yea the very *oxen*, *asses* and *sheep* that belonged to that City; so great an *abhorrence* and *detestation* did he manifest against all that seemed *favourers* of *David*. Upon the occasion of destroying of this City at this time, the *Tabernacle* was remov'd from hence to *Gibeon*, where it continued to the days of *Solomon*, 2 Chron. 1. 3.

1 *Sam. Ch.* 22. from *v.* 5. to 20.

6*ly*, *Keilah* a City in the Tribe of *Judah* being now on a sudden besieged by the *Philistines* their neighbours, and *David* lying with his forces not far from them in the forrest of *Hareth*, and so in a capacity to afford them some *speedier succour* than *Saul* could do, who was at a greater distance, it seems *some* of them came to him to acquaint him with their present distress, namely that the *Philistines* now besieged their City, and that they had robbed the *threshing floors* of the Corn that was brought unto them, (they being without the City) and therefore they humbly crave his speedy help. *David* was not willing *rashly* to engage in such an *enterprize*, (especially with *so little strength* as he had about him) without a special commission and promise from God,

God, therefore he inquired of the Lord (probably by the Prophet *Gad* who was come to him before as we have seen *Ch.* 22. 5.) what he should do? and the Lord encouraged him to go against the *Philistines*, and to save and rescue *Keilah*. *David*'s men when they understood what enterprize he was about, mightily disswaded him from it, speaking to him after this manner, *We are afraid here in the land of Judah, even among our friends and acquaintance lest we should be surprized by Saul and his Troops*, how much more dangerous must it needs be then for us (being but a *few*) to go against such a potent enemy as the *Philistines*, and that in the *borders* of their own land? *David* to satisfie his *followers*, inquired again of the Lord, and God bad him go, for he would deliver the *Philistines* into his hands. So *David* and his men went to *Keilah* and smote the *Philistines* with a great slaughter, and *brought away their cattel*, either *such* as they had brought out of their own Country for the *provision* of their *armies*, or *such* as they had brought with them to carry the *spoils* of the *Israelites* home with them. While *David* and his forces were here about *Keilah*, *Abiathar* the Son of *Ahimelech*, who only escaped of the *Priests* at *Nob* (being now *High-Priest* in his Fathers room) came to *David*, and brought the *Ephod* with him, which was a *visible pledge* that God had forsaken *Saul*, and would be with *David* to direct him in all his ways. So that *David* hath now the *High-Priest* and a *Prophet* in his army. *Abiathar* relates to him the sad story of *Saul*'s destroying *Nob* and the *Priests* that were there. *David* replies, I fear'd when I was at *Nob* that *Doeg* would acquaint *Saul* therewith. Alas I must needs say (to my great grief and sorrow) that I have been the occasion (though not *intentionally*) of the death of *thy Fathers family*, seeing they suffered these calamities not only *for my sake*, but partly through my *fault*. However *abide* thou under my *protection*, and I shall take care of thee that I may as much as lyes in me make thee some *amends*. Thou maist assure thy self that I will be as careful of thy *safety* as of my *own*; for I know that *he* that seeks *my* life seeks *thine* also.

1 *Sam. Ch.* 23. from 1, to 7. *Ch.* 22. from *v.* 20, to the end.

7*ly*, *Saul* now understanding that *David* with his forces had got into the City of *Keilah* (which he had lately rescued from the *Philistines*), he said, *God* * *hath delivered him into my hands, for he is shut in, being entred into a Town that hath gates and bars.* He thought (it seems) he had him in such a *trap* that he could not escape. *Saul* immediately therefore gathers a great army together to go down to *Keilah* to besiege *David* and his men. *David* by *secret intelligence* understood that *Saul* was contriving mischief against him, therefore he call'd to *Abiathar* the *High-Priest* to bring the *Ephod*, and to put it on and to inquire of the Lord for him by *Urim* and *Thummim*; and *David* joyning *his request* to the Lord, said, *O Lord God of Israel, thy servant hath certainly heard that Saul intendeth to come to Keilah to destroy the City for my sake, I pray thee inform me by thine holy Oracle, whither he will come or no, and in case he do come, whither the men of Keilah will be treacherous to me, and endeavour to deliver me into his hands?* The Lord who by his *Prescience* * knoweth *future contingents* which will come to pass in a course of natural causes, if not *prevented* or *crossed* by other *contingents*; he telleth him that *Saul would come thither*, that is, if he, *viz. David* staid there, and the *men of Keilah* would deliver him into *Saul*'s hands, that is, if their *intention* and *purpose* were not prevented and crossed by his speedy departure from them. *David* having received this answer, he with his men (which were now about *six hundred* †) arose and departed out of *Keilah*, and went whither soever they could go, and sought up and down for some place to shelter themselves in; and *Saul* hearing they were gone from *Keilah*, forbear to go with his army thither.

* Hypocritæ *semper prædicare solent Deum a se stare, & sibi esse propitium.*

* *Deus certo præscit tum solum quæ re ipsa & absolute futura sunt sed etiam quæ quadvis conditione posita futura essent.* A Lap.

† *Semper in cruce crescit numerus plenum quod ex omnibus sacris Historiis facile possumus intelligere.* P. Martyr.

1 *Sam. Ch.* 23. from *v.* 7, to 14.

8*ly*, *David* intending only to stand on his own defence, and not to raise an *offensive war*, betakes himself with his forces to the *strong holds* in the Wilderness of *Ziph*, in the Tribe of *Judah*, and particularly to *Hachilah-Hill* South of *Jesimon*. And *Saul* continually sought his life, but the Lord delivered him not into his hands. *Jonathan* having (as it's probable) secret intelligence from *David* where he was, he went privately to him, and *strengthened his hands in God*, by putting him in mind of the *promises of God*, and assuring him of his *protection* and *favour*, and *thereby strengthening his faith*, he filled his *heart* with *comfort* and *courage*. He bad him *be of good courage*, for

for *the hand of Saul his Father should not find him to do him any hurt*: *Thou shalt* (says he) *be King over Israel*, and that my *Father* knows very well from the words of *Samuel*, *Ch.* 15. 28. [see also *Ch.* 20. 30, 31.] *and I shall be next unto thee.* Of this (it seems) he conceived *some hope* grounded on *David*'s great love to him, and possibly on some particular promise he had made to him, and the *firm Covenant* that was between them, though he had *no assurance* of it, God having made no such promise to him, but intending otherwise to dispose of him, and to take him to a *better Kingdom*, so that he lived not to see *David* sit on *Israel*'s Throne. *Jonathan* having spoken after this manner to *David*, they *renewed* and *confirmed* their *Covenant* in the presence of the Lord, which they had formerly made, and *Jonathan* went to his own house, *David* abiding still in the Wood. The *Ziphites* being *terrified*, possibly with that severity *Saul* had used against *Nob*, and the *Priests* of the Lord there, [*Ch.* 22. 18, 19.] they come now and acquaint him that *David* did hide himself in the *Wood* near them, and if he would please to come down with his forces thither, they would do their utmost to deliver *him* into his hands. *Saul* took their *message* very kindly: *Blessed be ye* (says he) *of the Lord, for ye have compassion on me: Go therefore and prepare or order the matter with care and diligence before hand, and observe all his haunts, and lurking places that we may not misse of him. For I understand he is very cunning and subtile in his proceedings, when you have found out these things come to me again with certain intelligence of them, and I will go along with you and will find him out if he be above ground, though he lurks in the most secret corner of the land.* So these *Ziphites* went before to *do* as *Saul* had injoin'd them. But *David* understanding that they had discovered him to *Saul* *, and that *Saul* was coming with an army to take him, he removed with his *forces* from *that place* which was near *Hachilah-Hill* to a *Plain* in the Wilderness of *Maon*, which lay *Southward* from *Jeshimon*. *Saul* pursues after him *thither*, and at last there was only a *hill* between them, and *that* not likely to keep them long asunder, seeing *Saul*'s men being *many* in number began to *compass David* and his men round about. *David* was here in great fear of being surprized, and therefore made all the haste he could to get further out of *Saul*'s reach. Just in this *nick of time* (God so ordering it by his Providence) *news* came to *Saul* that the *Philistines* had invaded the land, which caused him speedily to draw off his forces to resist the *common enemy*. Hereupon *David* called the place *Sela-Hammahlekoth*, that is, the *Rock of Divisions*.

* Upon this occasion he composed the 54 *Psalm*, as the *Title* doth shew.

1 *Sam. Ch.* 23. from 14, to 29.

* Here 'tis thought he penned the 57 *Psalm.*

(*b*) A place exceeding fruitful, with *Vines* and other fruit-trees, *Cant.* 1. 14.

(*c*) *Nisi somnum Saul captasset motus in spelunca sensisset militares.* Some *caves* in *that* and *other Countries* are of that vast wideness that they are sufficient to contain great numbers of men.

(*d*) *V.* 4. *dicit, h.e. dicere videtur quia præbet ansam.*

9*ly*, Hence *David* flies to the strong holds in the Wilderness * adjoyning to *Engedi* (*b*), a City of *Judah*; *Saul* returning with his forces from pursuing the *Philistines*, it was told him whither *David* was fled, and he took 3000 *chosen men* out of *Israel* and went to pursue *David* and *his men* upon those *high steep* and *cragy rocks* upon which *wild beasts* used to live; and he came to the *sheep-coats*, where was a *Cave*, and *Saul* (*c*) being weary went into the *entrance* of it, which was *narrow*, to *cover his feet*, that is, to *sleep*. [See note in *Judg.* 3. 24.] But though the *entrance* of the *Cave* was *narrow*, yet it seems it was *roomthy* within, for *David* and several of his men had hid themselves in the sides and *innermost parts* of it. *David*'s men perceiving that *Saul* was come into the *entrance* or *mouth* of the *Cave*, and that *there* he had laid himself down to sleep, they tell him that God had now put such *an opportunity* into his hands of cutting off *his enemy* (that thirsted after his blood) as if he had from heaven called unto him, and commanded (*d*) him to do it. But *David* arising, went softly to *Saul*, and only cut off the *skirt* of his *Robe*, that he might thereby make it *evident to him* that he could as well have killed him if he had had a mind to it; and yet *David*'s heart smote him for *this little* that he had done, because it had an *appearance* of an injury offered to the *King*. But it seems his men were almost ready to *mutiny* that he would not kill *Saul* at this time, and so put an end to *his* and their tedious troubles. Whereupon *David* mildly spake unto them, saying, *God forbid that I should stretch forth my hand against my Master the Lords Anointed, I cannot, I dare not do it.* And with these words he stayed his Souldiers from offering violence unto *Saul*. *Saul* awaking rose up and went on his way. *David* immediately gets out of the *Cave*, and following him, cried after him, *My Lord the King*. When *Saul* looked back, *David* bowed himself to the earth before him, and then humbly addressing himself to him, said, *Wherefore*

fore hearkenest thou to mens words that tell thee that David seeketh thy hurt? Thou seest that this day the Lord delivered thee into my hands when thou wast in the Cave; some bad me kill thee, but mine eye spared thee, and I told them I would not put forth my hand against my Lord, seeing he is the anointed of the Lord. Moreover, my father see, yea see the skirt of thy robe in my hand, for in that I cut off only the skirt of thy robe, and killed thee not when I might so easily have done it, thou maist assure thy self that there is no evil intention in my heart against thee, neither have I transgressed against thee as those base Sycophants that are about thee do suggest. And yet thou hunteſt my life to take it. The Lord judge between me and thee, and in this my innocent cause (wherein I so unjustly suffer) *do me right against thee. But however, though it should not please him to do it, yet I am resolved not to avenge my self on thee, neither shall my hand be upon thee. The* Proverb *of the Ancients tells us, That wickedness proceedeth from the wicked; that is, wicked men will not stick to do any wicked thing. But thou needest not fear any such thing from me, seeing thou hast found the contrary by thine own experience. I am resolved to refer my cause to God, and not to avenge my self in my own quarrel. Besides consider, I pray thee, who it is that thou pursuest with so much eagerness and violence; even a weak and contemptible man, and in comparison of thee no more to be esteemed than a flea (e), or a dead dog (f). Having therefore neither power nor will to do thee hurt, the Lord judge between me and thee, and plead my cause, and deliver me out of thy hands. David* having ended, *Saul* was so affected with what he had said, that he lift up his voice and wept, and said, *Is this thy voice my Son David? Thou art more righteous than I, for thou hast done me good, and I have rewarded thee with evil. I am convinced that thou hast dealt exceeding kindly with me. For when the Lord had delivered me into thy hands thou didst not take away my life. If a man find his enemy, and have him at an advantage, will he let him go away without doing him any hurt? This is not the common course of the world. The Lord therefore reward thee for the great kindness thou hast shewed me this day. And now I know assuredly that thou shalt be King,* [see *Ch.* 15. 28. & 23. 17.] *seeing God hath endued thee with such heroick and Kingly virtues, and does so eminently prosper thee in all thy undertakings.* I know that the *Kingdom of Israel* shall remain *firm* and established to thee and thy *posterity* after thee. *Swear now therefore to me that thou wilt not cut off my seed after I am gone,* (as other jealous Princes use to do) *nor blot out my name by destroying my posterity.* And *David* sware unto him accordingly, having in effect bound himself by *Covenant* and *Oath* before unto *Jonathan* to do the *same* that *Saul* here required. But how can *David* be said to have observed *this Oath*, when as afterwards he delivered the *five Sons* of *Merab Saul*'s daughter, and the *two Sons* of *Rizpah* his Concubine to the *Gibeonites* to be hanged? see 2 *Sam.* 21. I answer, *David* had a full intention to observe *this Oath* as far as lay in him, as appears by his putting to death *those* that murdered *Ishbosheth*, though *he* had risen against him, 2 *Sam.* 4. and by his preserving and cherishing *Mephibosheth*, 2 *Sam.* 9. But in the case before mentioned he was not left to his *own choice*, but necessitated by a *special command* from God to deliver them into the hands of the *Gibeonites* for their satisfaction, that Gods *wrath* being appeased, the heavy judgment of *famine* under which they lay, might be removed from the land, see 2 *Sam.* 21. 6. 9. and therefore in this he *brake not his Oath* *, seeing he did it in obedience to Gods *express command*, and by his *special commission* and *direction*, which is enough to *dispence* with any Oath.

(e) *Valde Pathetica oratio & Index summæ Davidis modestiæ, vid.* Psal. 131.

(f) Canem mortuum & pulicem persequi dicitur de iis qui tenuissimos hominis magno conatu insectantur.

After this *Enterview* between *Saul* and *David*, *Saul* went home and *David* and his men betook themselves to the strong hold near *Engedi*, (of which before) having no confidence † in *Saul*'s *faithfulness*, who had so often *after reconciliation* returned to his malicious practises.

* *Omnia pacta promissa, vota, jurejuranda ad hoc caput referenda sunt si Deus velit. P. Martyr.*

† Hereupon he composed the 57 *Psalm*, and the 63.

1 *Sam. Ch.* 23. *v.* 29. *Ch.* 24. whole Chapter.

Samuel now dies having lived as *Judge* twenty years, and eighteen years in the reign of *Saul*, unto which there are *two years* only wanting to make up those forty years spoken of, *Act.* 13. 21. which is likely to be the time between the death of *Samuel* and *Saul*. After *Samuel*'s death, very many of all sorts and conditions assembled together to solemnize his *Funeral*, and bewail their *loss of him*, as of a *faithful Prophet* who revealed unto them Gods will, as also *their sin* in rejecting *his Government*, which *by sad experience* they had now found to be much more *easie* and *profitable* to them than that of a *King*, and that it had been much better for them to have lived under

At this time *Samuel* dies.

a *Judge*

a *Judge* of *Gods appointing*, than a *King* of *their own chosing*; and therefore now they sadly lamented *Samuel*'s death, and buried him at *Ramah*, in the ancient burying place of his family, 1 *Sam.* 25. 1.

2ly, *Samuel* being dead, from whom *David* used to receive both *counsel* and *comfort*, he now flees with his men from the holds of *Engedi* to the Wilderness of *Paran*, that lay on the *South-border of Judah* towards *Idumea*, not far from the desert of *Maon*. It seems there was a man who had his habitation in *Maon* whose lands and inheritance lay about *Carmel*, a man of great Estate, who had *three thousand sheep*, and a *thousand goats*; the mans name was *Nabal*, signifying a *fool*, he was of a *churlish nature*, and *ill conditioned*, and *wicked* in all his course and conversation, though descended of the *wise* and *vertuous*, and *noble family* of *Caleb*; so true it is that *grace* is not intailed, nor goeth by inheritance, but is Gods *free gift*, which he bestoweth on whom he pleaseth, and often denieth to the children of virtuous and religious Parents. His *wifes* name was *Abigail* (signifying the *Fathers joy*) a name well suiting her *nature* and *conditions*, being a *wise*, *vertuous* and *beautiful woman*. *David* heard that *Nabal* did on such a day *shear his sheep*, at which time it was the custom to make a *great feast* for their *servants* and *friends*; hereupon he sent *ten young men* to him, to *salute him* in his *name*, and to wish all *peace* * and *happiness* to *him* and his *family*, praying for a *blessing* from God upon all that he had. They tell him they came from *David*, who understood he *sheared his sheep* that day, and it being a *good day*, a time of *mirth* and *feasting*, and *plentiful provision*, he sent them to desire the favour of some provisions from him for *himself* and his *Souldiers*. They tell him they had not *injured* any of his *servants*, nor plundered any of his *Cattel* (though it be usual with *Souldiers* and *men of war* so to do) when they lay near them in *Carmel*; therefore we pray thee (say they) give us *that* which thou hast in *readiness*, and what thou art *willing* to bestow upon us. After this manner spake the *young men* to him in the *name* of *David*, without being *importunate*, or *insolent*, or adding any thing more than *David* had given them in charge. *Nabal* churlishly replied, *Who is David, and who is the Son of Jesse?* Carrying it as if he had not *heard* of *David before*, who was so *famous* for his *vertues* and *good parts*, for his *victory over Goliath*, and others of Gods enemies, for his *marriage with the Kings daughter*, and for the *high honour* and *esteem* he had been in with the *Kings servants*, but being now in an *afflicted* and *low condition*, and out of *favour* with the *King*, *this rich churl* in a way of contempt, asks who he was? And further (says he) *there be many servants now a days that break away from their masters*. Covertly hereby upbraiding *David* first for flying from the *King* his *master*, and standing out in *rebellion* against him. And, 2ly, for giving entertainment to *fugitive servants* that were run away from their own masters. Further (he adds) *shall I take my bread and my water, and my flesh that I have killed for my shearers, and give it unto men whom I know not whence they be?* So *these young men* returned unto *David* and acquainted him with what *Nabal* had said. *David* who at other times could *with wonderful patience* endure all the *injuries* which *Saul* had done him, being now *left to himself*, and *enraged* with this *reproachful* and *contumelious answer* of *Nabal*, he breaths forth nothing but *revenge*; wherefore he bids his *Souldiers* gird on their *Swords*, as he girt on *his*, and *four hundred* of his men following him, he resolved to destroy *Nabal* and *all his family*. Surely (says he) I have to *very good purpose*, kept *all* that *this fellow* hath in the Wilderness, (so that nothing was missing of all that he had) to be thus requited by him: Let the Lord so deal with the rest of my enemies as I am resolved to deal with *this wicked and ungrateful fellow*, and *let me not prosper* if I destroy not *all that belong to him* by the morning light, not leaving him so much as a *dog to piss against the wall*. Thus *David* being left to himself, discovered the *inward corruption* of his heart, and plunged himself into grievous guilt; for this was a *bloody* and *unlawful vow* (*a*); *Nabals churlishness* and *covetousness* (though great crimes in themselves) were not yet to be punished with death, much less was his *innocent family* to be *slain* for his offence. However *David* with this *bloody purpose* marches with his men towards *Nabal*'s house. In the mean time one of *Nabal*'s servants fearing that *mischief* would ensue upon his *Masters churlish answer*, and not daring to intimate so much to him by reason of his *froward* and *perverse disposition*, he addresseth himself to his *Mistress*, and acquaints her that *David* had

* שָׁלוֹם *pax a perfectione nomen habet, & omnigenam beatitudinem exprimit.* Glass.

(*a*) *In malejuratis fidem rescinde inquit.* August.

had sent messengers to *salute their master*, but *he* instead of taking it *kindly*, had used them with great *contempt* and *reproach*. But (says he) *our master* had little reason so to do, for *Davids* men were very kind to us when they quartered near us, in the Wilderness; we were not *hurt* by them, neither missed we any thing of all that belonged to us; they were a *wall* unto us both by day and night, and a sure and strong guard to defend and protect us from receiving any hurt or damage either from *thieves*, or *wild beasts*, I pray thee therefore consider what is fit to be done in the case; for *David* is a man of *courage* and *prowess*, and will never suffer such a *gross abuse* and injury offered to him to go *unchastised*. For my part I am afraid he will revenge himself on our *whole family*. I thought good to speak to *thee* of it, that thou maist consider of some way to prevent it. As for our *Master*, he is such a *Son of Belial*, of such an *harsh and churlish temper* that a man knows not how to speak to him. *Abigail* being greatly *awakened* by this representation of her servant, she *speedily* (without acquainting *Nabal* therewith) provided and took *two hundred loaves*, and *two leather-sacks of wine*, and *five sheep* ready dressed, and *five measures of parched corn*, and *a hundred clusters* of raisons, and *two hundred cakes of figs*, and laid them on *asses*, and bad her *servants* go before with them, and *she* would follow after; and riding upon her *ass* attended with her servants who had the charge of the *presents*, on a sudden as she came under the hollow of the hill, she met *David* and *his men*. Seeing *David* coming she lighted off her *ass* and *bowed* her self to the ground, and fell at his feet, and said, *Upon me* *, my Lord, *upon me let the punishment of this great iniquity* (*b*), *and transgression fall, which has so much provoked thee; yet I pray thee let thy hand-maid speak a few words in thy ears, which may possibly dispose thee to forbear taking revenge upon us. Let not my Lord regard this man of Belial, this Nabal. Nabal is his name, and indeed he answers his name, for folly is with him; it will not be for thy honour to regard his words or actions; wise men do not use to regard the words of fools. He is not worthy that thou shouldst trouble thy self about him, much less that thou shouldst destroy me and my whole family for his sake.* She spake not thus to *disgrace her husband*, (for his folly was too notoriously known) but because she had no other *excuse* to make for him to preserve him from ruin. *As for me* (she says). *I saw not the young men whom my Lord did send. Had I seen them or known of their coming, I should have treated them more civilly. And now my Lord as sure as the Lord liveth, and as sure as thou thy self art alive, thou oughtest to believe that by my coming to meet thee, and to pacifie thy anger, the Lord doth intend to hinder thee from coming to shed blood, and from avenging thy self with thy own hand; and seeing I trust the Lord will by his alwise Providence so over-rule thy heart, my earnest prayer is that God would make all thine enemies like Nabal; that is, as weak and unable to hurt thee as Nabal is. And as for the* present (*c*) *that thy handmaid hath here brought to my Lord, though it is so mean that it is not worthy of thy acceptance, yet do not (I pray thee) disdain it, seeing it may be of some use to thy servants that follow thee. And I beseech thee vouchsafe to forgive the trespass of thy handmaid, seeing I take the blame of all this miscarriage wholly upon my self. I do verily believe the Lord will give thee the Kingdom, and that thy Kingdom will be lasting, and durable* †; *and nothing better becomes a a King than clemency and mercy. And that which enduces me to believe this is, because I see thou fighteſt the Lords battels, and hast often engaged thy self (having warrant from him) in a just defence of his cause and people; and no self-revenge or cruelty hath been found in thee all thy days hitherto; therefore (I pray thee) do not stain thine honour now by shedding innocent blood. Indeed Saul is risen up unjustly to pursue thee, and seek thy life, but all his attempts will be in vain, for the Lord will carefully preserve, and charily keep thy life as men are wont carefully to bind up those things in bundles which they much value and intend to preserve. And that mans rage must needs be vain who seeks to destroy him whom the Lord will preserve and protect. But as for the lives of thine enemies, them will he by a violent death sling out, as men use to sling out stones out of their slings, which they value not. And it shall come to pass when the Lord shall have performed all his promises which he hath made unto thee, and hath setled thee in thy Kingdom, and made thee Ruler over all Israel, then it will be a comfort to thee to remember that thou didst spare us; and thou wilt not be tormented with anguish and trouble of conscience that thou didst shed innocent blood, as certainly thou wilt be if thou shouldst proceed to execute thy bloody purpose. And when thou art come to thy Kingdom, let me find favour in thine eyes, when my occasions and necessities shall require me to wait upon thee.*

* *Crimen, initio, transfert ab odiosa persona in favorabilem.*

(*b*) Iniquitas *hic* peccati pœnam significat.

(*c*) *V.* 27. Benedictionem, *id est*, munus *sive* donum *sive* rem a benedictione Dei profectam.

† *Stabile manebit regnum in familia tua.*

Abigail having thus ſpoken, *David* ſaid, *Bleſſed be the Lord God of Iſrael which ſent thee this day to meet me, and bleſſed be thy advice, and bleſſed be thou who haſt kept me this day from ſhedding blood, and avenging my ſelf with my own hand; for in very deed as ſure as the Lord liveth, who hath graciouſly kept me back from hurting thee and thy family, except thou hadſt thus ſeaſonably met me, I had utterly deſtroyed by the next morning, Nabal, and all that belonged to him. But thou maiſt now aſſure thy ſelf that my wrath is appeaſed, and at an evidence thereof, I do kindly accept of the preſent thou haſt brought me, and will not avenge the wrong offered me by thy husband, either upon him or any of his family: I have heard thy ſuit, and do grant all that thou deſiredſt; therefore go in peace to thy own houſe, and the Lord be with thee.* *Abigail* returning to her husband *Nabal*, behold he kept a *Feaſt* that day in his houſe like the Feaſt of a *King*, for *plenty of proviſions*, and multitude of *gueſts*. And he had been ſo *merry* with his *gueſts* that he was *very drunk*, wherefore ſhe ſaid nothing to him more or *leſs* of his *danger* till the morning. In the morning when he had ſlept out his *drunkenneſs* and *debauch*, ſhe acquainted him with the *deſperate danger* he had *by his folly* run them *all* into, and how near *deſtruction* they all were, if in the *very nick of time* it had not been by a wonderful Providence prevented. He *hearing this* was ſo terrified with the *horrour* and *dread* of the danger he had been in, that *his heart died within him*, and falling into a *ſwoon*, he became as a *ſtone*; and about *ten days* after the Lord ſmote him with ſome *plague* or *ſickneſs* whereof he died. When *David* heard of the death of *Nabal*, though he rejoiced not in the *evil* that was befallen him, yet he could not but *rejoice* in the manifeſtation of Gods *juſtice* upon him, and that the *Lord himſelf* had *pleaded his cauſe* againſt him, and had returned his wickedneſs upon his own head, and had withheld him from revenging himſelf.

* *Iſhboſheth* upon *Davids* deſire reſtored her to him again, 2 *Sam.* 3. 14, 15.

Sometime after *David* underſtood that *Saul* out of malice to him, had given his wife *Michal* to one *Phaltiel* *, the Son of *Laiſh*, who was of *Gallim*, a place in the Tribe of *Benjamin*; wherefore reflecting upon the *piety*, the *prudence*, the *modeſty* and *comelineſs* of *Abigail*, and poſſibly ſomething upon her *portion* alſo, (as being in likelihood of *very great wealth*, which his preſent condition might cauſe him to conſider) he ſent ſome of his *Attendants* to her to treat with her about marriage. And he choſe rather to ſend *others* than to go *himſelf*, that *Abigail* might be the more *free* in her choice, (not being over-awed with his preſence) and alſo that he might come off with leſs diſgrace if his motion were not accepted. The *meſſengers* coming to *Abigail*, acquaint her with their *buſineſs*, ſhe (as one wonderfully ſurprized at the ſtrangeneſs of the motion) *bowed her ſelf* to the earth before them, and addreſſing her ſelf to the *principal perſon* among them, ſaid, *Alas, I am utterly unfit for ſo high a dignity and advancement: Let thine handmaid be a ſervant to waſh the feet of the ſervants of my Lord. I hardly think my ſelf worthy to be a ſervant to his ſervants.* Herein *Abigail* ſhewed not only her *great humility*, but her *faith* alſo, who could think ſo *honourably* of *David* when he was in ſuch a *perſecuted* ſtate, and ſuch a *deſpiſed* condition. But the *meſſengers* preſſing her further, ſhe at laſt *conſented*, and as 'tis like *ſometime after* when the *meſſengers* came again to *fetch her*, ſhe rode upon *an aſs* after them, having five young maidens to attend her. And ſo ſhe became *Davids* wife. *David* alſo took to wife *Ahinoam* of *Jezreel* a City in *Judah*, by whom he had *Amnon* his *firſt-born*.

1 *Sam. Ch.* 25. from *v.* 2. to the end.

11*ly*, From hence he fled back again to *Hachilah-Hill*, which is before *Jeſhimon*, for though the *Ziphites* had once ſought to betray him there, yet he hoped he ſhould find more *favour* from them now, ſeeing they knew how wonderfully God had delivered him. And beſides poſſibly he apprehended *this place* more convenient for him, upon his marriage with *Abigail*, becauſe her *poſſeſſions* lay near it. However the *Ziphites* (fearing poſſibly that if *David* came to the *Crown* he would remember them for their *former treachery* againſt him) bring *Saul* tidings a ſecond time that *he was there*, that ſo he might be cut off, and they ſecur'd from any danger from him. *Saul* accordingly without delay came with three thouſand choſen men of *Iſrael* to find him out. *David* having ſome intelligence of his coming, he ſent out *Scouts* to ſee if it were *ſo*, and was by them informed that it was ſo indeed. *Saul* being come near to him with *his forces*, *David* aroſe and went ſecretly himſelf, (and poſſibly *diſguiz'd*) to the place where *Saul* had pitched, and he *beheld* where *he* lay, and *Abner* the *Captain*

Captain of his hoſt, and he ſaw that *Saul* lay incloſed with the Carriages, and his Souldiers about him, but they were all *faſt aſleep*; *David* being moved doubtleſs by a ſpecial inſtinct of Gods Spirit to undertake this dangerous Enterprize, and being deſirous once more to manifeſt his *innocence* to *Saul*, he ſpake to *Abimelech* the *Hittite*, one of his *Commanders*, (being ſo by birth, though an *Iſraelite* by Religion) and to *Abiſhai* the Son of *Zerviah* (*a*) his Siſter, [1 *Chron.* 2. 15, 16.] demanding of them which of them would adventure to go with him into the Camp to *Saul?* *Abiſhai* readily anſwered *he* would go with him. *David* and *Abiſhai* accordingly entred into *Saul*'s Camp through the midſt of his Army, and found *Saul* and *his men* faſt *aſleep*, his Spear ſticking at his *head*, and a *Cruſe of water* ſtanding by him. Then *Abiſhai* ſaid to *David*, *God hath at this time delivered thine enemy into thy hands*, it would be a *ſtrange* and *unaccountable neglect* if thou ſhouldſt let ſlip *this opportunity* which *Providence* plainly offers thee; let me (I pray thee) ſmite him with the *Spear* that ſtands at his head, and let me alone, I will ſmite him ſo *ſurely* at the firſt blow, that I ſhall not need to give him a ſecond. *David* charges him not to *touch him* (*b*), for (ſays he) *who can ſtretch forth his hand againſt the Lords anointed and be guiltleſs.* Poſſibly the Lord himſelf will ſmite him with ſome mortal diſeaſe as he did *Nabal*, or he will die a natural death, as other men do by *ſickneſs* or *old age*, or he will come to his end by ſome caſualty, falling in battel. But as *for me*, God forbid that I ſhould ſtretch forth my hand againſt him, or ſmite him my ſelf, or ſuffer him to be ſmitten. But I pray thee take the *Spear* that ſtands at his boulſter, and the *cruſe of water* that ſtands by him, and let us be gone. So they took away the *Spear* and the *cruſe of water*, neither *Saul* nor any of his men about him awaking, for a *dead ſleep from the Lord* was fallen upon them. See *Gen.* 2. 21. Then *David* went over to the other ſide, and ſtood on the top of an hill at ſome diſtance from *Saul*'s Camp, but ſo as his voice might be heard, and he called aloud to the people and to *Abner*, and it ſeems he called often before he could awaken him; at laſt *Abner* awaking ſaid, *Who art thou that criеſt unto the King, ſo as to diſturb him in his reſt?* *David* anſwers what art thou *Abner*, a man ſo eſteemed for valour that there is ſcarce any in *Iſrael* like unto thee? wherefore then haſt thou not kept *thy Lord the King better?* For I do aſſure thee there came one of my followers into your Camp that would have deſtroyed the *King*, had not I prevented it; as the Lord liveth, *thou* and *the people* about the *King* are worthy to *die* becauſe ye have not watched better about your *maſter*, the Lords *anointed*. And now behold here in my hand the Kings *Spear*, and the *Cruſe* that ſtood at his head; *How came I by theſe?* *Saul* being now awake and hearing *David* ſpeak to *Abner* after *this manner* he cries out, *What is this thy voice my Son David?* *David* anſwers, *It is my voice, my Lord O King. And I pray thee wherefore doth my Lord thus purſue after his ſervant? What have I done, or what evil is in my hand? Now therefore let my Lord the King vouchſafe to hear the words of his ſervant: If the Lord hath ſtirred thee up againſt me, let him receive an offering* *, *that is, let him be appeaſed with a ſacrifice and oblation which I will offer for the ſin whereby I have provoked him. But if they be Court-Sycophants and malicious perſons that by their lyes and ſlanders have incenſed thee againſt me, I leave them as curſed creatures to Gods juſt vengeance, who will plead my cauſe againſt them. For they have endeavoured to drive me out from abiding in the Inheritance of the Lord, and from enjoying his Ordinances, and by forcing me as an exile to flee into Idolatrous Countries. They have in effect ſaid to me, Go and ſerve other Gods. And now ſeeing thou knoweſt my innocency, let not my blood (I pray thee) be ſhed without cauſe, for the Lord will ſee it, and will not let it go unpuniſhed. Beſides it is not honourable for the King of Iſrael to purſue me with ſo many men, who have ſo little power to hurt him: For I am but as a flea, forced to skip hither and thither to ſave my ſelf, or a partridge on the mountains forced to flee from place to place to eſcape thy hands.* Then ſaid *Saul*, *I have ſinned: Return my Son David to thy former condition, for I will no more do thee harm, ſeeing my life was precious in thine eyes this day, and thou haſt ſpared me when it was in thy power to kill me. Behold I have played the fool, and erred exceedingly; I do acknowledg my fault and folly, and openly take ſhame to my ſelf for it, in the hearing of all that are about me.* *David* deſires him to ſend *one of his young men* to fetch his *Spear*, having taken it from him, only to evidence *his innocence*, and that he had no *evil intention* in his heart againſt him. And therefore (ſays he) let *the Lord recompence every man according to his righteouſneſs, and faithfulneſs. Thy life was indeed in my power this day, but I would not ſtretch forth my hand againſt*

(*a*) She had *three Sons, Joab, Abiſhai*, and *Aſahel*, all valiant men, ſhe being *Davids Siſter* is always mentioned and not her husband, who poſſibly was of no great family, and his name no where mentioned in Scripture.

(*b*) *Nuſquam magis elucet* Clementia Davidis *quam hoc loco, & ca.* 24. Privato (*qualis adhuc erat* David, *non actu* Rex (*vide ca.* 16. 13.) *non licet regem ſuum occidere quamvis* Tyrannum. *P. Mart.*

* Placato iram *ejus Sacrificio, & munere.* Chald. Paraph. *ſuſpiciat oblationem meam cum voluntate.*

against the Lords anointed. And as thy life was precious in mine eyes, so let my life be precious in the eyes of the Lord my God, and let it please him to preserve it, though thou shouldst fail of thy promises made to me, and shouldst seek again to take it away. Then *Saul* said unto *David, Blessed be thou my Son David, thou shalt do great things, and shalt at last prevail, maugre all the malice of thine enemies.* Then *David* retired and betook himself to *some place of safety,* not trusting *Saul* for all his *goodly words* and *promises,* having formerly found him so *false* and *malicious.* And *Saul* returned to *Gibeah* where he kept his *Court.*

1 *Sam. Ch.* 26. whole Chapter.

12*ly, David* now seriously considering the *condition of his affairs,* began (through the *weakness of his faith*) to think that he should at *one time or other* (notwithstanding all his former deliverances) *perish by the hand of Saul,* if he did not speedily get himself out of his *reach*; therefore he thought there was nothing more *adviseable* in his present circumstances than that he should send to the *King* of the *Philistines,* and try if he could be received with his forces into his protection. This indeed was no *warrantable course* that he now pitched upon for his preservation: For first, God had once before commanded him by the Prophet *Gad* to abide in the land of *Judah,* see *Chap.* 22. 5. 2*ly,* He having before been such a formidable enemy to the *Philistines,* and having so hardly escaped with his life *once before,* when he sought privately to shelter himself among them, there was no *likelihood* he should be *entertained* by them on any *other terms* than that *he* and *his Souldiers* should *turn to the Philistines* and declare themselves *enemies* to *Saul* and the *people of Israel.* 3*ly,* This must needs tend to the *great grief* of those that were *righteous in the land*; and would give his enemies occasion exceedingly to triumph, and to say, *that now he discovered what he was,* seeing he had deserted his own people and religion, and had joined himself to their *uncircumcised enemies.* But *thus it is,* when mens hearts *sink* through *distrust* of God as it seems *Davids* now did; they seek to help themselves by any means they can. *David* therefore having (as 'tis probable) sent his *Agents* before hand to the *King* of the *Philistines,* and having obtained *assurance* from him *under the publick faith,* that *he* and *his Souldiers should live safely* in his land (which 'tis like out of *meer policy* he consented unto, knowing the *hatred* that *Saul* bear him, and believing that *David* and his forces would be ready to join with *him* and his *subjects* against *Saul*) he passed over with *six hundred men* that followed him, to *Achish* King of *Gath.* He carried also his *two wives* along with him, *Abinoam* and *Abigail,* and *his followers* likewise carried *their wives* and *families,* not thinking it safe to leave them *behind them* in the land of *Israel*; and for some time by *Achish*'s permission they dwelt in *Gath,* or about it. When it was told *Saul* that *David* was fled to *Gath,* he gave over any further thoughts of *seeking* after him, he being in the *land* of his *enemies,* and so out of his reach. *David* being desirous to dwell *apart* by *himself* with *those that followed him,* that he might have the more freedom for the exercise of his *Religion,* and might keep his *Souldiers* from being corrupted with the *Vices* and *Idolatries* of the *Philistines,* and that he might from thence *go out* and *prey* the more *secretly* upon the *enemies* of Gods people, without having any notice taken of it, he humbly desired *Achish* that *his Officers* might assign *him* and *his followers* some *place* in the Country to *live in,* it not being *fit* for *him a stranger* to live with the *King* in the *Royal City,* especially having *so many people* with him who must needs be *burdensome,* and might sometimes prove *offensive* to him and the inhabitants of his City. *Achish* consents thereunto, and accordingly gave him *Ziklag,* which being allotted to the *Tribe of Judah,* [*Josh.* 15. 31.] was afterwards given to *Simeon,* [*Josh.* 19. 5.] but the *Philistines* having gotten *possession* of it, had kept it to this day, and now *Achish* giveth it unto *David,* and so it was not only joined to *Judah*'s *portion* *, but was also *upon this occasion* designed to be *ever after* a part of the *Crown-land* of the Kings of *Judah.* Here *David* dwelt a *full year* and *four months.* While he was here divers of *Saul*'s own *Tribe* and *kindred* resorted unto him, who are named before the men of *Gad* who had fallen to him *before,* because *these mens* coming to him was more *strange* and *remarkable.* And all who favoured his *cause* had here opportunity to resort to him, as we may see 1 *Chron.* 12. from *v.* 1, to 22. *Now these are they that came to David to Ziklag, and were among the mighty men, helpers in the war. They were armed with bows, and could use both the right hand*

* Hac donatione *justos ad Heredes rediit, Achish dedit Davidi non solum ad inhabitandum sed ut in illius dominium cederet.*

and left, in hurling stones and shooting arrows out of a bow, even of Sauls brethren of Benjamin. The chief was *Abiezer,* then *Joash, &c.* and *Ismaiah* the *Gibeonite,* a *mighty man* among the *thirty Captains* that came out of *Benjamin* to *David,* and was *Colonel* over them. There are but *twenty three Benjamites* named, the *other seven* (which should make up the *thirty*) are not set down. And some of the *Gadites* also separated themselves unto *David* when he was in the *hold* or *fortress* of *Ziklag* in the Wilderness of *Judea, men of might, and trained up to war, fit to order a battel, and that could handle shield and buckler, and whose faces were like the faces of lions,* (that is, *undaunted, fierce* and *terrible* to their enemies) *and as swift as Roes* † *upon the mountains:* Of these *Gadites* there are *eleven* named who had command over several Companies of Souldiers; they were all made *Captains* of Bands after *David* began to reign in *Hebron,* some of them over an *hundred,* and some of them over a *thousand.* These are *they* that came over *Jordan* in the *first month* called *Abib,* when it had overflown all its *banks,* so that thereby they would not be kept from coming to assist *David,* and they put to flight *such of Sauls Souldiers* as were *in those troublesome times* appointed to lye in the vallies near the banks of *Jordan,* to *guard* the *fords* and *passages* lest any *well-affected to David* should from *those parts* come over to his *aid*; upon *these Souldiers* of *Saul*'s, these *Gadites* came suddenly and *scattered* them, some flying one way, and some another. There came also some *other Benjamites* besides *those* mentioned *v.* 2. that were not so nearly linked to *Saul,* but bordering upon *Judah* joyned with some of *that Tribe,* and jointly came to assist *David. David* hearing of their coming, went out to *meet* them, and said unto them, *If ye be come in a peaceable and friendly manner to help me, I shall love you intirely, but if ye be come to betray me to mine enemies,* (seeing I have done no *wrong* to *Saul* or *any of you*) *the God of our Fathers look thereon and rebuke you,* and manifest his displeasure against you for it. Then the *Spirit of the Lord* came upon *Amasai* * (who was *chief* of all these *brave men*) and he answered with *great boldness* and *assurance, Thine are we David, and on thy side,* thou Son of *Jesse. Peace,* and *all manner of prosperity be unto thee,* and to thy *helpers,* and *assistants,* and all that heartily *join* with thee. *We have observed* that God hath hitherto wonderfully *prospered* thee, and we heartily wish it may be so *still.* Then *David* joyfully *received* them, and so far *trusted* them that he gave every one of them a *place of command* in his Army. Some of the *Manassites* also, and some *others* came in *day by day* to *David,* insomuch that his *Army* began now to be *considerable.* His *forces* being thus *encreased,* he would not let them be *idle,* but *under pretence* of invading *Judea,* he sent them *another way,* and smote the *Amalekites,* and *others* (that are suppos'd to be the *remainders* of the *Canaanites*) *viz.* the *Geshurites,* namely *such* as dwelt formerly at *Geshur* in *Gilead,* [*Josh.* 12. 5.] and the *Gezrites* whose *ancestors* dwelt in *Gezer* which belonged to *Ephraim,* [*Josh.* 16. 3.] who perhaps at *the first coming of the Israelites* fled *thence* to the *Amalekites,* and had ever since dwelt among them; these *Amalekites Saul* was commanded to root out, [*Ch.* 15. 2, 3.] but he left *some* alive, and now *David* smote as many of them as he could light on, with other the inhabitants of *that place,* and left neither *man* nor *woman* alive, *viz.* of *such* as he met with scattered in several places of that *solitary Wilderness,* (God having *devoted* these *accursed Nations* to utter destruction) and hereby he took care that *none* should carry *tidings* of his proceedings to *Achish,* who would have been highly offended if he had heard that *these Nations* (who were either his *confederates,* or as 'tis probable *his Tributaries*) were destroyed by *David*; *David* also carried away *their sheep, oxen* and *asses,* and *camels* and *apparel,* and returning to *Achish* (whom possibly he perswaded that he had got that *plunder* out of the coasts of *Judah*) he offered as 'tis probable, a *part* of the *spoils* unto him. And after this, when ever *Achish* asked him, *Whither have ye made a rode to day?* He answered that *sometimes* he made a rode against the *South of Judah,* and sometimes against the *South of the Jerahmeelites,* (who were a particular family of that *Tribe,* 1 *Chron.* 2. 25.) and sometimes against the South of the *Kenites*; and thus either he told *Achish* direct *lyes* to secure *himself* and *his followers* from *danger,* or *at least* he purposely deceived him with *ambiguity* of *words,* intending that *Achish* should so understand him as if he had invaded the *South parts* of *Judah,* whereas he meant he had invaded *those bordering Countries* * that lay *Southward* of *Judah,* and of the *Jerahmeelites,* and of the *Kenites*; and these were indeed the people whom he invaded, and not the *Israelites,* and of *these* he spared none (of all that he met with) to bring tidings

† Some take the word *Roes* for *Goats,* which very readily and swiftly climb over high rocks, implying that these *Gadites* could easily scale *high walls, forts or towers,* and soon take them.

* He is in other places called *Amasa,* whom *Absolom* made *General* of his *Army,* 2 *Sam.* 17. 25. and whom *David* intended to make *General* instead of *Joab,* but he was treacherously slain by *Joab,* 2 Sam. 20. 3, & 10.

* Æquivoce *loquitur nam terminos, Hi per vim occuparant qui jure spectabant ad Tribum Judæ.*

tidings to *Gath*; for he thought with himself that if any of them remained alive, they would come and make a heavy complaint to *Achish* against him, and say, *Thus did David to our Country, and this will be his manner and constant course all the while he is permitted to dwell among you.* But *Achish* believed that *David* had invaded the people of the *Jews*, and accordingly said, *Surely he hath made his own people utterly to abhor him, and can never hope that they will be reconciled to him; he shall therefore remain with me to do me service as long as he liveth.*

1 *Sam. Ch.* 27. wh. Ch. 1 *Chron.* 12. from *v.* 1. to 23.

13*ly*, About this time not only *Achish* King of *Gath*, but with him *all the other four Princes* of the *Philistines* gathered their armies together to fight against *Israel*, being encouraged no doubt thereunto by the *distractions* that were *now* in the land, and the *weak state* of the Kingdom by reason of them. *Achish* sending for *David* acquainted him that he resolv'd that *he* and *his men* should go along with him in this expedition. *David* being unwilling to displease him by a direct refusal, answered *ambiguously*, and told him that if he commanded him to attend him in this war, he should see what *his servant* could do. *Achish* thereupon being confident of his *fidelity* to him, told him he would make him *keeper of his head for ever*; that is, *Captain of his Life-guard*, and would commit the *chief care* of his *person* to him as long as *they both* lived. The *Philistines* accordingly now invading the land, *Saul* was in great perplexity, for *Samuel* was *dead*, whom though he *disregarded* in his life-time, yet *now* he finds himself extreamly to want his counsel and advice. The *Philistines* pitched in *Shunem* (a *City* in the border of *Issachar*) and *Saul* having gathered an army out of all the Tribes of *Israel*, pitched in *Gilboa* a mountainous place in the Tribe of *Issachar*, near *Jezreel*. And *his iniquity* being now come to its *full measure*, he was exceedingly afraid, the *guilt* of his conscience suggesting dreadful things to him; in *this distress* he enquired of the Lord (*a*) partly (as 'tis probable) by *prayer*, and partly by *consulting* with the *Priests* and *Prophets* that yet remained in the land, and putting them upon *seeking* to God in his behalf; but the Lord *answered him not*, neither by *dreams*, or by *Urim*, (for *Abiathar* had carried away the *Ephod* to *David*) or by *Prophets*, giving them any answer; so that the Lord *answered him not*, either *one way* or *other* *, which was an *evidence* that *he* was *highly* displeased with him. *Saul* had *sometime* before out of a *seeming zeal* and *pretence* of obedience to God, put away *those* that had *familiar spirits* (*b*), and *wizards* out of the land (*c*), (namely as many of them as he could meet with) but yet it could not be doubted but that there were still some of them that secretly lurked among the people, wherefore being *forsaken of heaven*, he now resolves to *seek* to *hell* † for help, and thereupon bad his servants seek him out a *woman* that had a *familiar spirit* (*d*), and one that wrought by *Necromancy*, or raising *Apparitions* and *Ghosts* of the *dead* †, and consulting with them, [see *Isa.* 8. 19.] for he intended to go and enquire of her *what he should now do*; they told him they heard there was *such an one* at *Endor*, a Town of the *Manassites* within *Jordan*, wherefore *disguizing* himself, and putting on *other clothes* that the *woman* might not know him, (and possibly that *others* might not discover his *gross hypocrisie* and *impiety* in going *now* to *witches* for *counsel*, whom he had before persecuted to the death) and taking *two servants* along with him he came to the *woman by night*, and desired her to cause the *spirit* or *ghost* of a *dead man* (whom he should name to her) to come up and *appear before him*, of whom he would enquire *several things*. The *woman* told him he could not be ignorant what *Saul* had done in persecuting those that had *familiar spirits*, and therefore she asks him why he laid a snare for her life. *Saul* sware to her *as the Lord liveth* there should no punishment befall her, neither would he discover her if she would comply with him in this matter. The *woman* having this assurance given her, asked him *whom she should call up?* He said old *Samuel* our late eminent Prophet. She accordingly *by her Diabolical art* (*e*) caused an *evil spirit* (who took on him the *shape* and *form* of *Samuel* *) to appear. For 'tis no way likely that the *Lord* who had so lately refused to answer *Saul* by the *Prophets*, would now raise up *Samuel* from the dead to answer him. Had *Samuel* been raised up *by God* to appear to *Saul*, he would never have said as *this counterfeit Samuel* did, *Why hast thou disquieted me to bring me up?* It was therefore by the *enchantments* of the *Witch* that this *counterfeit Samuel* was raised, or the *Devil* (*f*) in *Samuel*'s likeness, and therefore called *Samuel* here; and when *he was raised*, it seems the *Witch* was presently possest with a *spirit of Divination*, and thereby knew that it was *Saul* for whom she had *done this*, and thereupon cried out, as apprehending *he was come to ensnare her, why hast thou deceived me, for thou art Saul?* *Saul* bad her not be afraid, and asked her what she saw? she said, *she saw Gods*, that is, *one of the Gods*, or *some magistrate* or *personage of great honour*, (such being called *Gods*, Psal. 82. 6.) *ascending out of the earth*. *Saul* not yet seeing him, asked her *of what form or shape he was?* she said, *he appeared like an old man covered with a mantle* (*g*). *Saul* then perceived him *in that form*, (though it were not the *true Samuel* but the *Devil* in his likeness) and *stooped with his face to the earth*, and *bowed* himself to him. This *counterfeit Samuel* now asked him, *Why he had disquieted him to bring him up thither?* *Saul* answered, *I am sore distressed*, the *Philistines* make war upon me, and *God* is departed from me, and answereth me no more either by *Prophets*, or *Dreams*, therefore have I called *for thee* that *thou* maist make known to me *what I should do*. The *evil spirit* now counterfeiting not only *Samuel*'s *person*, but *his words* and *actions*, replied, *Why dost thou ask counsel of me seeing the Lord is departed from thee, and become thine enemy. Alas! I cannot help thee, for the Lord will do to thee as he hath spoken by me. He will rend the Kingdom out of thine hand and give it to thy neighbour, even to David, because thou obeyest not his voice, nor executest his fierce wrath upon Amalek*; and therefore it is that *this judgment will fall upon thee. And moreover the Lord will deliver Israel with thee into the hands of the Philistines, and to morrow* (*h*) *thou and thy sons shall be with me* (*i*); that is, *shall be dead as the true Samuel was*, who was *personated* by this evil spirit. *Saul* hearing these *dismal tidings*, and being very *faint* through *fasting all the day before, even to that time of the night*, he fell on the ground in a *swoon*, and there was no strength in him. The *Witch* hereupon came to him and told him that she had so far *obeyed him* as to put *her life into his hands*, therefore she desired him so far to gratifie her as to receive a little refreshment from her, that he might have strength to return to the army. But he utterly refused it, till *his servants* together with the *woman*, by their earnest importunity prevailed with him; so he arose from the earth, and sat upon the *bed*, and the *woman* having a *fatted calf* in the stall, she caused it presently to be *kill'd*, and *dresst and prepar'd some of it*, and took *flour* and kneaded it, and baked *unleavened* * *bread* thereof, and so brought *her provisions* and set them before *Saul* and *his servants*, and they did eat of them, and then arose and went their way.

1 *Sam. Ch.* 28. from *v.* 1, to the end.

(*a*) 1 Chron. 10. 14. 'Tis said *he enquired not of the Lord.* Indeed he pretended so to do, but he did it not *sincerely*, nor in *faith*, and so it is reckoned as *not done.*

* See *Lamentations*, Ch. 2. 9.

(*b*) See Levit. 19. 31. & 20. 6, 27. & Deut. 18. 11.

(*c*) Out of a like zeal he had destroyed the *Gibeonites*, 2 Sam. 21. 1, 2.

* *Flectere si nequeam superos, Acheronta movebo.*

(*d*) This is recorded as the *last* and *most desperate wickedness* he fell into before his death.

† Divinatio ex mortuis *omnium divinationum* antiquissima *& signum* creditæ durationis animarum *post mortem.* Grot.

(*e*) *Quis credet fœminæ quæ se Diabolo manciparat tantam potestatem fuisse in animam* Samuelis *in cœleste regnum jam receptam? Quis credet in manu Diaboli esse, mortuos vita donare? Proinde an piis molestum est jussa Dei exequi? An ulla molestia in beatas animas cadit? Nemo itaque non videt non verum sed fictum* Samuelem *comparuisse.* Freidlib.

* For they that *die in the Lord* are under his protection, and *their souls* out of Satans reach, *in heaven*, and without the soul *the body* cannot act any thing. And as the *Devil* had *no power* to bring *Samuel*, so it is not probable that *the Lord* did *send him.* For seeing he refused to answer *Saul* in an ordinary way by *Dreams* or *Prophets*, it is unlikely he would do it in an *extraordinary* and *miraculous way*, by raising the Prophet *Samuel* from the dead.

(*f*) All which shews that the *Author* of the *Apocryphal* Book *Ecclesiasticus* wrote not by the inspiration of the *Spirit of God*, who saith of *Samuel* in relation to this History, *Ch.* 46. 20. *After his death he prophesied and shewed the King his end.*

(*g*) We cannot think that the *true Samuel* was buried in his *mantle*, but the *Devil thickning the air* might *form* such a *likeness* and *representation* of him.

V. 17. Faciet enim tibi dominus. Strigelius, לך *mihi legere quod est in margine quomodo* Hieron. *&* Septuaginta *verterunt quam* לו. Tertia persona *sumitur pro secunda, sic mos Hebræis* permutandi personas.

(*h*) To *morrow* is not to be understood precisely of the *next day following*, but *indefinitely* of *some time* near approaching. So *to morrow* is taken, *Exod.* 13. 14. *Mat.* 6. 34. and so *here* to be understood. For it was not the *next day after that Saul* and his *Sons* were slain, in which the *Philistines* were but preparing for the *battel*, and sent away *David* from among them, (see *Ch.* 29.) but as it seemeth by the History some few days after.

(*i*) First, God may reveal things *future* and *contingent* unto *Satan*, who may reveal them to *witches*, and to *Sorcerers* before they came to pass, to *encourage* and *harden* their hearts in their *Diabolical practices*, and the *hearts* of *others* also that *resort* unto them.

2*ly*, God sometimes useth *Satan* as an *instrument* to execute his *judgments*, as he did in the case of *Job*, and the *four hundred false Prophets*, that were deluded by him, 1 *King.* 22. 22. and then 'tis easie for him to *reveal* those things he hath in commission to execute.

Permittit Deus Dæmones *aliquando responsa dare Idololatris, quia ex* malitia sua *demerentur, ut sic in erroribus exerceantur, ut* Ancilla illa, *Act.* 16. *quæ nisi vera præ dixisset, magnum Dominis suis quæstum non præbuisset; Multa de oraculo* Delphico *referant omnes Historiæ.*

Cæso sciscitanti nam futurum esset, ut filius mutus loqueretur, respondit, Infausto die *loquuturum esse: quod & accidit.*

* Panes azymos, *quos statim curavit coquendos, non enim expectavit donec farina illa fermentaretur.*

14. The *Philiſtines* now gathered all their forces together to *Aphek*, a Town in the Tribe of *Aſher*, and the *Iſraelites* pitched by a fountain near *Jezreel*. The *Four Lords* of the *Philiſtines* led up their *forces*, and marched with their *hundreds*, and *thouſands*, but *David* and his men marched in the *rear* with *Achiſh*, who ſeems to be *chief* among them, if not their *General*. The *Princes* of the *Philiſtines* obſerving this, askt in ſome paſſion *what thoſe Hebrews did among them? Achiſh* reply'd the *chief commander* of them was *David* a ſervant of *Saul*'s, a man of *great wiſdom* and *fortitude*, who had been with him ſome days, or rather ſome years, he having dwelt with him *one full year, and four months*, (ſee *Ch.* 27. 7.) and in *all that time* ſince he fell to him, he had found no fault in him. But the *Princes* of the *Philiſtines* were not ſatisfied *with that* but imagined that *Achiſh* was meerly deluded by him, and that *he* would endanger their Army; therefore they urge *Achiſh* to ſend him back, and to cauſe him to return to the place he had appointed for him, *viz.* to *Ziklag*, leſt in the *battel* he ſhould fall off from them, and help their enemies. For how can he better contrive (ſay they) to reconcile himſelf to his *maſter* than by betraying the lives of this whole Army into his hands? They further add that he was a *moſt dangerous perſon*, (of whoſe abilities they ought to be very apprehenſive) being highly renown'd for his *military prudence and valour*, among his own Nation, inſomuch that the *women* ſang of him in their dances, *Saul hath ſlain his thouſands, but David his ten thouſands*. [See *Ch.* 18. 7. & 21. 11.] Hereupon *Achiſh* called *David*, and told him that *as ſure as the Lord lived* he had found him *faithful to him*, and he could not but highly *approve all his carriage* ſince he came into the Army; nay he had found *no evil* in him ſince the firſt day he came up to him. Nevertheleſs he muſt acquaint him that the *Lords of the Philiſtines favoured him not*, therefore he adviſed him to *return* with his forces to *Ziklag* that he might not give them any further cauſe of jealouſie. *David* replies, *what evil haſt thou found in thy ſervant ſince I have been with thee, even unto this day, that I may not go and fight againſt the enemies of my Lord the King* (k)? *Achiſh* anſwers, *I proteſt thou ſeemeſt unto me to be a perſon of ſuch excellencies, of ſuch probity and goodneſs as if thou wert an Angel* (l) *ſent from heaven unto me; I perceive every thing to proſper that thou takeſt in hand.* However the *Princes* of the *Philiſtines* have reſolv'd *that thou ſhalt not go with them to battel*, wherefore ariſe very early in the morning, and with thy *forces* (that are *Saul*'s *ſubjects*) depart and be gone, leſt our people fall upon thee. *Achiſh* intended no more by *his advice* than this; but God had a *further deſign* in it, for by this means *David* was not only freed from the danger of being *perfidious* and *ungrateful* to *Achiſh* (who ſo much truſted in him) but alſo from *fighting* againſt *his brethren* and *Country-men*, and hereby alſo he came *in time* to reſcue the prey out of the hands of the *Amalekites* which they had carried away from *Ziklag* *.

(k) Neceſſaria querela, ne ſi taceret ſuſpitionibus Philiſtæonum ſuffragari videretur. Menoch.

(l) Hunc loquendi modum *Philiſtæi a vicinis hauſerunt Hebræis. Conterminæ enim regiones (ut experientia docet) multas voces, &* phraſes *communes habent.*

1 *Sam. Ch.* 29. whole Chapter.

* As he went forth with the *Philiſtines*, and as he returned from them *divers* fell to him of the *Tribe of Manaſſeh*, as we may ſee 1 *Chron.* 12. 19, 20, 21, 22.

15. *David* according to *Achiſh*'s *advice* marches back with his forces, and coming on the third day after to *Ziklag*, he found it to his great aſtoniſhment *burnt* by the *Amalekites*; for ſuch of them as had eſcaped *Saul*'s ſword *formerly*, and *his* ſword of *late*, taking advantage of the *Philiſtines*, and his abſence, and reſolving to revenge themſelves on him, they ſuddenly invaded the *South part* of the *Philiſtines* (a) Country, and the *South* of *Judah* (b), and ſurprizing *Ziklag* burnt it, (or at leaſt a great part of it) and carried away the *women* and *children captive*, God ſo over-ruling their hearts that they did not put any of them to death, but kept them alive to *ſell* them †, (as 'tis probable) for *ſlaves*, and to make *merchandize* of them; among the reſt that were carried away captive, were *David*'s *two wives*, *Ahinoam* and *Abigail*; *David* and *his men* coming to *Ziklag* were extreamly ſurpriz'd at this *diſmal calamity*, and burſting out into tears, they *wept* till they had no more power to *weep*; *David* now felt the hand of the Lord ſore upon him, for his *diſtruſt* of God, and ſeeking to help himſelf by flying to the *Philiſtines* the profeſſed enemies of Gods people, and for his

(a) *V.* 14. Called *Cherethites*, ſome part of the *Philiſtines* Country being call'd *Cherith*, and thence the *Philiſtines* called *Chereſhim*, or *Cherethites*. See *Ezek.* 25. 15, 16. *Zeph.* 2. 5.

(b) By the *South of Caleb* is meant the *South of Judah* belonging to *Calebs* poſterity, *Joſh.* 14. 13. where *Davids poſſeſſions* lay which he had by *Abigail*, *Nabals* widdow. † *Quod mirum cum* David *occidiſſet omnes*, Cap. 27. 9, 11. *ſed* Deus *ipſorum furorem mitigavit.*

lying

lying and *diſſembling*, and *pretending* to *Achiſh* as if he had a deſire to fight againſt *Saul*, and againſt the *Iſraelites*; never was he in *greater ſtraits* than *at this time*, for his *followers* being tranſported with *rage* and *diſcontent* for the loſs of their *wives* and *children*, began to *mutiny* (c), and talk of *ſtoning him* as the *chief cauſe* of this their great *calamity* and *miſery*, becauſe having provoked the *Amalekites* by invading their Country, and ſlaughtering their people, [*Ch.* 27. 8, 9.] he had *imprudently* drawn out *his forces* out of the *city*, and left it naked to the malice of their enemies, all this only to imploy them in aſſiſting the *Philiſtines* in a pernicious war againſt their own people. However in this *deſperate danger David encouraged himſelf in the Lord his God*, and by an *humble* and *actual truſt* caſt himſelf upon his *power*, *goodneſs*, and *fatherly care*, of which he had had ſo large experience; then calling to the *High-Prieſt Abiathar* to bring the *Ephod* and by it to enquire (d) of the Lord *whither he ſhould purſue thoſe Amalekites*, and whither he ſhould *overtake them*, he had a *gracious anſwer* encouraging him to *purſue them*, and a *promiſe* that he ſhould without fail *recover all* that they had taken away. Wherefore immediately with his *ſix hundred men* he marches after them as far as the brook *Beſor* in the borders of *Simeon*, where *two hundred* of them being *faint* and *tired* could march no further. Here God was pleaſed to try and exerciſe *his faith* again, in that after he had encouraged him to *purſue his enemies*, he ſeem'd now to croſs him by *diſabling one third part* of his men from going on againſt them, and *this* he did that the *glory* of the victory might be aſcribed unto *him* and not to *David*; therefore with theſe *four hundred men* (leaving the other two hundred with their baggage) going on in the purſuit, at laſt they found a poor *Egyptian* in the field almoſt ready to periſh thorough *ſickneſs* and *hunger*, having neither *eaten* nor *drunk* any thing for three days, and three nights together; *this poor creature* they refreſhed with *bread* and *water*, and a *piece of a cake of figs*, and *ſome raiſins*, and then brought him to *David*, who examining him *whence he was*, and *to whom he belonged*, he told him he was *by Nation* an *Egyptian*, and ſerv'd an *Amalekite* that was in the *army* gone before, who *left him* there in the field *three days* ago upon his falling *ſick*. He tells him he came out with *his maſter*, and they had *inroaded* and plundered the *South part* of *the Philiſtines*, and of *Judah*, and had burnt *Ziklag*. *David* asks him if he could bring him down to the *Camp* where his *maſter* was. It ſeems the *Amalekites* had told him where they intended to *encamp*, that ſo if he *recovered* he might come to them. Accordingly he tells *David* that if he would *ſwear* to him by *God*, that he would neither *kill him* himſelf, nor deliver him into the power of *his maſter*, he would bring him down to them; *David* promiſed him *faithfully* he would not, and ſo he brought them to the place where the *Amalekites* had pitched. *David* found them in a careleſs poſture ſpread abroad upon the earth, *eating* and *drinking*, and *dancing* and rejoicing for the *great ſpoils* they had gotten out of the land of the *Philiſtines*, and out of the land of *Judah*; ſeeing them in this poſture, he fell upon them immediately at the *evening* of the day, and ſmote them to the *evening* of the day following, and deſtroyed in a manner all of them, excepting only four hundred *young men* that rode upon Camels, and ſo eſcaped. He ſpared none he could lay his hands on, they being a *Nation* deſtin'd by God to utter deſtruction. *David* and his *men* having thus vanquiſhed this great band of the *Amalekites*, they reſcued *all the women* and *children* which had been carried away by them, and there was *nothing lacking to them*, either *ſmall* or *great*, either *ſons* or *daughters*, they recovered *all* (e); and *Davids* men took all the *flocks* and *herds* which the *Amalekites* had taken from other places beſides *Ziklag*, and drove them before thoſe Cattel which they had taken from *Ziklag*, (which belonged to *David* and his followers) extolling *David*, and proclaiming, *this is Davids ſpoil*, that is, which belongeth to him by the *Souldiers free conſent*, and *gift*, and accordingly afterwards he beſtowed it on whom he pleaſed. *David* with his *men* now returning with the *captives* and ſpoils they had taken, he came at laſt to the place where he left the *two hundred weary men*, who came forth with great joy to meet *David* and the people that were with him. When they came near him he ſpoke kindly and courteouſly to them, that they might not be diſcouraged at the thoughts of their abſence from the fight, ſeeing it was occaſion'd by their wearineſs. They deſiring to have a part in the *ſpoils*, ſome of the *four hundred* who had with *David* vanquiſhed the *Amalekites* (being wicked men, and ſons of *Belial*) expreſt an *unwillingneſs* that *they* ſhould have any ſhare therein, but only their *wives* and *children* a-

(c) *Hæc omnia Davidi acciderunt, cum jam ſibi videretur eſſe in tuto.*

(d) This *David* had *divers times* neglected to do upon *weighty occaſions*, as particularly before he fled out of *Judea* into the land of the *Philiſtines*, and before he followed *Achiſh* in the *war*, but having ſmarted for it, he is now unwilling to do any thing without Gods direction.

(e) *Miro Dei diſpoſitus hoc factum qui neque Davidi quicquam perire voluit, neque aliis propter Davidem.*

gain,

gain, though it was not *cowardize*, but *meer faintneſs* that made them ſtay behind, and their ſtaying behind with the *carriages* to defend the *ſtuff*, and being in readineſs to aid and aſſiſt their fellows if they had been forc'd to retire, might be lookt upon as a good ſervice. *David* mildly ſpeaks to *theſe murmurers* ſaying to them, *Ye ſhall not do ſo, my Brethren, with the ſpoil the Lord hath given us*, and *which we have gotten* not by our *own valour* and *ſtrength*, but by *Gods gracious favour*, who hath preſerved us, and given *our enemies* into our hands; the *thing* you propoſe is *unreaſonable* and *unjuſt*, therefore I ſhall decide the *matter* thus: *As his part is that goeth down to the battel, ſo ſhall his part be that tarrieth by the ſtuff*; that is, the men that tarried behind and abode with the *baggage* ſhall have their ſhare of the prey, as well as *thoſe* that marched out with me unto the battel. And ſo from that day he *revived* and *ratified* a *ſtatute* formerly made by God, [*Numb.* 31.27. *Joſh.* 22.8.] that the *ſpoil* ſhould be divided betwixt *thoſe* that fought with the enemy, and thoſe that ſtayed with the ſtuff. And when *David* was return'd to *Ziklag*, he ſent ſome of the *ſpoils* he had taken to the *Elders* of *Judah* his friends, *partly* by way of *reſtitution*, becauſe the *Amalekites* had taken much of *this prey* from the *South parts of Judah*, and *partly* by way of *thankfulneſs* for the many kindneſſes he had received from them, when *Saul* hunted him from place to place, and *partly* in a way of *prudence* to make them hereby the more *firm* to him, and more ready to give him their aſſiſtance when he ſhould ſtand in need of it. Thus as it is always *darkeſt* juſt before *day dawneth*, ſo God uſeth to viſit his ſervants with greateſt afflictions when he intends their ſpeedy advancement.

1 *Sam. Ch.* 20. whole Chapter.

16. We return now to the *Philiſtines* and *Iſraelites* (whom we left nigh to each other, *Ch.* 29.) who *joining battel* at the very time (as *Joſephus* ſays) when *David* was victorious over the *Amalekites*, the *Iſraelites* were ſmitten, and *Saul*'s three Sons, *Jonathan* (*a*), *Aminadab*, and *Melchiſhua* ſlain. And the *battel* went ſore againſt *Saul* himſelf, for the *Archers* hit him, and ſore *wounded* him; he ſaw his *Army* routed, his *friends* and *followers* ſlain, his *dear Sons* killed before his face, he found himſelf ſore *wounded* and inviron'd with enemies, and apprehending no poſſibility of eſcaping, he bad his *Armour-bearer* take his *ſword* and *run him thorough*, leſt the *uncircumciſed Philiſtines* ſhould *take* him and put him to ſome *ignominious death*; but his *Armour-bearer* utterly refuſing to do it, he fell upon his *own ſword*. And thus *Saul* with the *ſword* he had drawn againſt *David* ſlew himſelf, and ſo concluded a *wicked life* with a *deſperate death*, the Lord in a *juſt judgment* giving him up to act *this horrid murder* on himſelf, as a *puniſhment* of his former wickedneſs, therefore 'tis ſaid, 1 *Chron.* 10. 14. that *the Lord ſlew him*. His *Armour-bearer* ſeeing what he had done, followed his *wicked example*, and fell likewiſe upon *his own ſword*, and killed himſelf. Thus died *Saul* and *his three Sons*, and his *Armour-bearer*, and *moſt of his family*, and *kindred*, moſt of his *Courtiers* and *Commanders*, with a great part of his army, ſee 1 *Chron.* 10. 6. And when the *Iſraelites* (who dwelt on each ſide of this *valley of Jezreel*, *where the battel was fought*, and they that dwelt in it, 1 *Ch.* 10. 7.) ſaw that *their army was routed*, and that *Saul* and *his Sons* were ſlain, *they forſook their Cities and Towns*, and fled for their lives, and the *Philiſtines* entred into them and poſſeſſed them. On the *morrow* after the battel was fought, the *Philiſtines* coming to *ſtrip the bodies of the ſlain*, they found *Saul* and *his three Sons* fallen in mount *Gilboa*, and they *cut off Sauls head, and ſtript off his armour*. His *head* they carried about as a *Trophy*, and ſhewed it in all parts of their Country, publiſhing *their victory*, and *the death of Saul* and *his Sons* in a way of *joy* and *triumph* in the houſes of their *Idols* (*b*), and afterwards ſet it up in the houſe of *Dagon* their God, thereby aſcribing to him the glory of their victory, as appeareth 1 *Chron.* 10. 10. ſo *David* had before ſerved the head of *Goliath*, which he carried to *Jeruſalem*, *Ch.* 17. 54. They plac'd *his Armour* in the houſe of *Aſhtaroth*, ſee the Note on *Judg.* 2. 13. his *body*, and the *bodies* of his *Sons* they faſtened to the wall of *Bethſhan* (*c*), *viz.* in a *ſtreet* that was by the *City-wall*, ſee 2 *Sam.* 21. 12. And when the Inhabitants of *Jabeſh-Gilead* heard what the *Philiſtines* had done to the bodies of *Saul* and *his three Sons*, in *gratitude* to

(*a*) By *Jonathan's death* the Lord cleared the way for *Davids* advancement to the Kingdom. For if *Iſhboſheth* a *worthleſs man* found *ſo many* of the *people* ready to *ſide* with him againſt *David*, what would they have done for *Jonathan* ſo *brave* and *worthy* a *Prince*, if he had out-liv'd his Father. And *Jonathan* was no *loſer* by it, for inſtead of an *earthly* God gave him an *Heavenly Kingdom*.

(*b*) Heb. *Terrors*, ſo called becauſe they poſſeſs the minds and hearts of their ſuperſtitious worſhippers with *terrors* and *fears*, and do neither *teach* nor *comfort* them. *Hinc ſuperſtitio δεισιδαιμονία dicitur i.e.* Dæmonium pavor.

(*c*) A Town that belonged to the lot of *Manaſſeh*, but not recovered from the *Philiſtines* in the firſt conqueſt, *Judg.* 1. 27. nor to this day as was ſaid before of *Ziklag*, *Ch.* 27. 6.

Saul

Saul (who had reſcued them from *Nahaſh* King of the *Ammonites*, when he had ſtraitly beſieged their City, *Ch.* 11. 11.) all the *valiant men* of that City aroſe and march'd all night, and coming to *Bethſhan* took and carried away *their dead bodies*, and brought them to *Jabeſh* and *burnt them there*, that is, *burnt the fleſh of them*, which having hung *ſome days* in the Sun was *putrified* and *ſtinking*, and ſo could not be embalmed; and the *fleſh* being burnt from the *bones*, they gathered up *their bones* and ſolemnly buried them under a *Tree* in *Jabeſh*, and there they continued till towards the end of *Davids* reign, *when he took them up and buried them* in the Sepulchre of *Kiſh* the father of *Saul*, 2 *Sam.* 21. 12, 14. Then the men of *Jabeſh-Gilead* to expreſs their *ſorrow* for the death of *Saul* and *his Sons*, and that they might implore mercy from God in behalf of the whole land which was now in a very ſad condition, they afflicted themſelves with *faſting* for ſeven days together, only taking ſtill at night ſome ſmall refreſhment.

1 *Sam. Ch.* 31. whole Chapter.

SECT. CLXXIII.

MEphibоſheth the Son of *Jonathan* being *five years* old at this time, upon the diſmal tidings of theſe diſaſters, his Nurſe catching him up and flying away with him in that great fright and conſternation, ſhe let him *fall out of her arms*, and he became lame of his feet ever after, 2 *Sam.* 4. 4.

SECT. CLXXIV.

WE are now come to the *Second Book of Samuel*, ſo called becauſe it containeth the *Hiſtory* of *David*'s reign, who was choſen of God to ſucceed *Saul* in the Kingdom, and *anointed* thereunto by *Samuel*; and becauſe it relates how thoſe things which *Samuel* promiſed unto him *from God* were really made *good* unto him. It contains an Hiſtory of *forty years*, from the death of *Saul* to the death of *David*. As for the *Author* of it, *ſome* think it was the office of the *High-Prieſt* to regiſter the Hiſtory of the *Jewiſh Church*, and the *remarkable occurrences* that happned in *his time*. *Others* think it was pen'd by *Nathan* the *Prophet*, and *Gad* the *Seer*, as is intimated in the firſt of *Chron.* 29. 29. *Now the Acts of David the King firſt and laſt, behold they are written in the Book of Samuel the Seer, and in the Book of Nathan the Prophet, and in the Book of Gad the Seer* *.

The Second Book of Samuel.

The *firſt thing* here related is how the *tidings* of the *death* of *Saul* and *his Sons* were brought to *David* whilſt he was yet at *Ziklag* (*a*), whether he was newly returned from the ſlaughter of the *Amalekites*, and had been preparing and ſending away *preſents* to his friends in *Judah* of the *ſpoils* he had taken in that Expedition; on the third day after, a *young man* came out of the Camp with his *clothes rent*, and *earth upon his head*, to teſtifie the *diſmalneſs* of the *tidings* he brought; and when he came to *David*, he fell on the earth and did *obeiſance*. *David* underſtanding he came out of the Camp of *Iſrael*, askt him *how matters went?* He told him the *Iſraelites* were vanquiſhed, many of them killed, and *Saul* and his Son *Jonathan* ſlain. *David* aſtoniſht at this, askt him *how he knew it to be ſo?* This *young man* to ingratiate himſelf with *David* (who was by general fame known to be the *man* whom *Samuel* had anointed to ſucceed *Saul*) and apprehending that if he ſhould carry the *firſt tidings* of *Saul*'s death to him, he ſhould not miſs of a *great reward*, he tells him that being on mount *Gilboa* he found *Saul* leaning on his *Spear* *, as not being able to ſtand, becauſe of the deadly wounds the *Archers* had given him, and the *Chariots* and *Horſemen* purſuing him ſo faſt, he call'd unto him and deſired him to ſtand over him and ſlay him (for he was in *great anguiſh* and *trouble* that his life was yet *whole* and *intire* in him) and accordingly he *diſpatcht* him as *Saul* deſired of him, for he was ſure he could not live after he was fallen. And he took off the *Coronet* he wore on his head, and the *Bracelets* which he wore on his arm, and here (ſays he) I preſent them unto my Lord the King.

* See more concerning the *Title* of this Book, *Sect.* 149.

(*a*) Which was not (as it ſeems) ſo totally burnt down but that ſome of it was ſtanding, in which *David* thought better to remain with his *men* than to go to any other Town of the *Philiſtines*.

* The Reader may compare this whole narration with that he will find, 1 *Sam.* 31. 4. and then judg what truth there is in the thing.

David then took hold of his Clothes, and *rent* them, and ſo did *all the men* that were with him, and they *mourned* and *wept*, and *faſted* unto the *evening*, for *Saul* and *Jonathan* his Son, and for the people of the Lord that were fallen in the battel, and that *by the hands* of the Uncircumciſed *Philiſtines*, which was an evidence of Gods wrath againſt the Land. *David* angrily askt this *young man* how he durſt preſume to ſtretch forth his hand againſt the Lords *anointed?* 'Tis like the *Amalekite* thought *David* would have been highly pleas'd with him for doing it, but *David* upon *Saul's* death being come into the actual poſſeſſion of the *Regal rights*, and this man having confeſt the *crime* himſelf, *David* bad one of the *young men* about him to *fall upon him*, and *kill* him, which he accordingly did, and *David* ſaid, *thy blood be upon thy own head* *, *for thy own mouth hath teſtified againſt thee, that thou haſt ſlain the Lords Anointed.*

* See Joſh. 2. 19.

2 *Sam. Ch.* 1. from *v.* 1. to 17.

SECT. CLXXV.

David now laments the death of *Saul* and *Jonathan*, and the *men of Iſrael* in a *Funeral Song*, having firſt given order that the *children of Judah* ſhould be taught the *uſe of the bow*, and the rather becauſe *Saul* and *Jonathan* had been overcome by the *Archers* among the *Philiſtines*, therefore he deſired *they* ſhould be expert in *that Art*, that they might match their enemies in *that military skill* for time to come. Which *order* is further recorded in the *Civil Annals*, or the *General Chronicle* of the *Memorable Acts of the Nation*, called the Book of *Jaſher* *, which was continued (as is probable) from time to time by the *Prophets*. See Note on *Joſh.* 10. 13.

* Which Book with divers others, particularly *ſome* compoſed by *Solomon* were burnt in the deſtruction of *Jeruſalem* by the *Chaldeans.*

David begins his *Funeral Elegy* thus: O how are *Saul*, *Jonathan*, and *many other valiant men* of *Iſrael* (who were the *beauty*, *ornament*, and *glory* of the land) fallen on the mountains of *Gilboa! O tell it not in Gath, publiſh it not in the ſtreets of Askalon, leſt the daughters of the Philiſtines rejoice, leſt the daughters of the uncircumciſed triumph*; as they us'd to do in their *dances* and *ſongs*, [ſee Note on 1 *Sam.* 18. 6.] O if it were poſſible that *this thing* might be conceal'd from the enemies of God and his people, leſt they triumph and inſult over them, [ſee *Judg.* 16. 23. *Mich.* 1. 10.] aſcribing the *glory* of this victory to their *Idol-gods*, to the great *diſhonour* of the only *true God*, the *God* of *Heaven* and *earth*. *O ye unfortunate mountains of Gilboa*, let no *dew* or *rain* ever fall upon you more; be ye curſed with *drought* and *barrenneſs* (c) as a *ſad and woful monument of this calamity*, and let there be no fruitful plots or fields found among you, that may yield *offerings* of *firſt fruits* (d) and *Tythes*. May *thoſe hills* which have given ſo much occaſion of *ſorrow* never afford any matter of *rejoicing*, *for there the ſhield of the mighty was vilely caſt away*, viz. *when the Iſraelites were routed in the field, yea the ſhield of Saul as though he had not been anointed with oyl*, that is, there *Saul* himſelf drop't his ſhield, and fell *contemptibly*, as though he had been a common *ordinary man*, and not a *King*. It was far otherwiſe *formerly*. For *Jonathan's bow*, and *Sauls ſword uſed not to return empty from the blood of the ſlain, and from the fat* * *of the mighty*; that is, they did uſually devour the *blood* and *fleſh* of their *ſtouteſt enemies*. *Saul and Jonathan were lovely and pleaſant in their lives*; that is, they dearly loved one another, though *Saul* in his *frantick fits* was ſometimes enraged againſt *Jonathan*, yet no doubt he dearly loved him when thoſe fits were over. *And in their deaths they were not divided*, that is, they fell together in the field. *They were ſwifter than Eagles, and ſtronger than Lions*; that is, they were *nimble* and *active* in *purſuing* their *enemies*, and *ſtrong* and *valiant* in *ſubduing* them. *Ye daughters of Iſrael weep over Saul, who clothed you in ſcarlet, with other delights, and gave you ornaments of gold upon your apparel*; remember the *peace* you enjoyed under his Government, which was accompanied with great *plenty* and *abundance* of all things both for neceſſity and delight; remember how he enriched the land with the ſpoils of the enemy. But O ſad and deplorable! *how are the mighty fallen* in the midſt of the battel? O *Jonathan* how wert thou ſlain upon thoſe curſed high mountains? *I am diſtreſſed, exceedingly diſtreſſed for thee my Brother Jonathan: Very pleaſant haſt thou been unto me: Thy love to me was wonderful, exceeding the love of women*, whoſe affections uſually are very ſtrong. *How are the mighty fallen, and the weapons of war loſt*, viz. *the armes* that were brought by the *Iſraelites* to the battel,

(c) *Gravitas doloris etiam rebus inanimatis maledicere conſuevit, vid.* Job 3. 3.

(d) Poetica exclamatio *cum hyperbolica imprecatione ad figurandum horrorem, quo pii recordantes accepti mali percellantur.*

* Fat is mentioned to ſignifie men healthful, luſty and ſtrong.

battel, and became a ſpoil to the *Philiſtines*, to the great diſhonour and weakning of Gods own people. *O tell it not in Gath, publiſh it not in the ſtreets of Askalon.*

2 *Sam. Ch.* 1. from 17, to the end.

SECT. CLXXVI.

David now inquires of the Lord by the *Ephod*, whither he ſhould go up to any of the Cities of *Judah*, and he receives directions from God to go up to *Hebron* (a); accordingly he with his *two wives*, and his *followers* with their families went up to that City. The men of *Judah* preſently flocked thither and *anointed David King over them.* For though before he had been *anointed* by *Samuel*, yet that they might teſtifie their approbation of what God had appointed, they chearfully now conſent to accept him for their *King* and *Soveraign*, and he reigned over them in *Hebron ſeven years* and *ſix months* before the reſt of the *Iſraelites* did generally ſubmit to him. Soon after the men of *Judah* had thus acknowledged him, he made inquiry after the Bodies of *Saul* and his *Sons*, intending (as 'tis probable) to have *honourably buried* them, and he was told what had been done concerning them by the men of *Jabeſh Gilead*, of which before, 1 *Sam.* 31. 11, 12, 13. Hereupon he ſent Meſſengers to them to thank them for the kindneſs they had ſhewed to *Saul*, deſiring the Lord to recompence it unto them, and to manifeſt his mercy and faithfulneſs to them for it. And he being now anointed King over *Judah*, would not have them entertain any thoughts of jealouſie, as if he would bear them any *ſpleen* or *ill will* for their kindneſs ſhewed to *Saul*, but to believe that he would the rather endeavour to manifeſt all kindneſs to them, and to requite them for it.

(a) This was at preſent the chief *city* of the Tribe of *Judah*, and was withal the place where *Abraham*, *Iſaac*, and *Jacob* were buried.

2 *Sam. Ch.* 2. from 1, to 8.

SECT. CLXXVII.

Abner, *Saul's* Couſin-german, who in *Saul's* life-time had been *General of his Army*, fearing that if *David* were made King, he ſhould be diſplaced, or diſregarded; and knowing he could not in reaſon expect *that favour and preferment* under *David*, which he might under a *King* of his own *kindred* and *family*, eſpecially if *he himſelf* were the *chief inſtrument* to make him King; and further conſidering that *Mephiboſheth*, *Jonathans Son*, (the *heir apparent* to *Saul*) was but five years old, and now lately lamed in his feet, and ſo unfit for his purpoſe, [ſee *Ch.* 4. 4.] therefore he thought it beſt to take *Iſhboſheth* (who was the *only Son* of *Saul* that was now left, except thoſe he had by his Concubines) and to make him *King*, and to that end he took and carried him to *Mahanaim* a City in *Gilead* in the Tribe of *Gad* beyond *Jordan*, chuſing there to ſettle his *new King*, where he might be ſafeſt, and at the greateſt diſtance from *Davids* party. *Abner* well knew that *David* was anointed by *Samuel* to ſucceed *Saul* in the Throne, [ſee *Chap.* 3. 4.] but being an *ambitious* and *atheiſtical man*, he regarded not what God had appointed, and ſeeing *Iſhboſheth* to be a *weak* and *poor-ſpirited man*, he thought he might make uſe of him as a *ſhadow*, and in the mean time rule all himſelf. And accordingly in that City he made him *King over all Iſrael*, *Judah* excepted, who to their *great praiſe* ſtuck to *David* (whom God had appointed to be *King*) though they knew it was like to prove the occaſion of a Civil War, and of much danger to them; however they reſolved to do their duty and to leave the event to God. *Iſhboſheth* was forty years old when he began to reign, and he reigned *two years* quietly without any quarrel with the houſe of *David.*

2 *Sam.* 2. from 8, to 11.

SECT.

SECT. CLXXVIII.

(a) *Israelitis ut puto era vectigalis Rex* Geshur *eumque ut sibi devinciret* David, *&* Ishbosheth *adversarium faceret, filiam ejus* Maacham *sibi in uxorem deposcit.* Tirinus. Geshur *pars est* Syriæ *conterminа* Gileadi *in* Trachonitide. *Deut.* 3.14. There were also *Geshurites* on the *South-side* of *Canaan* towards *Egypt*, 1 *Sam.* 27. and from *whom David* being at *Ziklag* fetched great store of prey.

DAvid now the better to strengthen himself in his new Kingdom contracts affinity with *Talmai* King of *Geshur* (a), a City lying in the North, in the borders of *Gilead*, and marries his daughter *Maacha*, who bare him *Absalom*, and a fair daughter call'd *Tamar*.

2 *Sam. Ch.* 3. 3. and *Ch.* 13. 1.

SECT. CLXXIX.

(b) She was mother also of two other *valiant Sons*, viz. *Abishai* and *Asahel*.

AFter *Ishbosheth*'s *two years* quiet reign there grew a long war between *those* that adhered to *him*, and *those* that adhered to *David*. *Joab* the Son of *Zerviah* (b) (*Davids* sister) bearing up the *one side*, and *Abner* the *other*. And accordingly *Abner* led forth an Army from *Mahanaim* to *Gibeon* to fight against *David*, where *Joab* with an Army met him; the one pitching on the *one side* of the pool of *Gibeon*, and the other on the *other side*. The Armies being thus near together, *Abner* sent a Challenge to *Joab*, to wit, that a *certain number* of their *young gallants* on each side might come forth and *skirmish together*, and by a trial of their valour, and skill in Armes shew *both Armies* some sport and pastime. And this no doubt he did in a *bravery*, as hoping by this *vaunting flourish* of the *courage* of his men to daunt *those* that were with *Joab*; but *Joab* no way discouraged readily accepted the Challenge, and sent forth *twelve* of his men to enter the *lists* with *twelve* of *Abners*. These young men running fiercely upon one another, and catching every one his *Antagonist* by the head, they thrust their *swords* into one anothers *sides*, and so fell down dead *all* together. By which sad event of this combate, God declar'd how much he abhor'd such vain glorious Challenges. The field where they fell was from henceforth call'd *Helkath-hazzarim*, or the field of *strong* and *valiant men*. The *two Armies* being enrag'd at the death of their *fellows* slain in this Combate, they presently with great fury fall upon each other, and so there was a *sore battel*, and at last *Joab* and *his men* won the field; and *Abner was beaten*, and his *Army* put to flight. In the pursuit *Asahel*, *Joab*'s brother, who was as *light of foot as a wild Roe*, and also a *man of his hands*, and *valiant* (c), hotly pursued *Abner* ambitiously aspiring (as it should seem) to take the *General* of the field prisoner. *Abner* looking behind him, and seeing him thus *hotly pursue him*, he call'd to him and bad him turn either to the *right hand* or the *left*, and lay hold on one of the *young men* that followed him, and take his *Armour*. As if he should have said, *set upon one that is thine equal*, and content thy self with taking the spoil of his *Armour* from him, and do not provoke an old experienced Souldier to thy great *danger* and *peril*. I am loth to *kill thee*, if thou dost not too much provoke me to it, for thy *brothers* sake: For if I should *kill thee* how then should *I hold up my face to* Joab *thy brother*, and how could I expect any peace or reconciliation with him? But *Asahel* would not turn aside from pursuing him; wherefore *Abner* turned upon him, and with the hinder end of his *Spear* smote him under the *fifth rib*, and he fell down *dead* immediately. *Joab*'s Souldiers who pursued, when they came to the place where *Asahel* lay dead, they stood still and ceased their *pursuit*, gazing upon this *sad spectacle*, and lamenting *his death*; *Joab* also himself and *Abishai* his brother pursued after *Abner*, and the Sun went down when they were come to the Hill of *Ammah* whither *Abner* had retreated, and there the *children of Benjamin*, and his *other broken companies rallying themselves* together, and having the advantage of the *upper ground*, made *head* again against *Joab*. Then *Abner* as it seems desired a *parley* with *Joab*, and spake to him *after this manner*, *What shall the sword devour for ever? Knowest thou not that it will be bitterness in the latter end?* the *shedding* so much *Israelitish blood*, whatever you now may think of it in the *heat of pursuing your victory*, yet it will prove like *such meats* as are *sweet* in the *mouth*, but breeding *choler* are *bitter* in the *stomack*; *slaughter* and

(c) And therefore reckoned among *Davids worthies*, 1 Chron. 11.26.

and *revenge* may now seem sweet unto you, but the effects thereof will be *sad* and *bitter*; therefore I advise thee rather to desist from the *pursuit*, and to command *thy Souldiers* to return from following their *brethren*. *Joab* replied, *as sure as God liveth*, if thou hadst not sent us a *Challenge*, and provoked us to the *Combat* of the *young men*, the *people with me* were so far from desiring to shed the blood of *their brethren*, that purposely to prevent it we were minded to have retired in the morning before the *battel* was fought. And to shew thee that I am more for *peace* than *war*, I shall now give over the chase of you. So *Joab* caused his *Trumpeter* to *sound a retreat*, and they ceased from *pursuing*, and fought no more with *Israel* at *this time*, though afterwards *the War* was renewed again. And *Abner* and his men marched back to *Mahanaim*, and *Joab* mustering *his forces* upon the place, found he had lost but *nineteen men* besides *Asahel*, but of *Abners* men they found there were *three hundred sixty slain*. *Joab* then took up the body of *Asahel*, and buried it in the Sepulcher of his *Father* at *Bethlem*, and so marched back with his Army to *Hebron*.

2 *Sam.* from *v.* 12, to the end.

SECT. CLXXX.

AFter this there was *long War* between the house of *Saul*, and the house of *David*, which lasted *five years* and *odd months* from this time to the death of *Ishbosheth*; *Davids house* waxing *stronger* and *stronger*, and *Saul*'s *weaker* and *weaker*. *David* whilst he was *exil'd* and *persecuted* by *Saul* had no *children*, though he had *two wives* with him, God in his wise Providence so ordering it whilst *Children* might have been an occasion of *much care* and *incumbrance* unto him; but when he was chosen King over *Judah*, and setled in *Hebron*, he had *six Sons* born to him in his *seven years* and six months reign there. His first born was *Amnon* by *Ahinoam*; his second *Chileab* (call'd *Daniel*, 1 *Chron.* 3. 1.) by *Abigail*; his third *Absalom* by *Maacha*, daughter of the King of *Geshur*; his fourth *Adonijah* by *Haggith*; his fifth *Shephatiah* by *Abital*; his sixth *Ithream* by *Eglah* *.

2 *Sam. Ch.* 3. from 1, to 6.

*Besides these *six Sons* which he had at *Hebron* of *six wives* he had *four* at *Jerusalem* by *Bathsheba*, besides the *Sons* of his *Concubines*, and his daughter *Tamar*, 1 *Chron.* 3. from *v.* 1, to 9.

SECT. CLXXXI.

ABner during the War between *David* and *Ishbosheth* acted very *valiantly* and *strenuously* for the house of *Saul*, and stored himself with *Armes* and *Ammunition* for that purpose, so that he had cause to think he deserved well of *Ishbosheth*; but at last it seems *Ishbosheth* began to be *jealous* of him, and to look *upon him* as one that aspired to the *Crown*, and *charged him* (whither he had ground for it or no is uncertain) *that he had gone in to his Fathers Concubine*, which he took to be a *dishonour* to *Saul* his *Father*, and a *sign* that he had some high thoughts in his mind (a). *Abner* was exceedingly provoked and enrag'd at this, and angerly reply'd, *What, am I a dogs-head? am I so mean and vile a person in thine eyes* that I should be *school'd* and *reprehended* for such a matter as this? I, that have *shewed such kindness* unto the house of *thy Father*, and to his *brethren* and *friends*, and have *so strenuously* stood up against the *Tribe of Judah* who made *David* King, and *have made thee King* over the rest of *Israel*, and hitherto supported thee in thy Kingdom, and have not delivered thee into the hands of *David*, as I might have done: *What! am I so mean and contemptible a person* that thou shouldst think it a *disgrace to thy family* that *I should lye* with one of thy Fathers *Concubines? God do so to me and more also*, if I do not translate the *Kingdom* from the house of *Saul* to the house of *David*, and make him *King over all Israel*, even from *Dan* to *Beersheba*, *as the Lord hath sworn he should be*. So that it is plain that *Abner* knew very well that God had *chosen* and *appointed David* to be *King*, and yet all this

(d) So we read of *Adonijah* affecting the Kingdom of *David* by the like practise, 1 *King.* 2. 22.

this while he had *oppoſed him* againſt his own knowledg and conſcience for his own worldly and wicked ends. But though he behaved himſelf thus *inſolently*, yet *Iſhboſheth* being a *low* and *poor-ſpirited man* durſt not anſwer him a *word*, he ſtood in *ſuch fear* of him.

Abner purſuant to what he had *threatned*, ſent *meſſengers* to *David* by whom he made *his acknowledgment* that the *whole land did indeed belong to him*, *whom* God by *Samuel* had *anointed* to be *King over Iſrael*, and therefore he reſolved *his hand ſhould be with him to bring all Iſrael to be ſubject unto him*, provided he would make a *League* and *Covenant with him* to pardon all that was paſt, and to receive him into his *favour*. *David* returned him an anſwer that *all that he deſired was granted*, only he muſt not expect to *ſee his face* except he brought *Michal Saul*'s daughter along with him. That *David* inſiſted upon *this condition* needs not ſeem *ſtrange* if we conſider firſt that ſhe had beeen his *firſt wife*, and had been *faithful* to him in *preſerving his life*, [1 *Sam.* 19. 11, 12.] and had been forced by her father to marry *another man* when he was fled, 1 *Sam.* 25. 44. And 2*ly*, *David* could no way better expreſs *his love* to her than by *reſcuing her* from the *ſin* and *miſery* of *living in adultery*. 3*ly*, He ſaw in *policy* it imported him to *ingratiate himſelf with and gain the love of Sauls kindred and allies*, which he could no way better do than by *this means*. 4*ly*, He thought he ſhould hereby try the *fidelity* of *Abner*. *Abner* (it ſeems) hereupon adviſed *David* to ſend to *Iſhboſheth* for his *wife*, and then he would *ſecond the motion*, and procure it to be done. *David* accordingly ſent *Meſſengers* to *Iſhboſheth*, deſiring to have his *wife Michal* delivered to him, which he had eſpouſed to him for an *hundred* (*e*) *foreskins* of the *Philiſtines*. *Iſhboſheth* (being perſwaded by *Abner* to gratifie *David* therein) immediately ſent and took her away from *Phaltiel* her husband, who went along with her as far as *Bahurim* (a Town in the Tribe of *Benjamin*) *weeping* and *lamenting* that a wife ſo *noble* and *beautiful* ſhould be taken away from him. But *Abner* bad him return and comfort himſelf, for 'twas in vain to *weep* for *that* which could not be helped. Then *Abner* in purſuance of his deſign to come in to *David*, had communication with the *Elders* of *Iſrael*, and ſaid to them, *Many of you long ago ſought to have David to be King over you*, now then I pray *let us all agree to it*, *for the Lord* (*f*) *hath ſpoken of David, ſaying, by the hand of my ſervant David I will ſave my people Iſrael out of the hands of the Philiſtines, and out of the hands of all their enemies*. He having thus ſpoken, received a *ſatisfactory anſwer* from them, *viz. that they would receive David for their King*. Then he addreſſeth himſelf to the *Tribe of Benjamin*, ſpeaking to them to the *ſame purpoſe*, and he thought it needful to addreſs himſelf in an eſpecial manner to them, becauſe *Saul* had been of *their Tribe*, and ſo was chiefly in their favour, and therefore if *they* gave way to *Davids Title*, and ſubmitted to *his government*, little doubt was to be made but that the reſt of the Tribes would ſubmit alſo. Having therefore received ſuch an anſwer from the *Elders of Iſrael* and *Benjamin* as ſatisfied him, *he* to ſhew his great diligence and faithfulneſs in managing *Davids* buſineſs, went *himſelf* to carry the news of his good ſucceſs to *David* at *Hebron*, (reporting to him *all* that *Iſrael*, and eſpecially *Benjamin* had ſaid) being attended with *twenty men*, and (as 'tis probable) carried *Michal* along with him. *David* received him very graciouſly, and made a great *feaſt* for *him* and *his company*; when that was over, *Abner* told him he would go and endeavour to get *all Iſrael* to accept him for *their King*, and to make a *league* with him to be *ſubject to him* that he might *reign over them all*, even according to his own hearts deſire; ſo *David* diſmiſſed him in peace. *Joab* with a *Brigade* of his Souldiers now returning home from purſuing a *Troop* of the *Philiſtines*, or *ſome other enemies* that had invaded the land, and bringing a *great ſpoil* along with them, he was told that *Abner* had been newly with the *King*, and had been graciouſly received by him and honourably diſmiſt. *Joab* was enraged at this, and therefore in a *bold* and *inſolent manner* he came to the King, and asked him *what he had done?* He wondered at his *imprudence* in ſending away ſo *dangerous an enemy* as *Abner* was, when he had him in his hands. Thou *mighteſt well have known* (ſays he) *if thou hadſt conſidered it*, that *Abner* is a *ſubtile* and *politick man*, and came not for any good end but to *deceive* thee, and as a *ſpy* to diſcover thy *counſels*, and the courſe of thy actions and proceedings. Thus he *pretends* only *David*'s good, but 'tis like he feared leſt *Abner* by this *important ſervice* of *coming in* to him *himſelf*, and bringing in the *other Iſraelites*, ſhould inſinuate himſelf into *David's favour*, and ſo prove a *corrival* to him

(*e*) *David* was enjoined only to bring an 100, but he brought 200, 1 *Sam.* 18. 25, 27.

(*f*) We do not read in the Sacred ſtory where this is expreſly ſpoken, but *Joſephus* ſaith it was ſpoken by *Samuel*, and commonly known among the people.

him in his *honours* and *preferments*; and beſides the death of his brother *Aſahel* killed by *Abner* ſtuck in his ſtomack. *David* (it ſeems) was not much moved by what he ſaid, wherefore *Joab* flinging away in a diſcontent, when he was come out from the *King*, he ſent *Meſſengers* after *Abner* (and poſſibly in the *Kings* name who knew nothing of it) who brought him *back* from the *Well Sirah* ſituate on the North of *Hebron*. *Abner* being returned, *Joab* took him aſide in the *Gate* (*g*) (*Abiſhai* being by, who (it ſeems) was alſo in the Plot, ſee *v.* 30.) under *pretenſe* to ſpeak with him *peaceably* and privately about the *Kings affairs*, and on a ſudden (he little ſuſpecting any ſuch thing) ſmote him under the *fifth rib*, ſo that he fell down *dead*. By this means (though the fact in *Joab* was *baſe* and *villainous*) God puniſhed *Abner* for his riſing up againſt *David*, (contrary to his own knowledg and conſcience) to compaſs his wicked end, and for being the occaſion of ſhedding ſo much *blood* in *this war*, at which he ſo little ſcrupled. When *David* heard of the murder of *Abner* he was extreamly *ſurprized* at it, and cried out, *I and my Kingdom are guiltleſs before the Lord for ever from the blood of Abner, let it reſt on the head of Joab and all his Fathers houſe, and let there not fail from the houſe of Joab (as long as his family continueth) one that hath a running iſſue*, (for which perſons were debarred from entring into the Congregation, and partaking of the publick Ordinances, *Levit.* 15. 21.) or a *leper*, or *one that leaneth on a ſtaff*, (by reaſon of feebleneſs and lameneſs) or *that falleth by the ſword*, (and ſo dieth an *untimely death*) or that *lacketh bread*, and ſo is brought to beggary; *let there be ever in Joabs family ſome perſon* that is under *one* or *more* of theſe *Plagues*. Then *David* commanded *Joab* and all the people that were with him to *rend their clothes*, and *gird themſelves with ſackcloth*, to intimate that *their hearts* were *rent with grief* for this *horrid fact*. Then he made a *ſolemn* and *publick Funeral* for *Abner*, and he himſelf followed the *Bier* with *great expreſſions* of grief. So they buried *Abner* in *Hebron*, and the King lift up his voice at his grave and wept, and the *people* wept alſo. And the King lamented over *Abner*, and ſaid, *Died Abner like a fool dieth*, that is, as a *weak and cowardly man* that yieldeth himſelf to be *ſlaughtered* by his enemy, making *little* or no *reſiſtance*. No ſurely, thou didſt not die like a *baſe weak captive* taken in *war*, nor as a *malefactor bound in chains* and fetters, and ſo led out to *execution*; no, but thou waſt *baſely* and *treacherouſly* ſlain. *As a man falleth before wicked men ſo felleſt thou*; as it might happen to the *moſt wiſe* and *valianteſt man in the world* that hath to do with *falſe*, *cowardly*, and *treacherous men*, ſo it hath happened unto thee. And this *David* ſpake before *Joab*'s face, and branded him with *diſhonour* and *reproach* before all the people as a *part* of his puniſhment for his wicked fact. It ſeems it was the *manner* at *ſolemn Funerals* to have a *Feaſt* provided to *refreſh* and *cheer* the *gueſts* in the time of *their mourning*, ſee *Jer.* 16. 7, 8. *Ezek.* 24. 17. And ſuch a *Feaſt* was now provided. But *David* to expreſs his *great and extraordinary grief* for *Abner*, refuſed to eat at it; whereupon the *Commanders* of the Army, and *heads* of the people came to him and intreated him not to lay *the matter ſo much to heart* as to forbear his food. But *David* ſware to them, ſaying, *God do ſo to me and more alſo if I taſte bread, or ought elſe till the Sun be ſet*. The people obſerving his carriage therein were highly pleaſed with it, and were glad to ſee him ſo much to *reſent* the *baſe murder* of *Abner*, and with ſo much earneſtneſs to ſeek to clear himſelf thereof; they ſaw plainly that it was not by *Davids counſel* or *inſtigation*, either *directly* or *indirectly* that *Abner* was ſlain, but it proceeded meerly from *Joab*'s malice and revenge. And not only *David*'s carriage in *this matter* concerning *Abner* pleaſed the people, *but generally all things elſe* that he did (through his *prudence* and wiſe *conduct*) were very pleaſing to them. Indeed whither they liked *his not executing juſtice upon Joab* at this time is uncertain, but however he was fain to *apologize* for himſelf, and he ſaid to his ſervants about him, *You ſee there is Prince and a great man this day fallen in Iſrael*, whoſe *blood* I would *revenge* on *him* that ſhed it, but that *he* and *his Brother Abiſhai* (theſe Sons of *Zerviah* *) are at *this time* too potent for me, they being in ſo *great favour* with the *people*, and *commanding the Army*, and *I my ſelf* (though *anointed King*) yet am *at preſent* but unſetled in my Kingdom; however the Lord will reward the *evil doer* at one time or other according *to his wickedneſs*. But this *excuſe* was below *pious* and *valiant David*, and *ſavoured* too much of *carnal fear*, *worldly policy*; for he having *Gods promiſe* to eſtabliſh him in the *Throne*, he needed not to fear the *executing of juſtice* upon ſo *heinous a malefactor* as *Joab* was, notwithſtanding *all his*

(*g*) The place of Judicature, and of their publick and ſolemn meetings.

* *Zerviah* one of *Davids* Siſters was mother of *Joab*, *Abiſhai*, and *Aſahel*, and *Abigail* his other Siſter was mother of *Amaſa*, 2 Sam. 17. 25. 1 Chr. 2. 15, 16, 17.

power,

power, and the power *of his allies*. And if *justice* had been now executed on him, *Amasa*'s *death* had been prevented, whom *Joab* afterwards slew in a *like treacherous manner*. See 2 *Sam.* 20. 10. But some will ask, *Why did not David execute justice upon Joab afterwards* when he was established in his Throne? Doubtless it was a *great fault* in him, and before his death he seems to have repented of it, which *the charge* given to his Son *Solomon* seems to imply, 1 *King.* 2. 5, 6. *viz. That he should not let Joab's hoary head go down to the grave in peace.*

2 *Sam. Ch.* 3. from *v.* 6, to the end.

SECT. CLXXXII.

Ishbosheth, and the *Israelites* that adher'd to him were wonderfully *perplex'd* and *dismaid* when they heard of the death of *Abner*, he being their *General* on whose *counsel and conduct* they had hitherto so much depended. Things going thus badly with them, *two* of *Ishbosheth*'s Captains conspired against him, whose names were *Baanah*, and *Rechab* the Sons of *Rimmon* born in *Beeroth* a City of *Benjamin*; but the *inhabitants* of that *City* after *Saul*'s *discomfiture* fled out of it to *Gittaim* another Town of *Benjamin*, and the *Philistines* possessed it, and so they were still called *Beerothites*, after the place of their former habitation, and lived but as *sojourners* in *Gittaim* among their Brethren the Children of *Benjamin*. And that which encouraged *these Captains* (as it seems) to conspire the death of *Ishbosheth* was, because *he* being taken away there would be no *legitimate issue* of *Saul*'s race, but only *Mephibosheth*, who being but a *child of twelve years* of age, and withal *lame in his feet* was altogether unfit to succeed in the Kingdom. Whence they imagined how advantageous *their intended fact* would be to *David*, and how *likely* they were to be rewarded by him for it, and lastly how *safely* they might *do it*, because there would be none left of *Saul*'s race to revenge *Ishbosheth*'s death. Accordingly *these Conspirators* came to *Ishbosheth*'s house, who was then *reposing* himself on his bed, and they came (it seems) in the *disguise* or *habit* of *Country* men or *Merchants* that came to *buy wheat* (*b*), (whereof *Ishbosheth*'s *lands* yielded great store) or of *Porters* that came to carry some away that had been bought; and by *this colour* having free access into his house, and finding him asleep upon *his bed*, they desperately *murder'd him*, and *cutting off his head* took it away with them, and travelling all night from *Mahanaim* through the *Plain* of *Jericho* to *Hebron*, they brought it to *David*, and presented it to him, saying, *Behold the head of Ishbosheth thine enemy who sought thy life, and the Lord hath avenged my Lord the King this day on Saul and on his seed.* *David* being enraged at this their desperate *wickedness* and *treachery* against their *Lord* and *Master*, said, *As sure as the Lord liveth who hath hitherto delivered me out of all my troubles*, I will inflict upon you the *punishment* that your heinous *crime* deserves; when *the Amalekite* came to me and told me that *Saul* was dead (thinking to have brought me *acceptable tidings*) and said moreover that upon *Saul*'s request he had helped to kill him, and rid him out of his pain. [See 2 *Sam.* 1. 10.] I *took hold of him* and *slew him* in *Ziklag*, though he thought I would have given him a *reward* for his *tidings*; how much greater reason then have I to execute *severe justice* on such *bloody* and *wicked Assassinates* as you are who have *murder'd one* that was *just* and *innocent as to you*, having done you no wrong, but contrary deserved well of you, and that so *basely* and *treacherously* in his *own house*, and *upon his bed* where he lay *secure*, suspecting no such danger? Have not I reason therefore to require *his blood* at your hands, and to take you away from the earth for committing such an abominable villany? Having thus spoken, he commanded the *young men* about him to fall upon them and *slay them*, which *they immediately did*, and *cut off their hands and their feet*, and hanged them up over the *Pool* in *Hebron*, that all men might see how much *David* abhorred *this fact* of theirs, and how far he was from knowing any thing of it, or *giving the least entouragement* to them that did it. As for the *Head* of *Ishbosheth* they took and buried it in the Sepulcher of *Abner* in *Hebron*.

2 *Sam. Ch.* 4. whole Chapter.

(*b*) *Non mirum* Tirticum *in Regia domo repositum esse. Nimis* delicati *sunt & antiquæ* simplicitatis *ignavi qui ad hodiernam* Aularum *elegantiam pristinas Regum* Aulas *exigunt.*

SECT.

SECT. CLXXXIII.

Ishbosheth being dead, the *Elders* and *Heads* of the several Tribes of *Israel*, and the *Captains*, and many thousands of the people that bare *armes* came unto *David* to *Hebron*, to settle the Kingdom of *Saul* upon him, as God had appointed; and *some* of them addressing themselves to him in the name of the rest, spake after this manner, *We are thy bone and thy flesh*, that is, *Israelites as thou art, and therefore doubt not but we shall find favour with thee. And when Saul was King over us, thou wast our Captain, and didst lead forth our Armies against our enemies, and broughtest them back again crowned with victory, and laden with spoil.* And therefore the experience we have had of thy *wisdom* and *prowess* moves us to desire thee for our *King*. And further God did by *Samuel* appoint thee to *rule over us*, and said unto thee, *Thou shalt feed my people Israel, and be a Captain over them.* And we are bound to accept *him* for our *King*, whom God shall chuse for us. *Deut.* 17. 15. upon all *these accounts* we are willing to accept of thee, and submit to thee as *our King*. *David* graciously received *them* and their *address*, and declar'd himself ready to forget all that was past, and to receive them as his subjects into his protection. And so he made a *league* with them, *promising* to *govern* them according to the *rule prescribed in Gods Law*, and they *promised* to *obey him* as his *loyal* and *liege people*. And this being done with *invocation of God* as a *witness* of their *league*, it is said to be done *before the Lord*; and so they *anointed* * *David King over all Israel*. He was *thirty years* old at this time; he had reigned seven years and six months over *Judah* in *Hebron* before; and after this he reigned over all *Israel thirty three years*, so that his whole reign was almost forty years. In the 1 *Chron.* 12. 23. we have the *number* of those who out of the *several Tribes* came to *Hebron* upon this solemn occasion: Of the Children of *Judah*, *six thousand and eight hundred* ready armed; *they* had before *anointed David King* over *them*, therefore it was not necessary *they* should appear in greater numbers at this time. Of *Simeon*, *seven thousand one hundred mighty men of valour*. Of *Levi*, *four thousand and six hundred*; though *this Tribe* was set apart peculiarly for the *service* of God, yet many of them (being men of valour) did (it seems) go out into the wars, and *David* being now to be *inaugurated* and *anointed* King, the *Levites* were willing to shew their forwardness also to establish him in his Kingdom. Of the *Aaronites* or *Priests*, *three thousand and seven hundred*, with *Jehojada* their leader. And *Zadok* (*a*) a young man of great valour was another leader among the Sons of *Aaron*, and with him came *twenty two Captains* that were *Priests*, and of his *Fathers* house. Of the Chilren of *Benjamin*, *three thousand*; no more of them (it seems) appeared, because they being of the same Tribe with *Saul*, a *multitude* of them endeavoured to continue the Kingdom in *Sauls* race (*b*), and were unwilling the Royal dignity should go from them. Of the Children of *Ephraim*, *twenty thousand eight hundred*, mighty men of valour, and famous in their Tribe. Of the half Tribe of *Manasseh* that was seated within *Jordan*, *eighteen thousand*, which were chosen by *name* to be imployed in this service. Of the Children of *Issachar*, that were *singularly prudent*, and *able to give advice* for the doing of any thing that was to be done in the *fittest time* *, and *season* (*c*), and whose *brethren were at their command*, out of the high esteem they had of their *prudence* and *wisdom*; of *these* the *Heads* or *Captains* were *two hundred*, and therefore undoubtedly had *divers thousands* under their command who came along with them. Of *Zebulon* no less than *fifty thousand*, (the greatest number that came out of any *one Tribe*) men expert in war, and arm'd with all Military instruments, and who could keep rank and order, and were not of a *divided* or *double* heart, but men of great *singleness* and *sincerity*. Of *Naphtali*, a *thousand Captains*, and with them *thirty seven thousand*, armed with Shield and Spear. Of the *Danites*, *twenty eight thousand*, and *six hundred expert Soldiers*. Of *Asher forty thousand*. Of the *Reubenites*, *Gadites*, and *half Tribe* of *Manasseh* an *hundred* and *twenty thousand*, furnisht with all manner of weapons and military instruments. All these (which are reckoned to be in all *three hundred*, *twenty two thousand*, *two hundred twenty two*) being *men of war*, (who knew how to keep *rank*, and observe *Military order* and *discipline*) are said to have come with an *upright heart* to *Hebron* to make *David King over all Israel*; and those that came not up with them, yet joined in heart and affection with them therein. And there they stayed with *David*, *eating* and *drinking*,

* *David* now a *third time* anointed.

(*a*) This *Zadok* seems to be the man who in *Davids* reign was joined with *Abiathar*, 2 Sam. 8. 17. and by *Solomon* was put into *Abiathars* room, and made *High-Priest*, 1 King. 2. 35.

(*b*) *V.* 29. Observabant observationem domus Saulis: i.e. *adhærebant domui* Saulis, *capessentes mandata* Ishboshethi. *Pisc.*

* *Vide* Esth. 1. 13.

(*c*) They had much given themselves to observe *seasons* wherein matters of moment were meetest to be done.

drinking and *feasting* three days together, their brethren of *Hebron* making what preparations for them they could, and others that were nigh unto them sending in *provisions*; yea as *far* as from *Issachar* (*a*), *Zebulon* and *Naphtali*, they brought *bread* and other provisions, some on *Asses* and *Camels*, and *Mules*, and some drawn by *Oxen*, and *meat*, and *meal*, *cakes of figs*, and *bunches of raisins*, *wine* and *oyl*; they brought also *oxen* and *sheep* in great abundance to make the *Feast*, for there was then *great joy* in *Israel*.

(*a*) *V.* 40. Usque ab Issachar, *&c. sic* Jun. & Tremel.

2 *Sam. Ch.* 5. from *v.* 1. to 6.
1 *Chron. Ch.* 11. from *v.* 1, to 4.
1 *Chron. Ch.* 12. from *v.* 23, to the end.

SECT. CLXXXIV.

DAvid having now so *many* of his subjects together, and most of them *armed*, he resolved to make some good use of them to the taking of *Jerusalem*, which stood in the confines of *Judah* and *Benjamin*; the men of *Judah* had taken *that part* of it which belonged unto them, [see *Judg.* 1. 8.] but the Children of *Benjamin* could not drive out the *Jebusites* out of their part, [see *Judg.* 1. 21.] no not when they had the help of their *brethren* the men of *Judah*, [see *Josh.* 15. 63.] and therefore we read that afterwards it was a *City of strangers*, when the *Levite* with his Concubine went *that way*, [*Judg.* 19.] and so it *continued* to this time. It was a place (it seems) of *very great strength*, because the *Jebusites* had held it ever since *Joshua* had entred the land, and it was even in the heart of the Country. *David* having therefore so vast a number of his subjects that were *men of war* about him, (who on this *solemn occasion* had come up to him to *Hebron*) he thought fit to take this opportunity to *lead them forth* against *Jerusalem*, viz. *that part* of it that was held by the *Jebusites*, resolving that the *wresting of that place* out of *their hands* should be his *first enterprize*, after his being anointed *King* over all *Israel*, and intending when he had taken it to make it the *chief seat* of his Kingdom. Accordingly he led his *Army* up thither, but when he had laid *siege* thereto, the *Jebusites* that were within (*presuming* upon the *strength* of the place) in a *flouting manner* told him, *That except he could take from them their Tutelar gods*, that is, their *Idols* and *Images* in which they put their *trust*, (though *he and his people counted them*, and in contempt *called* them *blind and lame gods*) he must not expect to come in thither. And so confident they were of the power and protection of their *Idols*, that they thought *David and all Israel* could never take their *Fort* or *Castle*. *David* hereupon to encourage his Captains in the enterprize, promised them that whoever with his Soldiers did first scale the *walls*, and get into the *Gutter*, and kill the *Jebusites*, and destroy the *lame* and *blind Idols*, they so much trusted in (which his soul hated) he should be *chief Captain* and *General* of his forces. *Joab* (possibly that he might recover the *Kings* favour whom he had highly offended by killing *Abner*) did hereupon first *scale the walls*, and so was made *Lord General* of the Kings forces, [see 1 *Chron.* 11. 6.] And *David* did the rather promise this reward to him that should take the *Fort*, because the *Jebusites* had said in scorn, *the blind and the lame* (as you call them) *being here*, *we need not fear that you shall ever come into this house* *. *David* having thus taken the *Fort*, *he built it round about from Millo inward*; that is, he did at his *own cost* and *charges* build and reedifie the *inside of the City* from *Millo*, and left the care of building the *out-walls* to *Joab*, 1 *Chron.* 11. 8. *Millo* was a *deep* and *broad ditch* that separated *Mount Sion* from the lower City, which *Solomon* afterwards filled up, 1 *King.* 9. 15, 24. And so *David* dwelt in this City, and it was called the *City of David*, no less than *Bethlem* where he was born; and he grew *great*, and the *Lord of Hosts* by his especial favour was with him, and blessed him. And as an *effect* thereof at this time *Hiram* (*b*) King of *Tyre* a *stranger*, sent *Ambassadours* to him to *congratulate* his settlement in the *Kingdom*, and upon *David*'s request he sent

* *Some* think it was used as a *Proverb*, *The blind and the lame being here he shall not come into this house*; that is, Take heed lest your *confidence* prove like that of the *Jebusites*, seeing oftentimes (as it was with them) *that which begins in confidence, ends in shame. Others* think that the people of *Israel* did thus *insult* over the *Jebusites* after they had taken the Fort: *Your blind and lame Idols that should have kept us out, are never like to enter into this Fort again.* For no blind or lame, or dumb Idols shall ever be tolerated in this place.

(*b*) See the like concerning *Solomon*, 1 King. 5. 1, 2.

him

him *Cedar-trees*, and *Carpenters*, and *Masons* to build him a *Palace*. And *David* perceived by his *own experience*, and the inward perswasion of *Gods Spirit*, that it was the *immediate hand* of God that had established him *King* over all *Israel*, and that God had exalted him to the *Kingdom*, and made his Kingdom *famous* for the *good* of his *Church* and *people*. And *David* took to him more *Concubines* and *Wives* out of *Jerusalem*, after he was come from *Hebron*, and *this* (it seems) he did that thereby he might multiply *his friends* and *allies* for the strengthening of *him* in his Kingdom. But herein he shewed much humane *frailty* * and *weakness*, in making use of *that* as a *means* to establish him in his Kingdom, which God had expresly *forbidden* to the *Kings* of *Israel*, *viz.* the multiplying of wives. See *Deut.* 17. 7.

* *Habuit* David 8 uxores, & decem concubinas; *sed neque ex tot uxoribus* libido *adulterandi extincta est:*

2 *Sam. Ch.* 5. from 6, to 17.
1 *Chron.* 11. from 4, to 10.
1 *Chron.* 14. 1, 2.

SECT. CLXXXV.

THE *Philistines* who during the *Civil Wars* between *David* and *Ishbosheth* were content to *look on*, when they saw that *Ishbosheth* was dead, and the people had generally received *David* for their *King* (who was a *great warrior*) and that *he* had driven the *Jebusites* out of the strong *Fort* of *Sion*, and that the *King of Tyre* had made a *league* with *him*, they thought it was *time* for them to *bestir* themselves, and to *oppose* his growing power. And herein the *Providence* of God was remarkable, that *they* began with *him*, and not *he* with *them*, (to whom he had been formerly *obliged*) and so might have seemed *ungrateful* if it had been otherwise. *They* therefore having raised a great Army, *invaded* the land of *Israel*, and came to seek *David* to fight with him. When *David* heard of it he went to a *Fort* or *strong-hold* near the Cave of *Adullam*, [see 2 *Sam.* 23. 13.] there to *muster*, and *arm his Soldiers*, and the *Philistines* spread themselves in the valley of *Rephaim*, which was in the way to *Bethlem*, and they had their *Head-quarters* in *Bethlem* it self. The *Israelites* being (as it seems) at this time something distressed through want of water, (it being *hot weather*, and *harvest-time*) *David* wished he had a *draught of the well of Bethlem*, but not with any *intent* (as 'tis probable) to stir up any of his *Souldiers* to adventure to fetch it for him; however *three* of his *valiant Commanders* (who are supposed to be *Adino*, *Eleazar*, and *Shammah*, see 1 *Chron.* 11. 19. 2 *Sam.* 23. 13. who were the chief over the thirty *Colonels* or *Commanders*) having heard him express *his desire* of *that water*, they ventured to break through the host of the *Philistines*, and came to *Bethlem* and drew of the *water* which was by the Gate, and *brought* it unto him; but *David* when he understood the *extreme danger* they had gone thorough to procure it, was very sorry he had given occasion to such a *rash enterprize*, and had thereby so dangerously exposed the *lives* of his *great Captains*, therefore he would not *drink of it*, but took it and *poured* it on the ground as an offering of *Thanksgiving* unto God for delivering them from that *great danger*, saying. *Far be it from me, O Lord, to drink that water which was procured with the extreme hazard of these mens blood* (*a*) *and lives* (*b*).

Then *David* enquired of the Lord by *Abiathar* the *High-Priest*, whither he should go up against the *Philistines* or no? For though he had a *great Army*, yet he relyed not upon it but seeks to God for *direction*, and without *that* would not stir. He receives answer from God, *that he should go up and be victorious*. Then *David* came to *Baalperazim* (whether the *Philistines* were now come from the valley of *Rephaim*, 1 *Chron*, 14. 11.) and *David* smote them there with a *great slaughter*, whereupon he said, *the Lord hath broken in upon mine enemies by my hand like the breaking forth of waters*; signifying thereby the *sense* he had of Gods *hand*, and *power* in driving away his enemies as *waters*, when they break through the *bank do sweep away all before them*. Thence this place was called afterwards *Baal-perazim**, see *Is.* 28. 21. And there the *Philistines* left their *Images* and *Idols* which they had brought with them, and *trusted in* as their *Titular Gods*, which were neither able to defend their *vain worshippers*, nor *themselves*, and *David* commanded his men to *burn them*, see *Deut.* 7. 25. 1 *Chron.* 14. 12. The *Philistines* shortly after recruiting their scattered Army came again to

(*a*) 2 Sam. 23. 17. *Is not this the blood of the men that went in jeopardy of their lives?*

(*b*) Aquam tam pretiosam dignam judicavit, quæ Domino libaretur.

* The name is taken from the Idol *Baal*, who with his *Idolatrous worshippers* was there destroyed.

provoke

provoke the *Iſraelites* to fight with them in the *very ſame place* where they had received their former *defeat*, though they had no provocation from *David* to *do ſo*, he having not hotly purſued his *former victory*; but though *David* had gotten a *great victory* over them before, yet he was not ſo puffed up with it as to relye on his *own ſtrength*, therefore he would not engage with them *again* without firſt inquiring of the Lord. The Lord bids him not go up *openly* and *directly* againſt them as formerly, but to fetch a compaſs, and ſo to come upon them *behind* over againſt the *Mulberry Trees*, where they look'd not for him; and when he heard the ſound of a *going* on the tops of the *Mulberry Trees*, *viz.* of an *Army* of *Horſemen* and *Chariots* marching over the tops of the Trees, (like that 2 *King.* 7. 6.) which ſhould be a ſign to him that the Lord is gone forth with his *holy Angels* to deſtroy the *Philiſtines* before him, then he ſhould *beſtir himſelf* and fet upon them, for ſays the Lord, I will give thee victory over them. And *David* did accordingly, and ſmote the *Philiſtines* from *Geba*, or *Gibeah* in *Benjamin*, where the fight began, unto *Gazer*, ſituate in the weſt of *Ephraim*, which was then poſſeſſed by the *Philiſtines*. So that the *fame* of *David* went into all lands, and God brought the fear of him upon all Nations round about him.

2 *Sam. Ch.* 5. from *v.* 17. to the end.
2 *Sam. Ch.* 23. from *v.* 13, to the 18.
1 *Chron. Ch.* 11. from *v.* 15, to the 20.
1 *Chron. Ch.* 14. from *v.* 8, to the end.

SECT. CLXXXVI.

David now enjoying *peace* and *quietneſs* began to take into his pious thoughts the bringing up the *Ark* from *Kirjath-jearim*, and placing it in the *Fort of Sion*, which he had lately taken from the *Jebuſites*. The *Tabernacle* was now at *Gibeon*, [2 *Chron.* 1. 3.] whither it had been removed from *Nob*, after that bloody ſlaughter of the *Prieſts* by *Saul*, 1 *Sam.* 22. And there was the *great Altar* for Burnt-offerings, to which the people frequently went, contenting themſelves therewith, and not regarding the *Ark* (the principal evidence of Gods preſence among them, and whereat *Divine Oracles* and *directions* were given) it being now lodged in a *private houſe*. Upon what occaſion the *Ark* was removed to the houſe of *Abinadab* in *Kirjath-jearim*, we may ſee *Sect.* 153. and 1 *Sam.* 7. where it continued about fourtyſix years (ſaving only when upon *extraordinary occaſions* it was brought into the Camp, ſee 1 *Sam.* 14. 8.) *viz.* thirtynine in the days of *Samuel* and *Saul*, and ſeven in the days of *David*. *David* therefore judged it more for the honour of *God*, and of the *Ark*, that it ſhould not lye hid in a *private family* (which poſſibly had occaſion'd the people ſo much to neglect it) but be ſetled in the chief City of the Kingdom, in a *place* purpoſely *appointed* for it, that the people might more conveniently reſort unto it; wherefore calling his *great Commanders*, and the *Elders*, and *Heads* of the people together, he imparted *his deſign* unto them, and deſired *their advice* upon it. He told them that if it ſeem'd good to them, and they apprehended it to be agreeable to the will of God, he deſired the Ark might be brought up to *Jeruſalem*. For (ſays he) from the days of *Saul* (*a*) hitherto we have ſuffered the *Ark* to continue in a *private houſe*, and have not *inquired at it*, nor ſought *Oracles* of God from it as we ſhould have done, but have contented our ſelves to worſhip God at the *Tabernacle* in *Gibeon*, though the *Ark* (the Teſtimony of his Preſence) was not there. Let us therefore ſend to our * *Brethren* in the land, and to the *Prieſts* (*b*) and *Levites* to gather themſelves to us, that we may in a *ſolemn manner* bring up the *Ark* of God hither. The *propoſal* highly pleaſed all the Congregation there preſent, and they declared themſelves very willing to have it done. Sometime after therefore *David* ſent forth his Meſſengers through all the land of *Iſrael*, from *Shikar* a river of *Egypt*, (which was the utmoſt *Southern*

(*a*) Indeed ever ſince the days of *Samuel* the *Ark* had been in the houſe of *Abinadab*, but he deſired rather to accuſe themſelves that were then living, than their forefathers. Beſides in the days of *Samuel* by reaſon of the wars they had continually with the *Philiſtines*, they had not ſo good opportunity to remove the *Ark* as they had afterwards.

* *David* though a King accounts his *Subjects* (who came from the ſame Father) to be his *Brethren*.

(*b*) V. 2. *In urbibus, & ſuburbanis ſuis,* ——— q.d. *ad omnes ubicunque habitant.*

bound

bound) unto the entring of *Hamath*, (which was the utmoſt *Northern*) to invite them to come up to *Jeruſalem* upon this *ſolemn occaſion*. And the people came in a *vaſt number*, no leſs than *thirty thouſand* of *Nobles*, *Magiſtrates* and *chief men*, with many of the common people. *David* being come with all that *great multitude* to *Baal* of *Judah*, that is *Kirjath-jearim*, [ſee 1 *Chron.* 13. 6.] he aroſe and went with them from thence to carry the *Ark* to *Jeruſalem*, (at which the *name of the Lord of hoſts*, who dwelleth between the *Cherubims* was called upon) intending to place it in a *Tabernacle* or *Tent* that he had prepared for it. In order hereunto they having taken the *Ark* out of the houſe of *Abinadab* that was in *Gibeah*, (*viz.* an *hill ſo called* in *Kirjath-jearim*) they placed it in a *new Cart* * (as the *Philiſtines* had before done, 1 *Sam.* 6. 7, 8.) therein manifeſtly tranſgreſſing the *Law* of God, which required that the *Levites* ſhould carry it upon their ſhoulders, ſee *Numb.* 4. 15. & 7. 9. *Uzzah* and *Ahio* (the Sons of *Abinadab*) drave the *Cart*; *Ahio* went *before* to look to the *Oxen*, and *Uzzah* *behind* to take care of the *Cart* and the *Ark* that was in it. And *David* and *all this great company* went before the *Ark* (the *Symbol* of the Divine Preſence) playing on *all ſorts* of *Muſical inſtruments* then in uſe among them, and praiſing the Lord, and ſinging (probably) the *firſt verſe* of the 68 *Pſalm*, *Let God ariſe, and let his enemies be ſcattered, and let them that hate him flee before him*; which was to be uſed (as appears *Numb.* 10. 35.) at every *removal* of the *Ark*. When they came to *Nachons* threſhing-floor the Oxen ſtumbling ſhook the *Ark*, whereupon *Uzzah* laid hold on it to ſtay it, for fear it ſhould have fallen; and God ſmote him *dead* † upon the place for his *raſhneſs* (*c*) in laying hold (*d*) on the Ark, which no man might *touch* but the *Prieſts* only, ſee *Numb.* 4. 15. *David* was much *diſquieted* and *ſtartled* at this *heavy judgment*, wherewith God had broken forth upon *Uzzah*, and he called the name of the place *Perez-Uzzah*, or a breach upon *Uzzah*, in *memorial* of Gods judgment upon *Uzzah*. And *David* was ſore afraid leſt the anger of the Lord ſhould fall upon himſelf that day, and that he was not pleaſed that the *Ark* ſhould be carried to *Jeruſalem*. But it was not the *act it ſelf*, but the *ill manner* of performing it, that diſpleaſed God. However *David* thought it ſafer at preſent to deſiſt from his purpoſe, and ſo he carried it aſide to the houſe of *Obed-Edom* (*e*) the *Gittite*, (that is of *Gath-rimmon*, a City of the *Philiſtines* near *Gath*, and appropriated to the Levites, *Joſh.* 21. 24.) who conſidering there was no danger in *harbouring* the *Ark*, provided they carried themſelves with *that reſpect* and *reverence* towards it which God required, he gladly received it into *his houſe*, where it continued *three months*, and God wonderfully bleſſed (*f*) him and his houſe, *viz.* his *wife*, *children*, *ſervants*, *cattel*, and *all that he had*, and *all his affairs* for the *Arks* ſake. And this *bleſſing* was ſo *remarkable* that it was not only diſcerned by *himſelf*, but by his neighbours alſo, who acquainted *David* therewith. *David* now ſaw there was no danger in *removing* or *entertaining the Ark*, but only in the *miſcarriages* about it, which he now purpoſed to *avoid*; for he ſaw that none ought to carry the *Ark* of God but the *Levites*, whom God had appointed to that *miniſtry* as long as the *Moſaical diſpenſation* laſted; therefore ſetting afreſh upon the work, and aſſembling the people, he taketh order to have it brought from *Obed-Edom's* houſe to *Jeruſalem* with *all ſolemnity*, as is more fully expreſt, 1 *Chron. Ch.* 15. & *Ch.* 16. In order hereunto he calls for *Zadock* the *High-Prieſt*, and *Abiathar* his Deputy, and the heads of the *Prieſts* and *Levites*, and requires them to *ſanctifie* and *prepare* themſelves for this holy ſervice by *outward ceremonial purifications*, and by *inward purifications of ſoul*. For becauſe it was not ſo done at *firſt*, he ſays, God had made a *breach upon them*, even becauſe they had not Religiouſly examin'd what the *Law of God* required of them in *that caſe*, and had not performed this ſervice in a *right manner* according to *his will*. Accordingly the *Prieſts* and *Levites* did ſanctifie themſelves, and then the *Levites* did bear the Ark upon their ſhoulders. He appointed alſo that ſome of the *Levites* ſhould go *before* the *Ark* ſounding with *Pſalteries*, *Harps*, and *Cymbals*, and *ſinging* thereunto with joyful and chearful ſpirits. The ſeveral *Singers* played upon *ſeveral inſtruments*, ſome with *Cymbals of braſs*, and ſome with *Pſalteries* on * *Alamoth* (ſinging the *Treble*) and others on *Sheminith*, or an inſtrument of eight ſtrings (playing the *baſs*) to make the Muſick more excellent and delightful; and

* It ſeems they thought they might ſafely do what the *Philiſtines* had done before them without any danger. How eaſily may multitudes of Gods people err if they do not examin things by the *rule* of the Word?

† Some think God only took occaſion from hence to puniſh him for ſome former fault. *Sic Auguſtine.*

(*c*) By this judgment executed *on one* he brought *David* and the reſt to ſee their ſin.

(*d*) *Non legimus eum ſic pereuſſum eſſe ut nihil ei fuerit temporis ad cognoſcendum & deplorandum peccatum ſuum. Probabile eſt hoc feciſſe Deum ad conſtituendum diſciplinam in populo ſuo.*

(*e*) A Levite, and one of the Porters and Singers, 1 *Chr.* 15. 18, 21.

(*f*) They ſhall be no *loſers* that give to God, or any belonging unto him due intertainment. As we ſee the inſtances of *Potiphars* entertaining *Joſeph*, and *Laban*, *Jacob*, and the *widdow-woman*, *Elijah*, & the *Shunamite*, *Eliſha*.

* *Alamoth* ſignifies *young maidens* or *Virgins*; and therefore *Expoſitors* hereby underſtand the *Treble*, becauſe their voice is for that part in Muſick. See Tit. of 46 Pſal. *Symphonia acuta, quam virgines edunt argutiſſime.*

ſome

ſome of the *Prieſts* did blow with *Trumpets*. And *Berechiah* and *Elkanah* were appointed to do the office of *Door-keepers* to keep the people off from preſſing upon the *Ark*, and ſo were *Obed-Edom* and *Jehiah*, *two* of them going *before*, and two *behind*. And when the *Leviter* who carried the *Ark* perceived after they had gone a little way with it, that *God was with them*, and did not *ſtrike them with death*, as he did *Uzzah*, but manifeſted his favour to them, ſo that they went on without interruption, (ſee 1 *Sam.* 6. 13.) they made a *ſtand*, and offered *Sacrifices* to the Lord by way of thankfulneſs. *David* ordering it to be done by the *Prieſts*, who no doubt made an *Altar* there according to the Law, *Exod.* 20. 24. *David* alſo clothed himſelf with a *robe* of *white linnen*, *like to a Prieſts Ephod*, and girded it to him with a *linnen girdle*, and ſo alſo the *Levites* and *Singers* were clothed with *robes* of *white linnen*; and *David* tranſported with an *holy joy* danced before the *Ark* of the Lord *with all his might*. It was in thoſe days *uſual* to teſtifie their *thankefulneſs* and *joy* by *dancing* *, and ſo *David* did here, *dancing gravely* and *decently*, anſwerable to the *Religious Muſick*, and teſtifying *his zeal* for *God* and his *Worſhip* with *all his might*, and his *thankefulneſs* that the Lord would pleaſe to ſettle the *Ark in his City*. Thus *David* and all *Iſrael* brought up the *Ark* of the Lord with *joyful acclamations* and *ſinging*, and the ſound of *Cornets*, *Trumpets*, *Cymbals*, *Pſalteries*, and *Harps*. And when the *Ark* came into the *City of David* in this *ſolemn manner*, *Michal*, *Saul*'s daughter looking out at a window, and ſeeing *David* dancing † and playing on his Harp before the *Ark*, ſhe *deſpiſed him in her heart*. So they brought the *Ark* and ſet it in the *place* or *Tabernacle David* had prepared for it, and then they offered *Burnt-offerings*, and *Peace-offerings* before the Lord, and then *David* like a *pious Prince bleſſed the people* in the name of the Lord, and prayed for their *peace* and *proſperity*. Then he royally *feaſted* them, appointing to each perſon both *man* and *woman* a loaf of *bread*, a good *piece of fleſh*, and a *flagon of wine*, and ſo he diſmiſſed them, and they departed to their own houſes with *great content* and ſatisfaction, having performed this publick ſervice. *David* then returned to *bleſs his own houſe*, *viz.* to *pray with* and *for his family* as he had done for the people. But *Michal*, *Saul*'s daughter (too much reſembling her *Father* in *evil qualities*) goes out to meet him, and being no longer able to ſuppreſs her diſdainful thoughts, ſhe crys out, *O how glorious was the King of Iſrael this day, who uncovered himſelf in the eyes of the handmaids of his ſervants, as one of the vain fellows ſhameleſly uncovereth* (a) *himſelf*; intimating that by laying aſide his *Princely attire*, and mixing himſelf with the multitude, and *dancing* and *leaping* in the open ſtreets as *vain fellows* uſe to do, he had thereby expoſed himſelf to the *ſcorn* and *contempt* of every *girl* that came to ſee the *pomp* of this *removing* the *Ark*. He tells her that *what* he had done, *he* had done as in the *ſight* and *preſence of God*, and *for his glory*; and he could never *honour him* ſufficiently who had choſen and appointed him to be *King* and *Ruler* over *Iſrael*, and had rejected *her father* and *his houſe*. And (ſays he) I am ſo far from thinking it a *diſgrace* to me to honour and glorifie my God, though among the meaneſt of his people, and making my ſelf therein (as it were) *equal* with them, that if *that be to be vile*, *I will yet be more vile*, and will be ready to humble and abaſe my ſelf more that I may glorifie him. And as to the *Maid-ſervants* of whom thou ſpeakeſt as if they *laughed* at this *my carriage*, I doubt not but *the more I humble my ſelf for God the more I ſhall be had in honour of all my ſervants*: *For God hath promiſed that thoſe that honour him he will honour*, 1 *Sam.* 2. 30. Whither *Michal* was any thing moved with what *David* ſaid is *uncertain*, but *certain* it is, ſhe got nothing but a *curſe* for this her ſcorning of him, for the Lord adjudged her from *henceforth to perpetual barrenneſs* (b), which was looked upon as no ſmall *curſe* among the *Hebrew women*, but muſt needs be accounted a *greater curſe* in a Kings *wife*, and the daughter of a *King*, who being of a more *Illuſtrious family* than any other of *David*'s *wives*; if ſhe had brought forth a *Son* he might in *likelihood* have been *heir to the Crown*.

* See Pſal. 149. 3. & 150. 4. & 30. 11. Exod. 15. 20.

† *Pra gaudio immenſo David vehementer ſaltabat, ita ut naſutis non judicantibus recte de pio Davidis zelo regiæ dignitatis oblitus videretur.*

(a) V. 20. *diſcooperiens ſe---- & nudatus eſt, non omnino, ſed quod depoſuiſſet extimam veſtem regalem ut* Ephod *indueret.*

(b) *Michal* never had any child, thoſe 5 Sons mentioned 2 *Sam.* 21. 8. were the Sons of *Merab* her ſiſter, whom *Michal* brought up for *Adriel*, *Merabs* husband, 1 *Sam.* 18. 19. and are called *Michals* Sons becauſe ſhe did *educate* if not *adopt* them.

2 *Sam. Ch.* 6. whole Chapter.
1 *Chron. Ch.* 13. whole Chapter.
1 *Chron. Ch.* 15. whole Chapter.
1 *Chron. Ch.* 16. from *v.* 1, to 7.

SECT.

SECT. CLXXXVII.

David now deputes certain of the *Levites* (a) to attend upon the *Ark* of the Lord, and to declare and publiſh his *great* and *glorious acts* in their *Songs* and *Hymns*, and to *praiſe* him with their *voices* and *Muſical inſtruments* (namely ſuch as were appointed for his ſervic (b),) and that *conſtantly* every day at the *hour appointed*. Then *David* (who in regard of that *Divine skill* he had in compoſing *Pſalmes*, was ſtiled the *ſweet Singer of Iſrael*, 2 *Sam.* 23. 1.) delivered to *Aſaph* and his *Brethren* a *Pſalm* to have a *Tune* put to it, and to be *ſung* in the ſervice of God, which is here recorded; the ſeveral *parts* whereof were afterwards much enlarged by him, and reduced into *ſeveral Pſalmes* (as we may ſee *Pſal.* 105. & 96.) the *former part* of it to *v.* 23. is *part* of *Pſal.* 105. and the *ſum of it* is to *praiſe the Lord for publick benefits* afforded to his *Church* and *people*, in regard whereof in times of *great joy* they uſed (it ſeems) to ſing *this Pſalm*, as may be gathered from *Iſa.* 12. 4. it begins, *Give thanks unto the Lord, call upon his name, make known his deeds among the people*; ſet forth his glorious *Attributes*; *ſeek to know the Lord, and his ſtrength, and reſort to the Ark* (from whence he uſes to give forth *his Oracles*, *Exod.* 25. 22. and is the *Symbol of his Almighty preſence among us*, and therefore call'd the *Ark of his ſtrength*, Pſal. 132. 8.) yea, ſeek *his favour* continually *day after day* as occaſion requires. *Remember the judgments of his mouth* (which he firſt *threatned* and then *executed*) *O ye ſeed of Jacob*, who are his *adopted* and *peculiar people*, freely choſen by him. *He is our God, he executeth his judgments on his enemies throughout the whole world: O let us be mindful always of his Covenant*, wherein he hath declared *what duties* he expects from us, and *what rewards* we may expect from him *upon our obedience*, [*Gen.* 17. 7, 9.] which *Covenant* he hath commanded to be obſerved by *us*, and the *generations following us*, even the *Covenant* which he made with *Abraham*, [*Gen.* 17. 7. & 15. 18.] and his *Oath* unto *Iſaac*, [*Gen.* 26. 3, 4.] renewing the *ſame Covenant* to him which by *Oath* he had confirmed unto *Abraham*, [*Gen*, 22. 16, 17.] and which he gave to *Jacob* for a *Law* or *Statute*, and to *Iſrael* for an *everlaſting Covenant*, [*Gen.* 28. 13] ſaying *unto thee and thy ſeed will I give the land of Canaan for an inheritance*: And this promiſe he made to them when they were but *few* in number, and *ſtrangers* in the *land*; and when they travelled from *Nation* to *Nation*, and from *one Kingdom* to *another*, his *Providence* was viſibly and remarkably over them: He ſuffered not the *Inhabitants* of the places where they ſojourned to do them *wrong*, but *reproved Kings for their ſakes*, (as particularly *Pharaoh*, *Gen.* 12. 17. and *Abimelech*, *Gen.* 20. 3.) ſaying, *Touch not mine anointed, and do my Prophets no harm*; that is, *wrong not thoſe whom I have conſecrated to my ſelf* by the *anointing of my holy Spirit*, and to whom *I do familiarly reveal my will in dreams, viſions*, and by the *miniſtry of my holy Angels*, that they may *teach* and *inſtruct* others; and God did *thus defend* them becauſe by *ſpecial Covenant* he had taken them under his protection.

That which follows from hence to the 34 *ver.* the *Pſalmiſt* (it ſeems) afterwards made a *new Pſalm* of, *viz.* the *96*, the drift of which is to *ſtir up all Nations* to *praiſe the Lord*, and conſequently includes a Propheſie of *Chriſt*, and the gathering *all Nations* into the *Church* by the Preaching of the *Goſpel*. It begins, *Sing unto the Lord all ye Nations of the earth, ſhew forth from day to day, and time to time* (as occaſion is offered) *his ſalvation*, viz. *the redemption and ſalvation purchaſed* by the *Meſſias*. *Great is the Lord, and greatly to be feared above all Gods. For the Gods of the heathen are Idols, but our God made the Heavens. God is a King of infinite Majeſty, Glory* and *honour*, moſt *ſtrong* and *mighty*, the fountain of all *ſtrength* and *gladneſs* to his people; *ſuch* his people find him in his *Sanctuary* (where he reveals himſelf unto them) and *ſuch* with *glad hearts* they acknowledg him to be. See *Pſal. 96. 6. O ye kindreds and families of the earth aſcribe unto the Lord glory and ſtrength, give unto him the glory due unto his name*; that is, which is due unto him in reſpect of his *Glorious Attributes*; *bring an offering, and come into his Court*, the place appointed for his *ſolemn Worſhip*; and *worſhip him in his glorious holy Sanctuary* (c). *Fear before him all ye inhabitants of the earth*; *by him the world was made at firſt, and by his ſupporting Providence it is eſtabliſhed*,

(a) See 1 *Chron.* 6. 31. there the chief mentioned were *Aſaph*, *Heman*, and *Ethan*, call'd alſo *Jeduthun*: theſe were *famous men*, and *chief Singers*, and withal *Prophets* and *Penmen* of ſome Pſalmes, 1 *Chron.* 29. 30.

(b) 1 Chron. 16. *v.* 42. call'd *Muſical Inſtruments of God.*

(c) 1 Chron. 16. *v.* 29. *worſhip him in the beauty of holineſs. Sanctitas* pro *Sanctuario* per metonymiam adjuncti; vel in *ornatu ſanctitatis*, *i. e.* pura mente.

and firmly ſetled, and therefore we need not fear but he will alſo ſupport his *Church* and *people*. *Let the heavens be glad, and the earth rejoice, and let men ſay one to another, the Lord reigneth. Let the Sea roar* (*a*) *with the fulneſs thereof*; that is, with *all* that therein is, thereby as it were expreſſing *its joy*. *Let the fields alſo rejoice, and the trees of the wood ſing out before the Lord when he cometh to judg the world*; that is, to *rule* and *govern it*, which he will do with *righteouſneſs* and *faithfulneſs*. *O give thanks unto the Lord, for he is good, his mercy endureth for ever. Save us O God of our Salvation, and gather us together, and firmly unite us*, who have been before too much *rent* and *divided*, and deliver us from the *Heathen*, that we *may glory in thy praiſe-worthy works*, and count it our *happineſs* and *glory*, that we may *ſerve* and *praiſe* thee. *Bleſſed be God for ever and ever, and let all the people ſay, Amen.*

(*a*) *Humane affections* are here aſcribed to *inſenſible creatures*, thereby to ſet out our duty.

1 *Chron. Ch.* 16. from *v.* 4, to the end.

SECT. CLXXXVIII.

David at *this preſent* enjoying peace and quietneſs, being not diſturb'd with the *invaſion* of neighbouring Nations, he began to take into his pious thoughts the *building of a Temple* for God and *his Ark*. In order hereunto he ſent for *Nathan* the Prophet to adviſe with him about it. He tells him *he* was come to dwell in a ſtately houſe which he had built for himſelf (*Hiram* King of *Tyre* having furniſhed him with *Cedar-trees*, and *Carpenters*, and *Maſons* for that purpoſe) but he thought it unfit that he ſhould dwell in ſo ſtately a *Palace*, and the *Ark* of God ſhould be lodged in the mean time only in a *Tabernacle* covered with *Skins* and *Curtains*. Indeed while the *Iſraelites* were in the *Wilderneſs* in a *flitting condition*, the *publick place* of Gods Worſhip was only a *Tent* or *Tabernacle*, which might eaſily be removed with them, but now they were ſetled in *Canaan*, he thought it more ſuitable to their preſent ſtate that the *houſe* allotted to Gods ſervice ſhould be no longer a *Moveable Tabernacle*, but a *ſtanding Temple*, eſpecially conſidering that he had ſaid that *when they were come into the land of their inheritance, he would chuſe out a place for them to cauſe his name to dwell there*, *Deut.* 12. 10, 11, 14. And therefore upon *theſe conſiderations*, and in *zeal to the honour of God* he had thoughts of building a *Temple* for his publick Worſhip. *Nathan* was much pleaſed with the *deſign*, and greatly encouraged him in it, ſaying to him, *Go on* (*b*), *build an houſe for the Lord* as thou haſt deſigned; he ſeems to have moved thee to it, and undoubtedly will anſwer thee in it. This approbation of *Nathan* ſo far encouraged *David* that (as ſome think) he bound himſelf by a *ſolemn vow* that he would not reſt till he had ſet himſelf upon the accompliſhment of it, as they gather from *Pſal.* 132. 2, 3, 4. But God delayed not to bring *David* quickly out of his *miſtake*, and therefore *that very night* he ſpake to *Nathan* to go to him and to ſpeak to him after this manner, *Whereas it was in thine heart to build an houſe unto my name, thou didſt well that it was in thine heart*, [1 *King.* 8. 18.] but it ſhall not be done by *thee*, but by thy *Son*, 2 *Chron.* 6. 7, 8, 9. it is not *my pleaſure* that thou ſhouldeſt do it, and that for theſe reaſons:

(*b*) Hence it appears that the Prophets had not always the ſpirit of Propheſie upon them, but ſpake ſometimes as private men, as *Samuel* did, 1 *Sam.* 26. 6.

(*c*) *Hæc verba non leguntur*, in Sam. 7. *Ergo pertinent ad Paralipomena*, i.e. *ad prætermiſſa, unde hi duo libri nomen acceperunt.*

1. Becauſe thou haſt been a *martial man*, and *haſt ſhed much blood* (*c*), which though it was the *blood* of *mine* and *my peoples enemies* (and ſo was a ſervice well pleaſing to me) yet the *Temple* being to be a *Type* of the Body of the *Meſſias the Prince of Peace*, it ſhall be built by a *Peaceable Prince*.

2*ly*. Though thou enjoyeſt *peace* now, yet thou haſt *many wars* to wage with the Nations about thee, that are not yet ſubdued, and ſo canſt not have leiſure to go through with ſo great a work as that is.

3*ly*. I have not made choice of *any ſtanding permanent houſe* wherein to manifeſt my gracious preſence *to this day*, but have manifeſted my ſelf in a *Tabernacle flitting* and *removing* from place to place, yet *all that while* I have been *preſent* with my people ever ſince coming out of *Egypt as their God Alſufficient*; therefore there is no *abſolute need* at preſent of building any other houſe for me, which ſhall be done when my *own time* is come.

4*ly*. I did never ſpeak to any of the *Tribes of Iſrael*, or to the *Judges* whom I appointed as *faithful ſhepherds* to *govern* and *provide* for my people, that an *Houſe of Cedar* ſhould

ſhould be built for me. Moreover do not think that my forbidding thee to do it proceeds from *want of love* to thee, for thou maiſt remember how I have taken thee from the *ſheep-coat* from following the ſheep to be *ruler* over my people, and have proſpered thee in all thine enterprizes, and have deſtroy'd all thine enemies that roſe up againſt thee, and have made thee *famous* and *formidable* to the Nations round about thee, and have given thee a *name* like the name of the *great Princes* and *Potentates* of the earth. And as I have already multiplied *many bleſſings* upon thee, ſo I am ſtill ready to do it for time to come. Moreover I have not only bleſſed *thee*, but I will bleſs the *whole Nation* under thy Government. As I have appointed a *place* (*a*), a *good land* for them, ſo I will *plant* (*b*) *them there*, and ſo ſettle them in *the land* that they ſhall quietly enjoy it as their own lawful inheritance, and not be diſpoſſeſſed of it, and toſſed up and down as formerly they have been, neither ſhall they be moleſted and vexed continually by their oppreſſing neighbours *the children of wickedneſs*, as they have been ever ſince I appointed *Judges* to rule over them even unto *this time* that I have ſet *thee* over them, and have given thee *reſt* from all thine enemies round about. And ſeeing thou hadſt a purpoſe to *build an houſe for me*, *I will* (ſaith the Lord) *make thee an houſe*, that is, I will *eſtabliſh* and continue *thy Kingdom* in thy *poſterity*, and (which is far more) raiſe up out of *thy ſeed* the *Meſſiah*, who ſhall be an *everlaſting King* over his people. And when *thy days* be fulfilled, and thou ſhalt *ſleep with thy Fathers*, I will ſet up *one* of thy Sons (viz. *Solomon*) on the Throne after thee, and will *eſtabliſh his Kingdom*, and *he ſhall build an houſe for my name*, for *my worſhip* and *ſervice*, and I will eſtabliſh the Throne of his Kingdom for ever (*c*); I will be to him a *Father* (*d*), and he ſhall be *my Son*, and *if he commit iniquity* (*e*), *I will chaſten him with the rod of men, and with the ſtripes of the children of men*; that is, I will correct him for his ſin, as a *loving Father* doth his *beloved Son*, with *Fatherly chaſtiſements* for his *amendment*, and not in *wrath* for *deſtruction*, but I will not quite caſt him out of my *favour*, and deprive him of his Kingdom as I did *Saul*. *And thine houſe and thy Kingdom ſhall be eſtabliſht for ever before thee*; that is, *thy Kingdom* ſhall be eſtabliſht *in thy ſelf* unto the day of thy death, and ſhall in thy ſight be ſetled upon *Solomon* thy Son, 1 *King.* 1. 28. whence thou maiſt aſſure thy ſelf of the continuance of it in thy poſterity *for a long time* (*f*). Thus *Nathan* faithfully delivered unto *David* all that was revealed unto him in *the viſion* he had from the Lord, though it was contrary to the *advice* which he himſelf had before privately given him. *David* having received *this meſſage* went into the *Tent* where the *Ark* was, and having for ſome time *ſat down*, and meditated on the *great goodneſs* and *mercy* of God to him, he then addreſſed himſelf in *prayer* unto the Lord after this manner: *Who am I, O Lord God, and what is my Fathers houſe that thou haſt brought me hitherto, and ſo highly advanced me? And yet as if this were but a ſmall thing in thy ſight, thou haſt promiſed to continue thy favour not only to me, but to my poſterity after me for many generations. And is this the manner of men, O Lord God, to deal ſo bountifully with them that have no way deſerved of them; ſurely ſuch love as this is not to be found among mortals, but is only peculiar to thy ſelf, who art God omnipotent. And what can I ſpeak more to thee, or ask more of thee for my honour or benefit, than thou of thy free grace and mercy haſt already promiſed me, and art ready to confer upon me,* [ſee 1 *Chron.* 17. 18.] *For thou knoweſt thy ſervant, and what is good for me better than I my ſelf. And thou knoweſt the deſire of my heart is to praiſe thy name, though with my tongue I am not able ſufficiently to do it.* Thou haſt conferred *all theſe benefits on me*, not for *any deſert* in me, but of thy *meer grace* and *love*, and for thy *truth* and *promiſe ſake*, that thy ſervant might know what thou meaneſt to do for *him* and *his* in time to come. *Thou art the great and only*

(*a*) *V.* 10. I have appointed a place for my people. So the *Dutch* Annotations read it. In the *Hebrew* it is וְשָׁכַנְתִּי *& poſui.*

(*b*) How was this promiſe fulfill'd that the Lord would ſo plant them in a place of their own, that they ſhou'd thence move no more, and that the children of wickedneſs ſhould not afflict them any more as in former times, *&c.* when after *Solomons* days both the Kingdom of *Iſrael* and *Judah* were often *invaded* and waſted by many of the neighbouring Nations, and the people at laſt carried away captive to *Aſſyria* and *Babylon*. Either this promiſe therefore muſt be reſtrain'd to the times of *David* and *Solomon*, in whoſe days they *did enjoy the land as their own*, without moleſtation from the neighbouring Nations, or elſe it muſt be underſtood as a *conditional promiſe*, *viz.* if they were *obedient*, elſe God reſerved liberty to himſelf to deal otherwiſe with them.

(*c*) This is proper and peculiar to Chriſts Kingdom alone, and cannot be literally underſtood of *Solomons*, ſeeing the Kingdom continued in his poſterity only to *Zedekiah*, therefore the promiſes here are *ſome* peculiar to *Solomon*, and ſome to *Chriſt*, and ſome to *both*.

(*d*) This promiſe belonged both to *Solomon* and *Chriſt*, to *Solomon* as we read 1 *Chron.* 28. to *Chriſt* as we read *Heb.* 1. 5. To *Solomon* by *grace* and *adoption*, to *Chriſt* by *natural eternal generation.*

(*e*) This is to be underſtood of *Solomon*, and not of *Chriſt*, who committed no ſin.

(*f*) עַד עוֹלָם *Apud Hebræos non ſemper ſignificat* tempus infinitum, *ſed pro materia de qua agitur, aliquando ſolum* tempus bene longum.

true God; there is none *like thee*, nor *beſides thee*, according to *all* that we ever *heard* or *underſtood*. And what *one Nation* is there in all *the earth* like *unto thy people* ſo advanced in *high and holy priviledges*, whom *God* came (as it were) *down from heaven* to *redeem* and *ſeparate* for a *people* to himſelf, for the *glory of his great name*, and hath done *ſuch great* and *terrible things* for them openly *in their ſight*, whereby he hath delivered them out of *Egypt*, and ſubdued their enemies in the land of *Canaan*, and reſcued them from *all Nations* that ſought their ruin, and *from their falſe gods*, on whom they fooliſhly relyed for help. And thou haſt confirmed and eſtabliſhed the *people of Iſrael* for a *people* to thy ſelf *for ever*, that is, *the natural Iſrael* for a *very long time*, (*viz.* to the coming of the *Meſſiah*) and the *ſpiritual Iſrael* conſiſting of *true converts* both among *Jews* and *Gentiles* for ever. And now *O Lord let the word that thou haſt ſpoken concerning thy ſervant, and concerning his houſe be eſtabliſhed for ever, and do as thou haſt ſaid, and let thy name be magnified for ever*, that it may be ſaid, *the Lord of hoſts is God over Iſrael*. Yea let the houſe of thy ſervant be eſtabliſhed before thee, for thou Lord haſt made known to me what was formerly hidden from me, ſaying to me, *I will build thine houſe*, and continue *the Kingdom* to thee, and thy *poſterity* after thee; therefore thy ſervant hath found his heart moved to make *this prayer* unto thee, that it *may be ſo*, having thy *promiſe* as a *ſure ground* of his *faith* and *confidence*, and cannot doubt of obtaining his requeſt, for thy *words* are *true* and *ſure to be performed*, and thou haſt faithfully promiſed *this goodneſs* unto thy ſervant. Let it therefore pleaſe thee ſo to bleſs the houſe of thy ſervant, that it may continue before thee for ever. Thou haſt, O Lord, ſpoken it, and I firmly reſt on thy promiſe for the performance of it. Thou haſt promiſed to bleſs my houſe, and I firmly believe it ſhall be bleſſed.

V. 23. To do for you great things, here is an *Apoſtrophy* to the people. In the next words his ſpeech is directed to God again, *for thy land before thy people.*

a *Sam. Ch.* 7. whole Chapter.
1 *Chron. Ch.* 17. whole Chapter.
1 *Chron. Ch.* 22. *v.* 8, 9, 10.
2 *Chron. Ch.* 6. *v.* 8, 9.
1 *King. Ch.* 8. *v.* 18, 19.

SECT. CLXXXIX.

WE ſhewed in the *former Section* that one reaſon among others, why the Lord would not permit *David* to build him an *houſe*, was becauſe he would not have leiſure to do it, by reaſon of the *many wars* he was to be engaged in.

Indeed from *this time* to the birth of *Solomon*, *moſt part* of his time, (as we ſhall ſee afterwards) was ſpent in *wars*, wherein he was very *victorious* and *ſucceſsful*, and therein God made good to him the *promiſe* concerning the *proſperity and flouriſhing eſtate of his Kingdom*, and the enlarging of his *Dominion*, which by *theſe conqueſts* ſtretched not only from *Shicor* a river in *Egypt* in the *South*, to * *Hamath* in the *North*, [ſee 1 *Chron.* 13. 5.] but from thence to the river *Euphrates*, which was the *utmoſt bound of all that land* which had been formerly promiſed to the *ſeed of Abraham*. [*Gen.* 15. 18. compared with *Deut.* 11. 24. and *Joſh.* 3. 4.] and was never poſſeſſed by any of them, ſave only by *David* and *Solomon*, ſee 1 *King.* 4. 21, 24. There are in this Chapter *five wars* mentioned that he was engaged in.

* A City in *Syria*, which is thought to be *Antioch.*

The *firſt* (*a*) was againſt the *Philiſtines* deſcended from the *Egyptians*, whoſe Progenitor was *Mizraim* the *ſecond Son of curſed Cham*; they were *Heathens*, and commonly bitter enemies to the *Iſraelites*; theſe therefore *David* now ſet upon and *ſubdued* and took their ſtrong City *Gath* (*b*) (with all the Towns under its juriſdiction, ſee 1 *Chron.* 18. 1.) called *Metheg-Ammah*, or the *Bridle of Ammah*, becauſe it *bridled* and kept in awe all the Country round about it.

(*a*) This was indeed his 3*d Engagement* with the *Philiſtines* after he was anointed King over all *Iſrael.*

(*b*) It was afterwards called *Dio-Cæſarea*, it ſtood in the frontiers of *Paleſtine*, at the entrance into *Judea* and *Ephraim*, and the mountainous tract of ground whereon it was built (it ſeems) was called *Ammah*. *Per hanc urbem* Philiſtæi *olim frænabant* Judæam, *hanc* David *frænat Philiſtæos, imponens illi* militare præſidium.

His *ſecond war* was with the *Moabites* deſcended of *Lot*'s *Inceſt* with his daughter, *Gen.* 19. 37. At the coming of the *Iſraelites* out of the *Wilderneſs*, they were forbidden by God to invade the *Moabites land*, or do them *any hurt*, becauſe *he had given it*

to

to the children of lot for a poſſeſſion, Deut. 2. 9. and God reſtrained them from *diſtreſſing them*, becauſe they had not *then* done them *any wrong*, but afterwards they proved *malicious enemies*, and thereupon were interdicted from *entring into the Congregation unto the tenth generation*, Deut. 23. 3. They ſhewed their *ill will* to them in not relieving them with *bread* in their neceſſity, and afterwards they *hired Balaam to curſe them*, and when *that* would not do, they followed his *curſed counſel* in *tempting them* by their *women* to commit *fornication*, and to joyn with them in their *Idolatrous feaſts*, *Numb.* 25. whereby a *great plague* was brought upon them. They oppreſſed them alſo by *Eglon* their King in the time of the *Judges*. 'Tis true the *King* of *Moab* gave entertainment to *David*'s *Father* and *Mother*, [1 *Sam.* 22. 3, 3.] looking upon *him* at *that time* as an enemy to *Saul* and *his people*; but when *David* was once eſtabliſhed *King over all Iſrael*, it ſeems the *Moabites* expreſſed the ſame *hoſtile mind* againſt him, which they had formerly againſt *Saul*. But what *particular provocation* they gave now unto *David* to make war upon them, is uncertain. Some *Jewiſh Writers* think that *David* having left his *Father* and *Mother* under the protection of the *Moabites*, they treacherouſly *murdered them* after he was departed from them; but the *Scripture* affording us no ground for *ſuch a conceit*, we dare not entertain it. However undoubtedly *David* had *juſt cauſe* now to make war upon them, they ſtill continuing in their former enmity againſt the *Iſraelites*, though his end was not wholly to *diſpoſſeſs* them of their Country, but to make them *Tributary*. He therefore abſolutely vanquiſhing them, and levelling their Cities to the ground, he *meaſured their Country with a* (*a*) *line*, dividing it into *three parts*, and *two thirds* of the people he doom'd to *deſtruction*, and preſerved *one third part* of them *alive* to inhabit there, and *till the land*, and pay him *Tribute*. And ſo that Propheſie was in part fulfilled, *Numb.* 24. 17. *There ſhall come a Star out of Jacob, and a Scepter ſhall riſe out of Iſrael, and ſhall ſmite the corners of Moab, &c.* And ſo *Moab* became his *Waſh-pot*, as he himſelf ſang, *Pſal.* 60. 8.

(*a*) *Regionem in tres partes menſus eſt adhibito funiculo, ex quibus unam conſervavit, occiſis qui erant in* aliis duabus. *Glaſſ.*

His *third War* was with *Hadadezer* King of *Zobah*, a Country in *Syria*, lying between *Damaſcus* and *Euphrates*. *Saul* (it ſeems) had had a war with *this King*, 1 *Sam.* 14. 47. and had prevailed againſt him, but *he* was now grown very *potent* and *formidable*, and *David* knowing how dangerous it was that the *Syrians* who were *profeſſed enemies* to the *Iſraelites*, and dwelt ſo *near* them ſhould grow *powerful*, *he* made war upon them, intending to enlarge *his bounds* *, and recover the *utmoſt border* appointed by God to the *Iſraelites*, which reached to the river *Euphrates*, Gen. 15. 18. And *David* took from him a *thouſand Chariots*, and *ſeven hundred Horſemen*, that is, *ſeven hundred Companies*, or *ranks* (*b*) *of Horſemen*, having *ten* in each rank. And *David houghed* or *ham-ſtring'd* all the *Chariot-horſes*, excepting only ſo many as would ſerve for an hundred Chariots, which he reſerved for himſelf, having regard therein to what God had *commanded* the *Kings* of *Iſrael*, [*Deut.* 17. 16.] viz. *not to multiply horſes to themſelves*, leſt putting *confidence* in their *horſes of war*, they ſhould leave off truſting in the Lord. And therefore *this houghing* was put in execution by *Joſhua*, *Ch.* 11. 6. And beſides theſe *Chariots and Horſes*, *David* took alſo from *Hadadezer twenty thouſand footmen.*

* Upon *this occaſion* David compoſed the 60 *Pſalm*, as may appear by the Title.

(*b*) Thus is this place reconciled with 1 *Chron.* 18. 4. where 'tis ſaid that *David* took from him 7000 Horſemen.

His *fourth war* was with the *Syrians* of *Damaſcus*, who came to ſuccour *Hadadezer*, of *whom* he ſlew *two and twenty thouſand*, and he put Garriſons into *that part of Syria* (*c*), and they became *Tributary* to him. Thus the Lord preſerved and proſpered *David* in all his enterprizes. And *David* took the ſhields of gold (*d*) which he found with the ſervants of *Hadadezer*, and brought them to *Jeruſalem*, and there laid them up for the *building* of the *Temple*; and from *Betah* (*e*) and *Berothai* (Cities of *Hadadezer*) he took very much *Braſs* wherewith *Solomon* afterwards made the *Brazen Sea*, and the *pillars* and *veſſels of Braſs*. Then *Toi* (*f*) King of *Hamath* † ſent his Son *Jo-*

(*c*) When *Hadadezer* King of *Zoba* was *worſted* by *David*, *Rezon* the Son of *Eliadah* fled from him, and gathered together ſuch *ſcattered forces* of *Hadadezers* as were put to flight in the *battel*, and made himſelf *Captain* over them, and in time got ſuch an *army* together (who maintained themſelves as 'tis like by plunder and ſpoil roving up and down) that at laſt in *Solomons* time either *he* or *his Son* ſeized upon *Damaſcus*, and was made *King* there; and 'tis ſaid of him that he *abhorred Iſrael and reigned over Syria*, ſee 1 *King.* 11. from 23, to 26. the *Kings* that ſucceeded him became afterwards *bitter enemies* to the Kings of *Iſrael*. (*d*) *Hæc arma vel tum geſtata ſunt in armamentario Regio ſervabantur. Sic* Alexander Magnus Milites Argyraſpidas *habuit, ſic dictos a parmis Argenteis.* (*e*) Theſe Cities are called *Tibhath* and *Chun*, 1 *Chron.* 18. 8. poſſibly their names were afterwards changed when that Hiſtory was written. (*f*) *Toi* is called *Tou*, 1 Chron. 18. 9. † *Duplex erat* Hamath *vel major quæ eſt* Antiochia, *vel minor quæ* Epiphania.

ram

ram (called *Adoram*, 1 *Chron.* 18. 10.) to *David* to *congratulate* his victory over *Hadadezer*, who was *his enemy*, and with *whom* he had had wars. And *Joram* brought with him *rich presents*, viz. *vessels* of *silver*, and vessels of *gold*, and of *brass*, which *David* consecrated to God for the building of the Temple, as he did the other *silver* and *gold* which he had taken from *other Nations*. And *David* by his *many victories* became renowned for a *great Captain*, and *victorious Conquerour*, having all his enterprizes crowned by God with success.

His *fifth War* was against the *Edomites*. When he returned from conquering the *Syrians*, he led the Army (which under *himself* was commanded by *Joab* and *Abishai*) into the Country of the *Edomites*, (with whom many of the *Syrians* as it seems now joined) and in the *valley of Salt* (situate on the *East* of Mount *Seir*, and on the *South* of the *Dead Sea*, 2 *King.* 14. 7.) he engaged with them, and slew of them *twelve thousand*, and afterwards in the pursuit by *Abishai*, *six thousand more*, in all *eighteen thousand*. Which victory being obtained by *Joab* and *Abishai* as Generals under *David*, it is ascribed to them *all three*, see 2 *Sam.* 8. 13. *Psal.* 60. in the *Title*, and 1 *Chron.* 18. 12. *Joab* after this victory employed himself first in *burying the slain*, and then staying there *six months*, in *that time* he made a full conquest of them, and slew every *male* that he could lay his hands on from whom he apprehended *any danger*. In this time *Hadad* (who was *of the seed royal* of *Edom*, a youth of about twelve years of age) with several of his fathers *servants* fled into *Egypt*, and there was kindly received and entertained by *Pharaoh*, and married the *Queens* sister, and afterwards returning into *Edom* in *Solomon*'s reign, was a bitter enemy to him, see 1 *King.* 11. from *v.* 14, to 22. The *Edomites* being thus conquered, *David* put Garrisons into all their *strong holds*, and they became *Tributary* unto him, and he placed a *Viceroy* over them to govern them as his *Deputy*, which continued unto *Jehorams* time, 2 *Chron.* 21. 8. compared with 1 *King.* 22. 47. And thus *that Prophesie*, Gen. 25. 23. *that the elder should serve the younger* was fulfilled, though that *other Prophesie*, Gen. 47. 40. that *Esau's posterity should break the yoke from off his neck*, was also afterwards accomplished in the days of *Jehoram*.

David returning from making *these Conquests*, behaved himself as a *wise* and *just King*, executing *judgment* and *justice* to *all* his people. His chief Officers were *these*, *Joab* was the *General* of his Army, *Jehoshaphat*, *Recorder* and writer of the *Chronicles* and things that were to be *registred*. *Zadock* (of the stock of *Eleazar*, 1 *Chron.* 6. 4, 8) and *Ahimelech* (of the stock of *Ithamar*, and Son of *Abiathar* (*a*) the High-Priest) were the *two chief Priests* of their *several stocks*, and had the *chief command* (under *Abiathar*) of the *other Priests*, *each* over the *Priests* of his *own family*. For *David* divided the *Priests* into *two parts* according to the two families of *Eleazar* and *Ithamar*, as we may see 1 *Chron.* 24. 3, 4. And *Benaiah* the Son of *Jehojada* was over two bands of *select Souldiers* appointed to attend upon the *Kings person* in their *courses* as his *Guard*, see 2 *Sam.* 15. 18. and *Ch.* 20. 7. and 1 *King.* 1. 38, 44. 'Tis *probable* that these *Cherethites* * were such *Garrison-Souldiers* of the *Israelites* as were placed in *Chereth* of the *Philistines*, see 1 *Sam.* 30. 14. and that the *Pelethites* were also such *Garrison-Souldiers* as quartered among the *Japhlithites*, Josh. 16. 3. And *David's Sons* were chief about the King, and *chief Rulers*. But *that policy* or *Paternal affection* of his did not succeed well with him, for *two* of his Sons, *viz.* *Absalom* and *Adonijah* having their spirits thereby highly raised, at last they presumptuously affected the *Soveraignty*.

(*a*) He fled from *Saul* to *David*, 1 Sam. 22. 20. and continued High-Priest till *Solomon*'s time, when for his siding with *Adonijah* he was deposed, and *Zadock* put into his room.

* These were *old expert Soldiers* like the *Prætorian* Soldiers among the *Romans*.

2 *Sam. Ch.* 8. whole Chapter.
1 *Chron. Ch.* 18. whole Chapter.
1 *King. Ch.* 11. from 14, to 26.
Psal. 60. *&* *Psal.* 108.

SECT. CXC.

David having subdued his *bordering enemies*, and *setled* the affairs both of *Church* and *State* in his Kingdom, he begins now to call to mind the *Covenant* he had made with his dear friend *Jonathan*, wherein he had engag'd himself to shew *kindness to him* and his *posterity*. It may indeed seem strange he did not long ago think of it, and

and that he should know nothing of *Mephibosheth*, *Jonathan*'s Son, who was but five years old when *Saul* and *Jonathan* were slain, [2 *Sam.* 4. 4.] and now was come to those years that he was married, and had a *young Son*; but being hitherto *busied* in setling his Kingdom *at home*, and subduing his enemies *abroad*, and *Ishbosheth* (*Sauls* Son) having raised a *rebellion* against him (pretending a *right* to the *Crown*, and denying *his right* which God himself had given him) and *all that family* (as 'tis like) having sided with him in *that cause*, for *these* or the *like reasons*, *David*'s head might possibly for some time be so fill'd with *jealousie of State*, that he had no great mind to shew *kindness* to any of *Saul*'s *posterity*; but being now *well setled in his Kingdom*, and freed from *such jealousies*, he calls to mind the *great love* that had been formerly between him and *Jonathan*, and the *Covenant* he had made with him in the presence of the Lord, and confirmed by *solemn Oath*, that *he* would shew kindness to *him* and his *posterity* after him, [1 *Sam.* 18. 3. *&* 20. 14, 15.] and thereupon he inquires whither there were any remaining of the house of *Saul* that were *fit persons* for him to shew kindness unto for *Jonathan*'s sake. *Ziba* an old servant of *Saul*'s informs him that *Jonathan* had a Son named *Mephibosheth* *, that *was lame of his feet*, who abode in the house of *Machir* in *Lodebar*, a little Town in the land of *Gilead* beyond *Jordan*, where he lived in a *private* and *obscure manner*, desiring to be *concealed* as much as he could, and expected nothing higher than to have his *life* saved. *David* presently sends for him, and when he came before the King he *fell on his face*, and did *reverence*. *David* receives him very kindly, and bids him be of *good courage*; for he did not send for him for his *hurt*, but for his *good*. I will surely (says he) *shew kindness* to thee for thy Father *Jonathan*'s sake, and will restore to thee all the *proper* (*a*) *lands* of thy Grandfather *Saul*, and will repute thee as one of *my own Sons*, and thou shalt constantly eat bread at my Table.

Mephibosheth ravished at this great and unexpected *munificence* and favour of the King, he crys out, *What is thy servant that thou shouldest look upon such a dead dog* (*b*) *as I am?* Then *David* calling for *Ziba*, said to him, Behold I have given to *Mephibosheth all that land* that pertained to *Saul*; *Thou* and thy *Sons*, and thy *servants* shall *till the land* for him, and bring in the *fruits* that he may have *food* in his house for *his family* to eat. But for *himself* he shall eat at *my Table* continually. *Ziba* reply'd, *that all that the King had commanded should be done*. So *he* with *his whole house*, viz. *his fifteen Sons*, and *twenty servants*, became servants to *Mephibosheth*. After this *Mephibosheth* dwelt at *Jerusalem*, having a young Son whose name was *Micha* (*c*).

2 *Sam. Ch.* 9. whole Chapter.

* Call'd *Meribbaal*, 1 Chron. 8. 34.

(*a*) Which were, it seems, now in *Davids* hands, and confiscated by reason of *Ishbosheth*'s rebellion.

(*b*) *David* had been thus *humbled* himself once before *Saul*, 1 Sam. 24. 14. *After whom is the King of Israel come forth, after a dead dog, after a flea?*

(*c*) We find 1 *Chron.* 8. 35. that this *Micha* had *four Sons*, and those many others, in whom the *noble family* of *Jonathan* was continued.

SECT. CXCI.

AS *David* had thus shewed himself kind to *Jonathan*'s Son, so he was also ready to shew kindness to any others who had been kind to him; a particular instance whereof we have in this Chapter, *Nahash* the King of *Ammon* had (it seems) shewed *David* some kindness; possibly when he fled from *Achish* King of *Gath*, he had entertain'd and protected him, though (as 'tis like) not so much out of love to *David*, as *hatred* to *Saul*, who had given him a *great defeat* before *Jabesh-Gilead*, 1 *Sam.* 11. But whatever the *particular kindness* was, *Nahash* now dying, and *Hanun* his Son succeeding him, *David* sent his *Ambassadours* to this *new King* to condole with him for the death of his *Father*. The *Princes* and *Courtiers* of *Hanun* begin to be full of jealousies upon this, and strangely *misinterpret* this *kindness* of *David*, and judg it to be only counterfeit: What (say they to *Hanun*) dost thou think that *David* by *this Ambassie* intends to honour thy Father? Never imagin that he really intends any such thing; undoubtedly he hath sent *these men* as *spies* to search and observe our Country, and to discover some advantages for the conquering of it, that he may serve us as he hath done *other Nations*. Besides, we have heard that by *their Law* they are forbidden *to seek our prosperity all their days*; and therefore *what reason* have we to trust them?

them? Thus ſome *Politicians* think themſelves *moſt wiſe* when they are moſt *ſuſpicious*, but *ſuch wiſdom* often proveth *meer folly*, and bringeth upon men thoſe *very evils* which they ſo unreaſonably feared. *Hanun* like a *young fooliſh King* hearkens preſently to the *raſh counſel* of theſe unadviſed *Courtiers*, and inſtead of kindly entertaining *David's Ambaſſadours* (as he ought to have done) he reſolves to put all indignities upon them, and to expoſe them to the *deriſion* and *ſcorn* of every one that ſhould ſee them, and according *firſt* cauſes *one half of their beards* to be ſhaved off, partly to *deform* and *diſgrace* them, and partly to put a ſcorn on their *Religion*, the *Jews* being by the *Law* forbidden, even in their *greateſt mournings* to cut or ſhave their *beards*, *Levit.* 19. 27. In regard to *which Law* the *Iſraelites* (it ſeems) forbare to *ſhave their beards* at all. 2*ly*, Whereas in *thoſe Countries* they uſed to wear *long looſe garments*, not only for *ornament* and *comelineſs*, but alſo to hide their *nakedneſs*, and keep their uncomely parts from open view, *Hanun* cauſed their garments to be *cut off at the middle*, (even to the *buttocks*) that *thoſe parts* which nature it ſelf teacheth men to hide, might lye open to their ſhame, herein alſo croſſing the *Law* of God which ſo carefully provided that *ſuch nakedneſs* might not be diſcovered, ſee *Exod.* 20. 26, *Exod.* 28. 41, 42. So that the *Ammonites* in thus *maliciouſly* and *deſpitefully* abuſing theſe *Ambaſſadours*, offended againſt the *Law* of *God*, of *Nature*, and of *Nations*, and thereby deſerved moſt ſevere puniſhment. *David* being informed of theſe inſufferable injuries done to his *Ambaſſadours*, he ſent ſome of his ſervants to meet them, and to *comfort them*, and to *cloth them anew*, and appointed them to ſtay by the way at *Jericho* (*a*), till their *beards* were grown, and then to return to him. The children of *Ammon* (who were deſcended of *Lots Inceſt* with his *younger* daughter, as the *Moabites* were of his Inceſt with the *Elder*) began now to be *ſenſible* that by this *abominable abuſe* of *theſe Ambaſſadours*, they had made themſelves *ſo odious* to *David*, that he would certainly ſeek to be revenged on them, and therefore they thought it needful to make all poſſible preparations againſt him; and accordingly they hired *with a thouſand talents of ſilver* the *Syrians* of *Bethrehob* (a City at the foot of *Libanus*) and the *Syrians* of *Zoba* (a City lying between *Damaſcus* and *Euphrates*) and the people of the King of *Maacha* another part of *Syria* near *Gilead Trachonitis*, and the people of *Iſhtob* where *Jephtah* dwelt, *Judg.* 11. 3. and ſome alſo of the *Syrians* of *Meſopotamia* (*b*), in all *thirty three thouſand*, whereof *ſome rode* and *fought in Chariots*, and the reſt were *Footmen*, who were all ready enough to engage in this war againſt *David*, that thereby they might deliver themſelves from the *yoke* which he had lately put upon their necks, and revenge themſelves on him. *David* hearing of theſe vaſt preparations againſt him, thought it *beſt policy* to be *beforehand* with them, and accordingly ſent *Joab* with a great hoſt to invade them, and to make *their Country* the *ſeat* of the war. The *Iſraelites* drawing nigh unto them, the *Ammonites* put themſelves in battel array before their City *Medba*, that if they were beaten they might retreat into it; and they cauſed the *Syrians* and their *Auxiliaries* to put themſelves in battel array in the *fields*, that ſo they might hem in the *Iſraelites*, and engage them both in *front* and *rear*. *Joab* ſeeing this, he thought with himſelf that the *Syrians* being *Mercenaries* were not like to ſtand to it if couragiouſly aſſaulted, and if *they* were once *beaten*, the *Ammonites* would quickly be put to *flight*; wherefore he choſe the *flower* of his *Army*, (whom he himſelf led) to ſet upon the *Syrians*, and the reſt he put under the command of his Brother *Abiſhai*, with *them* to engage the *Ammonites*, telling his Brother that if the *Syrians* were too hard for *him* he ſhould come and help him, and if the *Ammonites* were too hard for him, he would accordingly come and help him. And then he ſpake to his *Souldiers* after this manner, *Let us be of good courage fellow-ſouldiers, and play the men for our people, and for the Cities of our God, and then let the Lord do that which ſeemeth him good.* *Joab* accordingly drew up his forces againſt the *Syrians*, and they ſoon *fled* before him, which when the children of *Ammon* ſaw, they fled alſo before *Abiſhai*, and retreated into the City. *Joab* having now obtained a great victory, yet did not think it fit at preſent to purſue it any

(*a*) That is in ſome cottage or private houſe ſet up *in* or *near* the place where *Jericho* once ſtood. For it was not rebuilt till the days of *Ahab*, 1 *King.* 16. 24. and the more *obſcure* the place was, the *fitter* it was for them to ſtay in till their *beards* were grown again.

(*b*) Call'd in the Hebrew *Aram Naharaim*. This was the place from whence *Iſaac* had his wife, *Gen.* 24. 10. and the Country out of which God call'd *Abraham*, Act. 7. 2 and therefore the *Iſraelites* were to acknowledg that a *Syrian* was their Father, *Deut.* 26.

any further; poſſibly the *ſeaſon* of the year was not then fit for the keeping of the field any longer, and ſo he returned triumphantly to *Jeruſalem*.

The *Syrians* being thus ſhamefully beaten by the *Iſraelites*, and having no hope that *David* would ever make peace with them, they having *rebelled* and join'd with the *Ammonites* againſt him, they gathered themſelves together and *recruited their Army*, reſolving there was no way for them but to ſtand it out, and to do their utmoſt to ſhake off his *yoke*. *Hadadezer* accordingly ſent out his *Agents* and hired the *Syrians* that inhabited beyond *Euphrates*, and they marched to *Helam* (*a*) a Town (as it ſeems) not far from *Jordan*, and *Shobach* was the *General* of this Army. *David* hearing of it, muſtered a great Army out of *Iſrael*, and paſſing over *Jordan* fought them at *Helam*, and totally vanquiſhed them. He ſlew *ſeven thouſand* (*b*) men which fought in *Chariots*; and beſides *theſe*, the greateſt *part* of the Army both *Horſe* and *Foot*, to the number of about *forty thouſand* (*c*). And when all the Kings and Princes that were ſubject to *Hadadezer*, and which were engaged with him in this war ſaw how they were beaten by *David*, they ſought and made *peace* with him, and came under his protection, and paid him *tribute*, and they were afraid to aſſiſt the *Ammonites* any more.

2 *Sam. Ch.* 10. whole Chapter.
1 *Chron. Ch.* 19. whole Chapter.

(*a*) A place no where elſe mentioned in holy Scripture but here.

(*b*) Ten men fought in every Chariot, which make up the number of ſeven thouſand, mentioned 1 *Chron.* 19. 18.

(*c*) 2 *Sam.* 10. 18. 'tis ſaid he ſlew forty thouſand *Horſemen*, and 1 *Chron.* 19. 18. 'tis ſaid he ſlew forty thouſand *Footmen*, that is, ſo *many men, horſe and foot* being mingled together.

SECT. CXCII.

THE *Winter* having hindred *David* and his *Captains* from proſecuting their victory in the land of the *Ammonites*, in the *Spring* of the next year (which was the uſual time that *Kings went out to war*) *David* ſent *Joab* with a great Army to perfect their begun conqueſt of them, and accordingly he laid *ſiege* to *Rabbah* their *chief City*, afterwards called *Philadelphia*. *David* ſtaying at home at his houſe during *this ſiege*, and giving himſelf to *eaſe* and *idleneſs* *. (contrary to his former practice) and having ſpent ſome part of a day in ſtretching himſelf upon his bed, in the evening he aroſe and walked upon the *roof of his houſe* (houſes being among the *Jews flat roofed*) from whence he ſaw a *woman waſhing* her ſelf to *purifie* her ſelf from *her menſtrual uncleanneſs* according to the Law, *Levit.* 15. 27, 28. Some think ſhe waſhed her ſelf in her *Garden* near adjoining to the *Palace*, which if ſhe did ſhe was not free from *fault* and *blame* in not taking care to waſh her ſelf more privately. Others think ſhe waſhed her ſelf in *her Chamber* which was oppoſite to the Kings *Palace*, and ſome *window* or *caſement* being accidently open, *David* with the quick ſight of his *luſtful eye* gazed upon her, and ſo was inſnared with her beauty. His heart being thus inflam'd with *luſt* (the *firſt ſparks* whereof he ſhould have reſolutely quenched) he ſends and inquires after the *woman*, and was told her name was *Bathſheba* † the wife of *Uriah* the *Hittite* (*d*), who was ſo by *Nation*, but now a *ſincere Proſelyte* to the *Jewiſh* Religion, and one of *Davids Worthies*, as we may ſee 2 *Sam.* 23. 39. *David* ſends for her notwithſtanding he underſtood ſhe was *another mans wife*, and he had ſo many wives of his own. What is *man* if left to himſelf? She being come to him he us'd *ſuch allurements* and *perſwaſions* to her that not having *the fear of God* before her eyes, nor *that conjugal love* and *faithfulneſs* which ſhe ſhould have had to her *brave* and *worthy husband*, ſhe conſented unto him, and ſo ſhe became the *Harlot* of a *King* inſtead of being the *loyal wife* of an *honeſt ſubject*, and ſhe who had newly cleanſed her ſelf from her *legal uncleanneſs*, now defileth her *ſoul* and *body* with *moral filthineſs*. However ſhe having now conceived by him, ſhortly after (when ſhe perceiv'd it) wrote unto him that ſhe was *with child*. This ſhe did (its likely) that he might conſider of *ſome way* how *their ſin* and *ſhame* might be covered and concealed, and that ſhe might eſcape the *rage* of her *husband* at his coming home, and alſo *the puniſhment* by *Law* due unto her, which was no leſs than *death*. *David* upon this inſtead of *repenting of his ſin*, and humbly ſeeking pardon of God for it, ſets himſelf *in the hardneſs of his heart* to *contrive* and *plot* how it might be concealed from the knowledg of

* *Quæritur, Ægiſtus quare ſit factus Adulter: In promptu causa eſt: deſidioſus erat.* Ovid.

† Call'd *Bathſhua*, 1 Chron. 3. 5.

(*d*) Some think he was call'd an *Hittite* becauſe born at *Heth* a place near *Abrahams* burial place, ſee *Gen.* 23. 3.

man, not considering the *all-seeing eye* of God which beheld all his *close actings*, nor his *severe threatnings* against all such *great* and *heinous transgressions*. Therefore he immediately sendeth for *Uriah* from the *Camp* to come to him, that so *he* coming home might go to his *wife* and *lye with her* (as 'twas likely he would do) and so *cloak* and *cover* the business. *Uriah* accordingly is sent by *Joab* from the Army to him. When he was come, *David* asked him how *Joab* did, and how the *people* did, and *how the war went on?* 'Tis like *Uriah* wondred that he should be sent for in all hast from his service in the Army only to answer such *questions* as these, which every *Messenger* that came from the Army might easily have satisfied the King in. And thereupon possibly he did *suspect* that there was *some other cause* of his sending for, and began to have *some jealousie* of his *beautiful wife*, and to think that *all was not right* with her, and that might be the true reason why he would not be perswaded to go home and accompany with her. However when he had answered *these questions*, the *King* kindly dismissed him, telling him that it was fit for him after such a *journey* to go home and *refresh himself*, and *wash his feet*, as in *those hot Countries* after a journey they used to do. And presently after he was gone out, there followed him a *mess of meat* from the *King*, which 'tis like was so ordered that *Uriah* might the more willingly go home to his *wife* and *feast* with her *thereupon*. But he would not go home for all this; by this time we may suppose that his *fair* but *false wife* heard of his being come to *Court*, and seeing he did not come to her, that she came her self and with great importunity besought him to come home, seeing it did so much concern her to enjoy his company to cover *her fault*, and hide her *shame*; but notwithstanding he would not, but slept that night with the Kings *Guard* at the Palace-gate. *David* understanding this, sent for him next morning and asked him why he did not go to *his own house*, being weary with his journey. *Uriah* replied, the *Ark* (*c*) and *Israel*, and *Judah* and my *Lord Joab* abide in Tents in the open fields, how unfitting then is it for me to go home to my house and there *solace my self with my wife* and *other delights*; this I think not fit in a time of *publick danger* and *calamity*; *as thou livest and as thy soul liveth I will not do it*. Which words (one would think) might have been sufficient to have awaked *David* out of his *deep sleep* of *sin* and *security*, who wallowed in *unlawful lust* and *pleasure* when *Uriah* would not enjoy *honest* and *lawful delights* at such a time of *calamity* as this was. *David* also might have taken notice of the *Providence* of God crossing him in his intended deign, and thereupon have *humbled* himself for his heinous sin, but instead thereof he resolves to practise another *stratagem* upon *Uriah* for the attaining his end. He tells him he shall stay one day longer with him, and then he shall return to the Army. That day he invites him to *his Table*, resolving to make him *drunk*, that being *heated with wine* he might forget his *Oath*, and go home to his *wife*, which hitherto he refused to do. And here behold a sad example of *humane frailty*, *Uriah* being now entertain'd at the Kings Table, (where 'tis like *David* took order to have him ply'd with good store of *wine*) by degrees he is overtaken and made *drunk*; but *that* would not *do* neither, for notwithstanding all *David's devices* and *practices* he remained *firm* and *constant* in his resolution, and so would not go home to his own house, but lay in the Court among the Kings houshold-servants. And thus the Lord *counterplotted David*, and would not suffer him to *smother his sin* as he earnestly endeavoured to have done. *David* seeing that none of *these devices* would *do*, resolves now upon a *worse project* than any of the former; he writes a Letter to *Joab*, and sends it by *Uriah* himself, commanding him to set *Uriah* in the *forefront* of the *hottest battel*, *and to retire from him that he might be smitten and die*. Behold here the *fearful progress* of *sin* from *one degree* to *another*; *David* whose conscience was once so *tender* that it *smote him for cutting off the lap of Sauls garment*, being now *left to himself* groweth to such an *hardness* in sin, that he scrupleth not *to murder a faithful*, *innocent*, and *valiant subject*, and together with him *divers others* of his good subjects, and draweth *Joab* also to *partake* with him in the *same wickedness*; so great cause have we *daily* and *earnestly* to pray unto God not to *lead us into temptation*, or not to *leave* us unto the power of it. *Joab* having received *these orders*, not regarding (as it seems) whither they were *just* or *unjust*, *right* or *wrong*, but resolving to please his *Prince* (upon whose favour he

(*c*) It is probable that the *Ark* was at this time with *Joab* in the Camp, seeing in great and dangerous Wars they used to carry it along with them, it being a visible sign of Gods presence with them, and by it they might receive *directions* from God (speaking to them *from between the cherubims*) in their difficulties, 1 *Sam* 4. 4.

he depended) whither he pleased God or no, he sets himself to put them in execution; and perhaps he hoped thereby to recover the *Kings favour* to the *full height*, which had been much *lessened* and *abated* towards him since he had killed *Abner*; and possibly he thought that *David* would be the more *propitious* to him when *himself* was become guilty in the like kind. Observing therefore in what part of the City the *stoutest Soldiers* of the *enemy* manned the *walls*, he assigned *Uriah* with a commanded party *to that quarter*, and *the City* sallying out upon them, several of them were slain, and *Uriah* among the rest. Then *Joab* sent a *messenger* to *David* to inform him how things went, and *put words into his mouth*, and *instructed* him what he should say if he found the *King* displeased at the loss of his men; he tells him that possibly the *King* would be *angry* that they approached so near the *walls* of the City, seeing they could not but think the *enemy* would shoot upon them from *thence*, and would say *what did they not remember* how *Abimelech* the Son of *Jerubbesheth* (*a*) or *Gideon* was slain, [*Judg.* 9.53.] by venturing too near to the wall of *Thebez?* He bids him that if the King expressed himself to him *after this manner* then he should forthwith say, *thy servant Uriah the Hittite is slain among the rest*. The *messenger* coming to *David* told him (it seems) only that the men of *Rabbah* had *sallied out* upon them, and *at first prevailed* against them, but they soon forced them to *retreat*, and pursuing them *too hotly* even to the *Gate* of the City, and the *shooters* shooting from the wall upon them, they slew *some* of the *Kings servants*, and among the rest his servant *Uriah*. The *King* hearing *this* expressed no such *displeasure* at the loss of his men as *Joab* imagined he would do, seeing *Uriah* (whose death he mainly designed was taken off) but bad the *messenger* tell *Joab* that he must not be over much troubled at *this loss*, for *the sword devoureth one as well as another*, therefore he must be *content* and *bear with patience such accidents*, and take care to *strengthen his siege* for the future against the *City* that he might take it. The King further bad the *Messenger in his name* to comfort and encourage *Joab* that he might go on *chearfully* with the war. When *Bathsheba* heard that her *husband Uriah* was dead, she put her self *into mourning* * *for him*, the better to conceal her sin; but whether she were *inwardly grieved* or no (*a*), be sure she had cause enough of *heart-bleeding*, and *heart-breaking mourning* if she considered that by *her sin* she had occasioned her husbands *untimely death*. But when the time of her *mourning* (*b*) was over, (which undoubtedly was as short as conveniently might be) *David* sent for her and made her *his wife*, that she might be thought to be with child by him after they were married; but *their adultery* could not be *so* concealed, for she soon was brought to bed of a *Son*, and the thing that *David* had done *highly displeased the Lord*, and he soon found the *bitter effects* of it.

(*a*) Call'd *Jerubbaal*, Judg. 7. 1. but here *Jerubbesheth* because the *Hebrews* detestation of *Idols* did expunge the word *Baal* out of their names, and put *Bosheth* or *Besheth* in the room of it, signifying an *infamous thing*, as the *Idol* was, Hos. 9. 10. compare 1 *Chron.* 8. 33. with 2 *Sam.* 2. 8. and 1 *Chron.* 8. 34. with 2 *Sam.* 4. 4. where *Eshbaal* and *Meribaal* in the *one place* are called *Ishbosheth*, and *Mephibosheth* in the *other*.

* The time of ordinary, as *Josephus* writes, lasted but seven days, see *Gen.* 50. 10. but their *more solemn mournings* lasted thirty days, *Deut.* 34. 8.

(*a*) Lacrymas non sponte cadentes effudit, gemituſq; expressit pectore læto. *Lucan.*

(*b*) *Tempus luctus* (*quod* Romanis mulieribus *erat* annus *vel* decem menses, *intra quod tempus nubere eis non licebat*) Hæbreis *in lege non erat constitutum*.

2 *Sam. Ch.* 11. whole Chapter.

SECT. CXCIII.

Joab resolutely pursuing the siege of *Rabbah*, at last he took *that part* of the City which was called the *Royal City* (wherein the Kings *Palace* stood) and *the City of waters* (because it was invironed with *waters* both for *safety* and *delight*) and knowing that the *other part* could not long stand out, he sent to *David* to intreat him to come thither with some *new forces* that so *he* might have the *honour* of *taking it*, and the *glory* and *renown* of this great enterprize. For he knew that Kings were apt to be *jealous*, and did not love that *their subjects* should eclipse their *glory*; *David* accordingly went thither and *took the City*, and with it their *King Hanun*, and putting his *Crown of State* (the weight whereof was a *talent of Gold* (*c*), adorned with precious jewels) upon *his head*, and then *taking it off*, they set it upon *Davids*, to shew that the *Royal dignity*

(*c*) A Crown of State, and too weighty to be worn.

dignity of *that Nation* was removed from him and conferred on *David*, and then *Hanun* (as 'tis probable) was either inſtantly *depoſed* or *put to death*, and *his Brother* made Governour of *Rabbah* under *David*, whence it was that he ſhewed *ſuch reſpect* to *David* when he fled from *Abſalom*, *Ch.* 17. 27, 28. *David* having thus taken the City, he brought forth the *ſpoil* of it in great abundance, and took *ſo many* of the people as he thought fit to make *exemplary*, and ſuch of their *Elders* and *Rulers* as had been the chief *ringleaders* in all their vile and wicked actings, and inflicted moſt *ſevere puniſhments* on them, putting *ſome* of them under *Saws*, ſome under *Harrows of iron*, *ſome* he ordered to be cut in pieces with *Axes*, and ſome he cauſed to paſs through the fiery *brick kiln* to expreſs his deteſtation of their *inhumane Idolatry*, who cauſed their own children to paſs through the fire to their Idol *Moloch*, 1 *King.* 11. 7. and thus he did to the *Elders* of every City who were the *chief offenders*, and that not only becauſe they had ſo abominably (contrary to the *Law of Nations*) abuſed his *Ambaſſadours*, but had alſo hired the *Nations* round about them to make war upon him, intending (if they could) utterly to deſtroy the *Iſraelites*. Theſe things being done, *David* and his people returned to *Jeruſalem*.

David was never ſo ſevere and cruel as at this time when he lay under the guilt of Adultery and murder.

2 *Sam. Ch.* 12. from *v.* 26, to the end.
1 *Chron.* 20. from 1, to 4.

SECT. CXCIV.

IN *Section* 192 we had the *ſad Hiſtory* of *David's fall* to be *dreaded* by all good men; now we come to give an account of his *repentance*, and the *manner* how he was brought to it. And firſt we may take notice that *David* did not ſeek to God and turn to him by *an act of his free-will*, before God touched his heart by his *grace*. *David* had now for the ſpace of near *ten months* continued in his *ſin* without *repentance*, (*viz.* from the *conception* to the birth of the *child*, and poſſibly ſomething longer) during *all which time* he had (as 'tis probable) in a *formal manner* frequented Gods Ordinances, taking care only to *hide his ſin* (and not to be cleanſed from the guilt of it) and to cover *his ſhame* which yet he could not do; for by reaſon of his *ſudden marrying of Bathſheba*, and her ſo ſoon being brought to bed, it began now by *ſome* to be ſuſpected and talked of that all was not *right* between them, and ſo *by this deed he gave great occaſion to the enemies of God to blaſpheme*. God therefore now ſends the Prophet *Nathan* to him to *rouze* him out of the *dead ſleep* he was in, and to bring him to a *ſenſe* of his *ſin*, and to *repentance* for it. *Nathan* having received a command from God to go to *David* on this errand, he began to think with himſelf that he was to deal with a *great King* whom he was *directly to accuſe*, *ſharply to reprehend*, and *ſeverely to threaten* from the Lord; he reſolves therefore to make *his addreſs* to him in *ſuch a way* which he thought moſt likely to *work* upon ſuch a *great perſon*. Accordingly coming to him, he tells him that there was a *certain rich man* in that Country who had exceeding many *flocks* and *herds*, and there lived by him a *certain poor man* who had only *one ew-lamb* which he had bought, and tenderly brought up and nouriſhed, and it *lay in his boſom*, and was to him as a *young* and *tender child* (*a*), and there came a *Traveller* to the *rich mans* houſe, and he ſpared to take of his *own flock* to dreſs for this ſtranger, but took the *poor mans lamb* and dreſſed it for him. *David* hearing this, and apprehending it to be a true relation of a *matter of fact* done in his Country, his *anger* was greatly kindled, and he ſaid *as the Lord liveth the man* that hath done *this* ſhall ſurely reſtore the lamb fourfold (*b*) according to the Law, *Exod.* 22. 1. and I declare *that he is worthy to die becauſe he had no pity*. Thus *David* unwittingly paſſeth a heavy ſentence upon himſelf. *Nathan* replies, *thou art the man*; thou art he who haſt committed this heinous wickedneſs. For thou art the *rich man* whoſe many *flocks* and *herds* are thy *many wives* and *concubines*, *Uriah* is the *poor man*, and his *ew-lamb* was *Bathſheba* his wife; the *traveller* that came to thee was the

(*a*) In theſe *Parables* we are to look at the *main ſcope* and *driſt* of them, and not to *every circumſtance*, many of them being added only as *Ornaments* to ſet them off.

(*b*) In *Solomons* time it ſeems there was required *ſevenfold reſtitution*, Prov. 16. 31. unleſs it be meant *there* that the *thief* ſhall make ſuch a *perfect reſtitution*, in which ſenſe the number *ſeven* is often taken.

the *ſinful luſt* of thy heart; for the ſatisfying whereof thou wouldſt not take one of thy own *wives* or *concubines*, but tookeſt the *wife* of *Uriah*; therefore the Lord hath commanded me to ſay thus to thee, *I anointed thee King over Iſrael, and delivered thee out of the hand of Saul; I gave thee thy Maſters houſe*, viz. *the Kingdom of Saul, who was thy Lord and Maſter, and have exalted thee to ſuch royal dignity and greatneſs*, that all (generally) that belonged to *Saul* is come into thy power, yea *his very wives* and *concubines, whom I have ſo far brought into thy power that none can hinder thee from taking them into thy boſom* (*a*); *did not my Law forbid it*, Levit. 18. 8. *And if all this had been too little, I was ready to have given thee more; wherefore then haſt thou deſpiſed the commandment of the Lord to do this heinous evil in his ſight? Thou haſt killed Uriah one of thy worthy and valiant commanders, who did thee faithful ſervice, and haſt made way for thy marrying his wife by murdering of him; yea thou haſt ſlain him by the ſword of the children of Ammon, treacherouſly betraying him with divers others of thy faithful ſubjects into their hands, and thereby haſt encouraged and given occaſion to the enemies of my people to inſult. Now therefore know (to thy ſorrow) that the ſword ſhall never * depart from thy houſe, that is, as long as thou liveſt, but thoſe of thy family ſhall with the ſword kill one another* (*b*). *And becauſe thou haſt deſpiſed me and my Law, behold I will raiſe up evil againſt thee out of thy own houſe. I will afflict thee with many evils, even by thy own children, giving them over to commit rapes, murders, and unnatural rebellions, and will take thy concubines before thine eyes* (that is in thy life-time, and thou knowing it) *and give them unto thy neighbour*; that is, *to one near unto thee not only in habitation but in blood, and he ſhall lye with them* (*c*) *in the ſight of the Sun. For thou didſt it ſecretly, as fearing ſhame more than ſin, but I will puniſh thee openly in the view of all thy people.* *David* was *ſo convinced* and *his heart ſo deeply wounded* with what *Nathan* had ſpoken to him that he cried out, *I have ſinned, yea heinouſly ſinned againſt the Lord.* His heart was ſo overwhelmed with grief and ſorrow that he could not ſpeak much *now*, but afterwards he confeſſed his ſin more fully to the whole Church in the 51 *Pſalm*, wherein he acknowledges the greatneſs of his tranſgreſſion, and profeſſes his unfeigned repentance for it. And *this Pſalm* he committed to the *chief Muſician* to be ſung publickly in the Congregation as one of the *Penitential Pſalms*. *Nathan* perceiving him truly *penitent*, tells him, *the Lord had put away his ſin out of his ſight*, it ſhould not be imputed to him to hinder his eternal bleſſedneſs; neither ſhould he die by the ſudden ſtroke of ſome temporal judgment, as his ſin deſerved, even according to his own ſentence. Howbeit (ſays the Lord) becauſe *by this deed thou haſt given great occaſion to my enemies to blaſpheme* and to ſpeak evil of what I have done in raiſing thee up, and favouring thee ſo highly (ſeeing thou haſt committed ſuch heinous ſins) and they will thereupon blaſpheme the *Religion* I have appointed, and the *profeſſors* of it, as though *it* either *taught* or *favoured* ſuch wickedneſs, or at leaſt that the *profeſſors* of it were all *hypocrites*, making only a *ſhew of godlineſs* and *honeſty*, but not practiſing it, [ſee *Rom.* 2. 24.] therefore by *many ſevere corrections inflicted on thee* I will vindicate my juſtice, and the *truth of my Religion* againſt all the *reproaches* and *calumnies* of wicked men. And purſuant hereunto I will *firſt* ſmite the *child* begotten by thee in adultery *with death*. *Nathan* having faithfully delivered his meſſage, departed, and immediately the *child* fell ſick. And though *Nathan* had told *David* the child ſhould die, yet he apprehending (as it ſeems) the *threatning* to be only *conditional*, and that upon *his tears* and *repentance* the *ſentence* might be revers'd (*d*), and though the child (if he lived) was like continually to *grieve them* (by daily repreſenting to them their *ſin* and *ſhame*) yet he *prayed* and *faſted*, and *humbled* himſelf *greatly*, both with *inward contrition* and *outward afflicting of his body*, begging the life of the child (*e*), becauſe the *innocent babe* was threatned with death as a *puniſhment* for *their ſin*. However as God had threated, on the *ſeventh day* after he was *born*, or after he fell *ſick* the child *died*; *Davids* ſervants at firſt feared to tell him of it, leſt they ſhould too much grieve him, but upon his ſtrict inquiry they told him *he was dead*. When the will of the Lord was plainly manifeſted he patiently ſubmitted to it, and *aroſe from the earth* and *waſhed* and *anointed himſelf*, and *changed his apparel*, and went into the *houſe of the Lord* [the *Tent* which he had erected for the *Ark*] to *worſhip*, that he might further *bewail* and acknowledg *his ſin* before God, and beg his pardon, and intreat him that he

(*a*) *V.* 8. *In ſinu*, i.e. *potentiæ ſubjeci tuæ*; *neq; enim ſoceri conjuges huic ducere licebat.*

* *V.* 10. In ſempiternum ſumitur pro ſubjecta materia diverſe.

(*b*) Three of *Davids* Sons came to a violent death, *viz. Amnon*, *Abſalom* and *Adonijah*.

(*c*) *Abſalom* did it openly in the ſight of all *Iſrael*, Ch. 16. 22. in a Tent which they ſpread for him in *Jeruſalem* upon the top of the *houſe*, and probably the *ſame houſe* or *Palace* from the roof where of *David* did firſt caſt a luſtful eye on *Bathſheba*.

(*d*) As was that of *Hezekiahs* death, and the deſtruction of *Nineveh*.

(*e*) *Fuiſſe Davidem liberorum amantiſſimum non ex hac tantum hiſtoria ſed ex indulgentia circa Abſolomum & Adonijam apparet.*

he would pleaſe to *lighten* and *leſſen thoſe puniſhments* he had threatned againſt *his family*, or at leaſt *ſanctifie* them to him, and give him *ſtrength* and *patience* to bear them. And though he had faſted *ſeven days* while the child lay ſick, (taking only ſome ſmall repaſt in the evening) yet now ſo earneſt he was to *ratifie his peace* with God, that he would not taſte *any food* before he had been at *Gods houſe*; and then he commanded them to ſet *bread* before him, and he did *eat*. His ſervants wondring at *this carriage* of his as ſomething *ſtrange*, he tells them that *whilſt the child was alive* he faſted and wept, hoping that God would *reverſe the ſentence of death* paſſed upon him; but now he was *dead*, wherefore (ſays he) ſhould *I faſt, I cannot bring him back again; I ſhall go to him* [viz. *into the ſtate of the dead*] *but he ſhall not return to me into the ſtate of the living*. *Bathſheba* being much dejected under a ſenſe of her *ſin*, and the *diſpleaſure* of God threatned againſt them, and begun to be executed in taking away *their child*, *David* (like an indulgent husband) laboured to comfort her, and went in again unto her, and ſhe *conceived* and bare him a *Son*, whom he (by Gods direction) called *Solomon*, that is *peaceable*, becauſe the Lord intended (when he came to the Crown) to *give him reſt from all his enemies round about*, and to give *peace* and *quietneſs* to *Iſrael* in his days, ſee 1 *Chron.* 22. 9. And the Lord ſent *Nathan* to *David* to tell him that *this his Son* ſhould not only be called *Solomon* but *Jedidiah*, that is, *beloved of the Lord*. Thus the Lord manifeſted his love to *Solomon* before he had done either good or evil.

2 *Sam. Ch.* 12. from *v.* 1, to the 26.

SECT. CXCV.

GOD now inflicts upon *David* many *ſore* and *grievous chaſtiſements* to puniſh him for his heinous ſins of *adultery* and *murder*: Firſt, *Amnon* his *Eldeſt Son* raviſhes his Siſter *Tamar*; *David* had two Children by *Maacha* the daughter of *Talmai* King of *Geſhur*, viz. *Abſalom* and *Tamar*, and he was ſorely puniſhed in *them both*, as we ſhall ſee in the *ſequel of the ſtory*. *Tamar* was a very *beautiful* young woman, and *Amnon*, *David*'s *Eldeſt Son* by *Ahinoam* the *Jezrelites* was ſmitten with an *unlawful love* to her, but ſhe being a *Virgin* and carefully kept, (being *David*'s *only Daughter*, for ought appears among ſo many Sons) he deſpaired of having an opportunity to ſatisfie his *luſt* with her, whereupon he droop'd (*a*) and pin'd away with vexation. *Amnon* had a *friend* who was his *Couſin-german* (with whom he was very intimate) *Jonadab* by name, who though a very *ſubtil man* and *wiſe to do evil*, was *no true friend* to him; for a *true friend adviſes to nothing but that which is good*. *Jonadab* perceiving by his carriage that he was rather *ſick* in *mind* than body, ſaid to him, *Why art thou being the Kings Son lean from day to day?* ſurely thou that art the *Kings Son* (yea *his Eldeſt Son* and *heir to the Crown*) muſt have what thou wilt; therefore what is it that thou art troubled about? *Amnon* told him he was in love with *Tamar*, but knew not how to accompliſh his deſire upon her. *Jonadab* adviſes him to counterfeit himſelf *ſick*, and when his *Father* came to ſee him (as undoubtedly he would) he ſhould deſire him to permit his ſiſter *Tamar* to come and dreſs him *ſome meat*, which he ſhould like better from *her hand* than any bodies elſe. *Amnon* accordingly *feigns himſelf ſick*. Indeed it had been better for *David* and *himſelf* too that he had been *really ſick*, for a *naughty child is better ſick than well*; however it being given out that he was *ſick*, his *Father* came to ſee him, of whom he earneſtly deſired that his ſiſter *Tamar* might come to him and make a couple of *Cakes* for him, *pretending they* would do him *more good* if they were of her *making*, and given to him *by her hand* than if *made* or *brought to him* by any other. *David* out of his great indulgence to him ſends his daughter *Tamar* to him. 'Tis much that *David* being a *wiſe man* ſhould *ſuſpect nothing*, but when God intends to puniſh a *man* he hides *wiſdom* from him; and it could not but afterwards much add to *Davids* ſorrow that he himſelf was made an inſtrument to further ſuch an *execrable fact*, and that *by his command* he had caſt his *poor daughter* into ſuch a ſnare. *Tamar* accordingly coming to her Brother *Amnons* houſe, provided him *Cakes*, making them for him with *her own hands* in *his ſight* as he deſired. *Amnon* then commanding all about him to go out, and bidding his Siſter to bring the *Cakes* into an *inner Chamber*, he there inſtead of eating the *Cakes* took hold of her, and told her

(*a*) *Medici morbis accenſent eum qui ex amore contrahitur.* Pallidus in Lyricen ſilvis errabat Orion.

her ſhe muſt *lye with him*. She *poor Lady was ſtrangely* ſurprized at this, and uſed all manner of *arguments* and *intreaties* ſhe could deviſe to diſſwade him from ſo *unnatural a villany*: Firſt, ſhe tells him *he was her brother*, and therefore ſhould be ſo *far* from *diſhonouring her* himſelf, that he ſhould be ready (even with the hazard of *his life*) to *protect her* againſt any that ſhould offer her ſo *foul* an *indignity*. 2*ly*, He being *her brother* he ſhould conſider it would be *inceſt* in him to *defile her*, (if ſhe ſhould be ſo wicked as to *conſent*) but to *force her*, and to *inceſt* to add *rape*, was ſuch a *tranſcendent villany*, that the *very Heathens* would abhor. 3*ly*, He knew very well that *no ſuch thing ought to be done in Iſrael*, Gen. 34. 7. for they were Gods *own peculiar people*, and profeſſed *holineſs* above *all Nations* in the earth, therefore an *example* of ſo *abominable a wickedneſs* committed among them, (and eſpecially by *one* of *ſuch eminency* as he was) would bring a *ſhameful ſcandal* upon their whole Nation, and cauſe *their Religion*, and even the *name of God* to be blaſphemed. 4*ly*, He ſhould conſider that *by the Law of God* which they were under, both *inceſt* and *rape* were to be puniſhed with death, ſee *Levit.* 18 6, 9. *Deut.* 22. 25. *Levit.* 20. 17. 5*ly*, She deſires him to have ſome pity upon her, and ſome regard to *her honour and reputation*, for *how ſhould ſhe ever cauſe her ſhame to paſs away if ſhe ſhould be ſo defiled?* It would be a *blot* upon her for ever, and none fit for her would ever be induc'd to marry her. 6*ly*, She deſires him to have ſome *ſenſe* of his *own honour*, for how would he be eſteemed a *very fool*, who when he might have his choice of *wives* where he pleaſed with their *love* and *liking*, yet would not take *that courſe* which God himſelf had appointed, but would do ſuch a *lothed* and *abominable act* as this. He ſhould conſider that *the greateſt ſins are the greateſt folly, and expoſe a man to the greateſt ſhame*. And if *ſuch a perſon* as he was ſhould be guilty of *ſuch a crime*, he would be looke upon among all *wiſe* and *good men* as a moſt *notorious*, *infamous wretch*, and a *ſon of Belial*, and *one* utterly unworthy to ſucceed his Father in the Kingdom. 7*ly*, When *none of theſe arguments* would prevail, ſhe (being in a great ſtraight) adviſeth him to *deſire her* of his *Father* for *his wife*, not thinking (as 'tis like) that *this could ever be done*, but only to *gain time* and allay the preſent *rage* of his luſt, and eſcape his preſent violence, not doubting but for the future ſhe ſhould be kept out of his hands. But his *luſt* was *ſo impetuous*, and *his heart* by the inſtigation of the *Devil* ſo bent on wickedneſs, that he was *deaf* to all her perſwaſions, and being *ſtronger* than *ſhe*, he *brutiſhly forc'd her*. Having committed this abominable wickedneſs, *his eyes* that were before blinded with *luſt* began to be opened, and he now ſaw what an indelible *reproach* and *ſhame* he had brought upon himſelf, and being fill'd with horrour, he now hated his *fair ſiſter* more than before he *loved her*; he could not now endure to *ſee her*, whoſe *beauty* had been the *occaſion* to draw him into *ſo much ſhame* and *infamy*; and there was an *eſpecial hand* of God in this, that his *ſin* and *ſhame* might hereby be diſcovered, and a *way* made for the bringing upon *David thoſe judgments* which God had threatned againſt his *Family*. But ſo it was *Amnons* rage of *luſt* was now turned into the *fury* of folly. And he was ſo *infatuated*, that he endeavoured not to keep her in his Chamber till her *grief* and *paſſion* was ſomewhat abated, nor ſeeks to perſwade her for *her own* and *his credit* to conceal the *matter*, but as if he had intended to proclaim both *his* and *her* ſhame to all the world, he bids her *preſently be gone*. She tells him there was no cauſe to thruſt her out of doors *ſo haſtily* being in ſuch a *woful condition*; this would be a *greater injury* to *her* (in ſome reſpects) than the very *defiling of her*; for though *that* was an *irreparable injury* to her, yet to *thruſt her out of doors* in ſuch a *condition* as ſhe was now *in*, was the *way* not only to *diſcover* that ſhe had been *defiled*, but probably would raiſe an opinion in ſome that ſhe had *conſented thereunto*, and ſo was caſt off as a *ſtrumpet*, which would be a greater *inhumanity* and *barbarity* than the other was. But ſay *what ſhe would* he was nothing moved therewith, but like a *mad man* commanded his ſervants to *turn her out of doors* and *bolt the door after her*; ſhe being apparrel'd with a garment of *divers colours*, (ſuch as *Kings daughters* that were virgins us'd to wear) ſhe *tore her garment*, and put *aſhes on her head*, and *laying her hands thereon* went *crying* out as *women in extremity of ſorrow us'd to do*, [ſee *Jer.* 1. 37.] In this ſad plight ſhe comes to her Brother *Abſalom*, who inſtantly underſtanding from her how ſhe had been abus'd, did what he could to *comfort* and *quiet* her, telling her it was a *force* practiſed upon her, and ſo *her affliction* and not *her faults*, and therefore adviſed her to be *patient* and to *hold her peace*, ſeeing *Amnon* was

her

her brother, and *his shame* would be the shame of *their whole family*. But she notwithstanding continued very *disconsolate*, none being able to comfort her. *Absalom* though he said *little* at present, yet was so highly *enrag'd* at this abominable injury done to *his sister*, that he resolv'd to revenge it, which he afterwards did to purpose; but for the present he dissembled *his anger*, and seem'd to take no notice of it to his brother *Amnon*. But *David* when he heard of it was extreamly *angry* and *offended* at it, and 'tis like did express his great displeasure against *Amnon* for it; yet for *all his anger* (it seems) he let *him go unpunished* (and was too indulgent to him like *old Eli*) whereas he ought to have executed the *Law* upon him (being so *notorious an offender*) though he were his *own Son*, that by such an *exemplary punishment others* might be deterred from offending in the like kind. But though *he* did not punish him, yet his Son *Absalom* did as we come now to shew. After *two years* were past, *Absalom* had a *sheep-shearing feast* (as the manner was in that Country) to *entertain* his *friends*, and *encourage* his servants. To this feast *Absalom* invites *David* and *all his Sons*, with their retinue, to avoid all *suspition* of any ill intention against *Amnon*. *David* tells him if they should all come they should be too chargeable to him, and therefore *he himself* would not come; however he *blessed him*, and wished him much joy in his *Feast*. Then *Absalom* earnestly intreated him that his brother *Amnon* (being his *Eldest Son*) might come, and so representing his person might *grace* and *honour* his *Feast*. This might (considering former carriages) have given both *David* and *Amnon* some *suspition* and *jealousie* that he intended some mischief, but God intending to punish *them both* for their former sins, *hid this* from their eyes. Therefore upon his great importunity *David* consented that *Amnon* and *all his Sons* should go with him. They being come, *Absalom* gave command to *some of his servants* (as *evil masters* are usually attended with such servants as will comply with them in any wickedness) that when they saw *Amnon* merry with wine, they should fall upon him and kill him; he bids them be courageous and to do their work *thoroughly*, seeing he had commanded them, and would bear them out in it. And though the *revenging* of his sister *Tamars* rape might be the *chief thing* he aimed at, yet possibly an ambitious desire of the *Crown* might further this his resolution of cutting off his *Elder Brother*. The *servants* did as *Absalom* commanded them, and accordingly dispatched *Amnon*. Upon this murder all the rest of *Davids* Sons got every one upon his *Mule* (*a*) and fled, not knowing how far *Absalom*'s bloody treachery might extend. This gave such a warm *alarm* to the Country round about, that presently *tidings* came to *David* that *Absalom* had slain all his Sons. The King upon this surprizing news *tore* his *garments*, and *fell upon the earth*, and his *servants* stood about him with their *clothes rent*. *Jonadab* standing by, desired the King not to believe that *all his Sons* were slain, but only *Amnon*, and he did suppose that *he indeed was slain* because *Absalom* had threatned to be *reveng'd* on him ever since he *forced his sister Tamar*. Presently the Kings Sons that fled came to him, and with many tears told him what *Absalom* had done to their brother *Amnon*, and the *King* and all *his servants* wept very sore. And *David* mourned for the death of his Son *Amnon* (so treacherously slain) very many days. Then *Absalom* that he might escape the hand of justice fled to *Talmai* King of *Geshur*, his *Grandfather* by the mothers side, and there he remained *three years*.

(*a*) Though the *Israelites* were forbidden to suffer Cattel of divers kinds to engender together, *Lev.* 19. 19. yet they might use the Cattel so engendred, and such *Mules* were, see *Gen.* 36. 24.

2 Sam. Ch. 13. from *v.* 1. to 39.

SECT. CXCV.

IN length of time *Davids* grief for *Amnon* by degrees wore off, so that he began now to wish that he had his Son *Absalom* at home with him again, and had it not been for shame he could have found in his heart to have gone himself and fetcht him. *Joab* perceiving that the *Kings* heart was much towards *Absalom*, and that he *earnestly* desired to have him brought back again, (if it could be done handsomely, and without scandal) he therefore that he might *gratifie the King*, and *ingratiate* himself with *Absalom*, (now *heir apparent* (*b*) to the Crown) sets himself to *contrive a way* how it might be done. Accordingly he sent to *Tekoah* (*c*) a City in *Judah*, and fetched

(*b*) It seems *Chileab*, *Davids* second Son, see *ch.* 3. 3. was now dead.

(*b*) The City where the Prophet *Amos* lived, *Amos* 1. 1.

fetched thence a *woman* that was *famous for her wisdom*, and acquainting her with his *design*, he put words into her mouth, and directed her what she should say to the *King* in order to the bringing about his end; she undertakes the business, and being well instructed beforehand, in a *mourning habit*, and seeming very *disconsolate*, she comes to *David*, and falling down on her face before him, cries out, *Help O King, and succour thine afflicted handmaid*. The *King* asks her *what ailed her?* she answers, *I am a widow*, and thy handmaid had *two Sons*, who going into the field together, and *falling out*, they *fought*, and (none being by to part them) the *one* of them happened to kill the *other*; and now all my *family* and *kindred* are risen up to prosecute my *remaining Son* that he may be put to *death*, and so the *inheritance* may come to them, for they give out that they will *destroy the heir* also; and if they should be suffered to kill *this surviving Son* (who is the only comfort that is left me in this world) they will *wholly extinguish my husbands name*, which *by this Son*, as by *one poor coal* that lyeth hid under an heap of ashes, can only be blown up again, kept alive, and preserved. The *King* tells her that he would give order that *her case* should be *heard* and *examined*. She desires him not to put her off, or scruple to grant her request; for if there were any *iniquity* or *sin* in sparing her Son, she would take the *guilt of it* * wholly upon *her self*, the *King* and his Throne should be *guiltless*. But therein she engag'd for more than she could make good; for if it were *unjust*, God would punish *her* for *desiring* and *endeavouring* it, and *David* also for *granting it*, see *Numb.* 35. 17, 18, 21, 31, 33. However the *King* seeing her so *importunate*, he bad her go home, and if any persons further troubled her, she should bring them to him, for *as the Lord liveth*, (saith he) *not one hair of thy Son shall fall to the earth*. Then the *woman* said. let the King remember the *word* that he hath promised unto his handmaid in the presence of the *Lord*, *that he will not suffer the avengers of blood to destroy my Son*. And now having obtained *my request*, let thy *handmaid* speak one word more to my Lord the King: How comes it to pass that thou hast passed so favourable a sentence in reference to *my Son*, and yet entertainest thoughts in thy mind against thy *own Son* which are *far different*, and *very prejudicial* to the *good* and *welfare* of thy people? Give me leave to say that the King doth speak *this thing* as one that is *faulty*; he hath given a just sentence in the case of *my Son*, but fails in giving the same sentence when it comes to the case of his *own Son*; the King would have no *rigor* us'd against *my Son* for killing his brother, because it would tend to my great *grief* and *damage*, and yet can be content that *rigor* shall be us'd towards his *own Son Absalom*, and will not fetch him home again from his banishment, though it redound exceedingly to the detriment and grief of the whole Commonwealth. Thou knowest, *O King*, that we must all *die* at one time or other, and when we are *dead* there is no recalling us to life again, no more than water that is spilt on the ground can be again gathered up. And thou maist die as well as any of us, and if thou shouldst die while we are in this unsetled state, we shall be miserable. And as for *Absalom*, seeing God hath not taken away his life in all these three years of his banishment, he seems by his Providence to have provided a way that he may be restored to thee again, namely by my *mediation* for him at this time. The King may something wonder that I presume to speak thus boldly to him, but the truth is, the people are so full of jealousies and discontent, fearing lest *Absalom* living so long among *Idolaters* should be *corrupted in his Religion*, and so may *corrupt the people* if he come to reign over them, that I was really afraid and durst hold my tongue no longer; and knowing the King to be so *just* that he will always hear the cause of the *oppressed*, and *right* their *wrongs*, I thought it best in a *Parabolical way* to propound this matter to thee, that thou mightest the better judg of it. And I doubted not but that I should receive a gracious answer from thee; for I know that the King for *wisdom* to judg and discern between *right* and *wrong* is as an *Angel* † of heaven, and therefore I doubt not but the Lord thy God will bless and prosper thee in thy Government. Then the *King* said to the *woman*, tell me true, *Is not the hand of Joab in all this?* She answered (as thy soul liveth O King) none can evade what thou hast said by turning to the *right* hand or to the *left*, for thou hast hit the *very right* and the *truth*; for thy servant *Joab* set me on work, and put words into my mouth to speak unto thee. And however I have delivered my self, I know my Lord the King is *wise* even as an *Angel of God* to know *all things* that are to be done by him upon the earth in the administration of his Government.

* See Gen. 27. 13. Mat. 27. 25.

† 'Twas a *Proverbial* speech us'd to express a mans excellency in any thing, see 1 Sam. 29. 9. & 2 Sam. 19. 27.

Then the *King* called for *Joab* and told him he had *granted his requeſt* made to him by the *woman* for the return of *Abſalom*: Therefore go (ſays he) and fetch him home. *Joab* fell to the ground on his face before the *King*, and profeſſed that he accepted it with much thankfulneſs, and as a teſtimony of the Kings great favour to him that he was pleaſed to grant his requeſt. Then *Joab* aroſe and went to *Geſhur*, and brought *Abſalom* back to *Jeruſalem*. When he was returned the *King* gave order he ſhould go to his *own houſe*, but ſaid he *ſhould not ſee his face*; which *David* did (as 'tis probable) to avoid the *ſcandal* of being too eaſily reconciled to him who had committed ſo *foul a fault*. But in *all Iſrael* there was no man ſo eminent for *beauty* and *comelineſs* of perſon as *Abſalom* was; for from the ſole of his foot to the crown of his head there was no blemiſh in him; this was one thing poſſibly that made him ſo *proud* and *inſolent*, and made him ſo *popular* and attracted the peoples affections ſo much to him. He uſed to *poll* his head and cut off his *hair* (it growing elſe too heavy for him) *once a year*, and when cut off, it weighed *two hundred ſhekels* after the Kings weight, *viz.* after the *common ſhekel*, which weighed a quarter of an ounce) and ſo weighed about four pound weight at ſixteen ounces the pound. And *Abſalom* had three Sons *, and one *fair Daughter* named *Tamar*. So *Abſalom* dwelt *two years* after this in *Jeruſalem*, and was not all that time admitted into the Kings preſence. At laſt being impatient of *this reſtraint*, and growing *diſcontented* and *ill-affected* towards *his Father*, and entertaining thoughts of *rebellion* againſt him, and not ſeeing any means of compaſſing his *deſign* whilſt he was kept from the *Court* (where he might make friends by his popular carriage) he contrives how he might come *thither*, and in order thereunto he ſends to *Joab* to come to him that by *his mediation* he might be recovered into the Kings favour. But *Joab* like an *old Polititian* fearing to diſpleaſe the *King* would not come at him. He ſent to him a *ſecond time* but he would not come. He then bad his ſervants to go and ſet *Joab's Barley field* (which was near to his) *on fire*, deſigning by that means to bring him to him, as *God* brings people home to himſelf by *afflictions*. *Joab* then comes and asks him why he had fired his Corn? He tells him becauſe he had ſent for him once and again, and he would not come at him; he tells him he ſent for him to repreſent his condition to the *King*, and to know of him why he was pleaſed to ſend for him from *Geſhur*, and yet *ſtill* all this while withdrew his face and favour from him. He tells him it had been better for him to have ſtayed *there* ſtill than to be thus uſed. Help me (ſays he) to ſee the Kings face once again, and if he think me not worthy to live, let him put me upon a legal trial, and take away my life; I had rather die than live in this manner that I now do. *Joab* hereupon comes to the *King* and tells him how heavily *Abſalom* took it, that he was debar'd from his preſence. *David* hearing this, ſent for him, who coming, *bowed himſelf to the ground before the King*, and (as 'tis like) humbly beg'd his pardon; whereupon the King *kiſſed him* in token that he was fully reconciled to him.

* *Ch.* 18. 18. 'Tis ſaid he had no Son, it ſeems by that time they were all dead.

2 *Sam. Ch.* 14. whole Chapter.

SECT. CXCVI.

Abſalom being now admitted to come to *Court*, contrives to get his *Fathers* Kingdom from him. And thus God executes upon *David* the heavy doom which he had threatned, *viz. That he would raiſe up evil againſt him out of his own houſe*, Ch. 12. 11. *Abſalom* remembring the diſpleaſure his Father had ſhewed againſt him for murthering his Brother *Amnon*, and fearing leſt *for that* he judged him unfit to ſucceed him in the Government, and having poſſibly ſome intimation that *Solomon* was deſigned for the *Crown* (being ſo *much beloved* of his *Father*) he reſolved (if he could) to get into preſent poſſeſſion of the *Throne* during his Fathers life. And to accompliſh this *ambitious deſign* he puts *divers policies* in practice: *Firſt*, he gets a *Princely retinue*, and provides himſelf *Chariots* and *Horſes* (which yet the Law did not allow) and a *guard* of *fifty men* to go before him, that taking upon him the *port* and *ſtate* of a *Prince*, the people might look upon him as *next heir* to the *Crown*, and give him *anſwerable reſpect*. For the *people* are very apt to be taken with *outward pomp* and *bravery*, and to judge *thoſe* that uſe it to be men of *brave and noble ſpirits*. *David* being

ing much blinded with affection towards him, takes no notice of this his *ambition* and *popularity*. 2*ly*, He cunningly inſinuates himſelf into the *hearts* of the people; for *riſing early* and *ſtanding* at the *Kings Gate*, when any *Suitors* came to the King for *juſtice*, and to do them *right* he would in a *friendly* and *obliging manner* inquire of *their matters* and *where* they lived. When he heard *their cauſe* he would tell them *their cauſe was good and juſt*, but the miſery of it was there was none *deputed* by the *King* to *hear the cauſes* of thoſe that repaired thither for *juſtice* that would hear them *impartially*, and *do them right*. Which was a *baſe ſlander* of a *graceleſs Son* againſt his *Father*, of whom it is ſaid, *Ch.* 8. 15. *That he executed judgment and juſtice to all the people.* Then he would ſay, *O that I were made judg in the land*, that every one that hath *any cauſe* or *ſuit* might come unto *me*, *I would be ſure to do them right*. 3*ly*, When any man came nigh him and did him *obeiſance*, and paid him *reſpect*, he would lovingly *take him by the hand and kiſs him*. And thus continually *courting the people*, he *ſtole away their hearts*, and drew their affections from the *King* to *himſelf*. *David* all this while through the juſt judgment of God was ſo blinded that he minded it not. 4*ly*, Having by theſe *popular ways* and *arts* brought his buſineſs (as he thought) to ſome *ripeneſs* and *maturity*, he now tells the King that he had made a *vow* when he was in *Geſhur*, that if the Lord would pleaſe to bring him back again to *Jeruſalem* he would offer to him *certain Peace-offerings*, and *Gratulatory Sacrifices*, and he deſired leave of him that he might go to *Hebron* (the place where he was *born*, and which was one of the *chief high places* in the Tribe of *Judah*, about ſixteen miles from *Jeruſalem*, whither in thoſe times they reſorted to offer Sacrifice) there to perform *that vow*. This was *forty years* (*a*) after *David* was *firſt anointed* by *Samuel* in *Bethlem*, and about *ſeven years* before his death. *David* bids him go in peace. *Abſalom* accordingly went thither, and it being the cuſtom when they *offered* theſe *Peace-offerings* to make *great feaſts* therewith, *Abſalom* under *that colour* invited many of his *friends* and *followers*, and many of the *people* whom he hoped to *win* to join with the *reſt* in his intended Conſpiracy, and to perſwade them to make him *King*. Then he ſent *ſpies* thorough all the Tribes of *Iſrael*, who at the *ſet time* agreed on, when the *Trumpets* ſhould ſound in every Tribe, and the people *wonder* what the matter was, *theſe ſpies* ſhould inform them that *Abſalom* was *anointed King* in *Hebron* with all *Regal Ceremonies* and *Solemnities*, and was ſo *accepted* and *proclaimed* by the people. There were *two hundred* that were invited by *Abſalom* to *his feaſt* of *Peace-offerings* at *Hebron*, that went *in the ſimplicity of their hearts* (meerly as *invited gueſts*) knowing nothing of *his intended Conſpiracy*. He hoped (it ſeems) that *theſe* when they came thither, and ſaw what the reſt did, would join *with them*. However by inviting ſuch *known faithful men*, he thought his *intended Plot* would be the better concealed. He ſent alſo for *Achitophel* who had been formerly one of his Fathers *prime Counſellors*, and much eſteemed by him for *wiſdom*, but for ſome reaſons (as it ſeems) was now laid aſide and dwelt privately at his own City *Giloh* in the Tribe of *Judah*. And thus the *Conſpiracy* grew *ſtrong*, for *many* daily flocked in to *Abſalom*.

(*a*) Being then about 22 or 23 years of age, and about 7 years before he began his reign in *Hebron*, and ſo about the 33 of his reign, and about 7 years before his death.

2 *Sam. Ch.* 15. from 1, to 13.

SECT. CXCVII.

THeſe things thus going on, there came a *Meſſenger* to *David* from *Hebron* to inform him what had paſſed there, and to acquaint him that the *hearts of the people* were generally for *Abſalom*. *David* upon this *ſurprizing news* knew not well what to do, but concluded that *preſent flying* * was the ſafeſt and ſecureſt way both for *his own preſervation*, and the *good* of the *City*. He knew not what party *Abſalom* might have in the City; he thought it not ſafe therefore to truſt himſelf there at preſent, but to go out and *encamp* abroad in the *fields* and *deſerts*. He deſired alſo to *preſerve the City* from being *ſpoiled* and *plundred*, which they might be expoſed unto if they ſtood on their own defence. The King therefore departing with *his ſervants* and *retinue*, he left *ten of his Concubines* in his *Palace*, (taking as 'tis like his *other wives* along with him) thinking that *Abſalom's* party would not be ſo *barbarous* and *inhumane* as to offer any violence to *them*, both becauſe they were *women*, and alſo ſtood in ſo

* The third *Pſalm* is ſaid to be penned on this occaſion, wherein by faith he relyed on God as his ſhield.

near a relation to the King. But there was an *over-ruling Providence* in *this* for the bringing about *that* which God had threatned against *David*, Ch. 12. 11. *I will take thy wives and give them to thy neighbour, and he shall lye with them.*

From *Davids* departure from *Jerusalem* for fear of *Absalom*, there happened many *remarkable things*, which we shall here set down in order.

1. The *King* with his *servants* and *guards* having marched some reasonable distance from the *City*, there they made a *stand*, and thither to him resorted most of the *Citizens* that were *truly loyal* to him, and with them *six hundred Gittites* (*a*) (born (possibly) at *Gath*, or the *Territories* of it, and who were become *proselytes*) with *Ittai* their *Captain*, who is supposed to be the *King* of *Gaths Son*, and a *proselyte* also; he was a *wise* and *valiant man*, and much in the Kings favour. The *King* seeing *him* there, told *him* that *he* had no reason to expose himself to so much danger as *they* were like to meet with in their *flight*, *he being a stranger* and an *exile*, and but *newly come* to him, it were better for him to return to *Jerusalem*, and seek to be advanced by the *new King*, who undoubtedly would kindly receive *him* and his *followers*, seeing they were *strangers*: *Take therefore* (says he) *thy Countrymen and Souldiers and go back to him, and the God of mercy and truth preserve thee.* *Ittai* replied, *As the Lord liveth, and as my Lord the King liveth, nothing shall make me leave thee, but I will stick to thee both in prosperity and adversity, both in life and unto death.* *David* seeing him so *generously resolved*, gave order that *he* and *his men* should pass over the River *Kidron* (*b*), (which lay between the *City* and mount *Olivet*) which they accordingly did, their Children (whom they brought along with them) following them. And *the people* thereabout wofully lamented the sad condition they saw their King now in; and the *King* and the *people* that were with him passed over the river.

(*a*) *Sic vocantur auxiliares illorum Philistinorum quos in superis bellis* David *subegerat, & regno suo adjecerat.*

(*b*) Called *Cedron*, Joh. 18. 1.

2 *Sam. Ch.* 15. from *v.* 17, to 24.

2*ly*, *Zadock* who was next to the High-Priest *Abiathar*, and (whose course it seems it was at this time to attend upon the Ark) came with many of the *Levites* to *David* bearing the *Ark* of God, and when they came to the place where *David* and his Company *stayed*, they set it down, and *Abiathar* the *High-Priest* went in the *forefront* of the *people* that came out to *David*, and led them up to *Mount Olivet*, until all the Company that followed him were passed over the Brook *Kidron*. *David* then spake to *Zadock* and *Abiathar* to *carry back the Ark to Jerusalem*; for though he highly valued the *Ark* being the *visible sign* of Gods presence, and at which they used to ask *counsel* of God in their *difficulties*, yet because it could not be conveniently carried about with them in that *flying posture* they were now in, and he could not enjoy it unless he had the *Priests* and *Levites* also with him to *attend it*, and being unwilling to expose them to so much danger as he himself was like to be exposed unto, he commanded them to carry it back into the City, saying to them, *If I shall find favour in the eyes of the Lord he will bring me back again unto it, and to the Tabernacle or Tent I have provided for it, in which he uses in an especial manner to manifest his gracious presence. But if he say I have no delight in thee, nor will accept thee because of thy heinous sins, behold here I am, let him do to me as seemeth good unto him. I wholly submit my self to his good pleasure.* Further he said to *Zadock*, *Art not thou a Seer* and a *Prophet*, whose *duty* it is to instruct the people? *Return thou* therefore and *Abiathar* into the City *in peace*, *go* and that with *my love* and *good liking*, and take your two Sons *Ahimaaz* and *Jonathan* along with you. You may do me *great service* there by *inquiring into the counsels*, and *observing the motions* of the *enemy*, and giving me *intelligence* thereof, and this I desire you to do for me, and I will tarry in the *plain* of the *Wilderness* till I hear from you. *Zadock* and *Abiathar* accordingly carried *the Ark* back again to *Jerusalem*, but did not take their Sons *Ahimaaz* and *Jonathan* along with them as *David* appointed, but ordered them to stay at *Enrogel* (in the borders of *Judah* and *Benjamin*, not far from *Jerusalem*, see *Ch.* 17. 17.) that lying there in *obscurity* they might receive *intelligence* from their *Fathers*, and so acquaint *David* therewith as occasion required.

2 *Sam. Ch.* 15. from 24, to 30.

3*ly*, *David* now marches up to *Mount Olivet* weeping *bitterly* for his *sins* that had brought *these troubles* upon him; and he went *barefoot*, and with *his head covered* (as was the custom of *mourners* among the *Jews*) thereby testifying his *deep humiliation* and *shame* for so highly offending God. And the *people* also that went up with him *covered their heads* and wept bitterly, thereby testifying their *sympathy* with their *King* in his *sorrows* and sufferings. ver. 30.

4*ly*, One comes now to *David* and acquaints him that *Achitophel* that *great Politician* had join'd himself to *Absalom*, and the *Conspirators* with him; whereupon *David* earnestly prayed unto the Lord to *turn his counsel into foolishness*. Which petition the Lord was pleased graciously to grant, as we shall see *Ch.* 17. 14, 23.—*v.* 30.

David upon this occasion composed the 3*d*. and 55. *Psalm.*

5*ly*, Being come to the *top* of the *Mountain* he there prayed and worshipped God, and humbly implored his mercy towards him, and to help him against his enemies; and behold immediately *Hushai* the *Archite* * his *faithful friend* and *Counsellor* (and a great *Politician*) came to him who was a *man* whom God had qualified with such a measure of *wisdom* that he was able to countermine and counterplot *Achitophel*. *Hushai* came to him with his *Coat rent* and *earth upon his head*, thereby testifying the *deep sense* he had of his great *afflictions* and *sufferings*. *David* kindly receives him, but tells him it would not be *any advantage* to him, but rather a *burden* to *take him* along with him (he being a *Statesman* and not a *Souldier*) but he would do him much *better service* if he would go to *Jerusalem* and *seemingly* join with *Absalom*, and say to him, *I will be thy servant, O King, as I have been thy Fathers servant, and so by insinuating himself into his favour, and being made acquainted with his counsels he might defeat them* (*a*). And (says he) thou wilt have *Zadock* and *Abiathar* there to assist thee with their best endeavours, and what thou hearest from *Absalom* or his Council thou maist impart to *them*, and they have with them *their two Sons* by whom thou maist send to me. It seems *David* thought their Sons had gone back with them to the City, and did not know that they were ordered by them to stay at *Enrogel* as we shew'd before. *Hushai* being *Davids sure friend* complies with him herein, and accordingly goes to *Absalom* at *Jerusalem*, and insinuates himself into his favour.

* Of the Town of *Archi* in *Ephraim.*

(*a*) *Davids* sending *Hushai* to dissemble with *Absalom* may teach us how prone men are in their extremities to pitch upon such courses as are not so good and right as they should be.

2 *Sam. Ch.* 15. from *v.* 32, to the end.

6*ly*, When *David* was a little past the top of the hill, and was going on towards the Wilderness, *Ziba* servant to *Mephibosheth* meets him with *two Asses saddled* and laden with *two hundred loaves of bread*, and a *hundred bunches of raisins*, and a *hundred pieces of summer-fruits*, and a *leather-sack of wine*. The King asked him what he meant by these? He replied, the *Asses* be for any of the Kings *Houshold* to ride upon, and the *bread* and *summer-fruits* and *wine* for any of the young men that are his *followers* to refresh themselves with; and he hoped the *King* would please graciously to accept his *humble respect* and duty, though *the things* in themselves were of so *small value*. The King then askt him where *Mephibosheth* was, his Master *Jonathan's* Son? and what the reason was, seeing he had shewed him so great kindness that he did not come to him? *Ziba* answer'd, *Behold he abides at Jerusalem, for he said, To day shall the house of Israel restore me the Kingdom of my Father.* A *shameful lye* and *slander*, and very *improbable* if *Mephibosheths lameness* and *infirmities* to *rule* be considered, as also how the *peoples hearts* were at this time set upon *Absalom*. However *David* being very *tender* and

and *jealous* in matters that concerned his *Crown*, (and especially when there was *any Title* set up against him by those of the house of *Saul*) he *passes* a *rash*, *sudden* and *unjust sentence*, *Behold* (says he to *Ziba*) *all that pertained to Mephibosheth thy master is thine: I freely give it to thee.* Thus *David* in *hast* deprives an *innocent man* of his *whole estate*, and gives it to a *wicked* and *treacherous Calumniator*. It may indeed seem *strange* and *wonderful* that so *wise* and *good* a King as *David* should pass such a *rash* and *unjust sentence* against the *only Son* of his dear friend *Jonathan*, a person of *great worth*, and who so intirely *loved him*, and had done him *so many favours*, and to *whose posterity* he was by *solemn Oath* and *Covenant* bound to be *kind*; and that he should *do this* upon the bare suggestion of *one single witness* (and he a *servant* against his *master*) and in his *masters absence* who was not so much as heard what he could say for himself, nor any other witness examined in the case. But it seems *David* being highly transported with *passion* and *state-jealousie*, (the *Crown* being a thing that will admit of no *copartners* or *corrivals*) he passed *this sentence* without considering any of these things. Thus we see that the *best of men* are *but men*, and apt to *fail* and *miscarry* when left to themselves. *Ziba* like a cunning *old fox* thankfully accepted the Kings *bounty*, yet pretended that he more *desired* and *esteemed* the *favour* of the *King* than the *gift* he had given him.

2 *Sam. Ch.* 16. from *v.* 1, to 5.

7*ly*, *David* now marches to *Bahurim* a Town not far off in the Tribe of *Benjamin*, there one *Shimei* a man of the *family* of *Saul* came forth like a *mad man*, and vented his *malice* and *rage* against him in a very *high* and *provoking manner*, and going along on the *hill-side* over against him bitterly *cursed him*, and *threw stones* at *him* and *his followers*, though he was *at this time* guarded with *valiant Souldiers* both on the *right* hand and on the *left*. And (as if this had not been *enough*) with the *extream hazard* of his *own life* he cried out, *Come out, come out thou bloody man, thou Son of Belial, the Lord hath now brought upon thee all the blood of the house of Saul*; intimating that *David* had stirred up the *Philistines* to make *that invasion* upon the land wherein *Saul* and *his Sons* were slain. And as thou hast done to *others* so now (by the just judgment of God) *others* do to thee. Thou didst rise up against *Saul*, and now (by a *just retaliation*) *Absalom* is risen up against thee; *thou art now taken in thy own mischief*; thou didst *rebell* against thy *Father-in-law*, and usurp his Kingdom, and now thy *own Son* hath rebelled against thee and usurped *thine*. *Abishai* was so enraged at *this*, that he said to the *King* why should this *dead dog*, this *base contemptible wretch* be suffered in this *shameful manner* to *curse* and *revile* my Lord the *King*. Let me go over to him, *I'le cut off his head* and bring it to thee. *Joab* also (it seems) offered his service in the like kind: *David* meekly replies, *I will take none of your counsel, nor consent to your ways of revenge, ye Sons of Zerviah*; this is no time for me to think of *private revenge* who am under the *correcting hand of God* for my sins. The Lord hath for my *trial* and *affliction* permitted *this man* to *revile* and *curse* me, and has suffered *Satan* to excite him thereunto, which though it be a *sin* in *him*, yet it is most *wisely* and *justly* ordered * of God for my *humiliation*, and the exercise of my *patience*; and what reason have I to be troubled at what *this man* says against me? you see my *own Son* that *came out of my bowels* seeketh my *life*, how much more may I then with patience endure the reproaches of *this Benjamite* who being of the family of *Saul* is my *declared and professed enemy?* Let him *curse*, seeing the Lord hath *permitted* him as *his instrument* and *executioner* thus to afflict me. And if by *this means* I be brought to true *humiliation* and *repentance* for my sins, possibly the Lord may look down upon *my affliction* and reward my *patient bearing of it*, and instead of *those curses* now

* V. 10. *To* præcepit *accipi debet pro* permisit *hanc maledictionem, eamque* positive ordinavit *ad meampœnam. Sic* 1 Sam. 13. 14. præcepit Davidi, *i.e.* ordinavit *ut regeret Israelem.* 1 Reg. 17. 4. Corvis mandavi, *i.e.* ordinavi *ut pascerent, &c. vel Dominus dici potest proprie* ei præcepisse *tanquam* lictori suo *ut* maledicat Davidi, *i. e. sua Davidi scelera exprobret, & publice coarguat, licet* Simei *vid de causa proxima, nota scil. voluntate Simei, sed recurrit ad* Providentiam *Dei, ut* Josephus, *Gen.* 45.

now thrown at me may please to *reward me* with a *blessing*, and *some special mercy*. Thus admirably *patient* was *David* when supported by *Divine grace*, who a little before *being left to himself* was so *impatient* in the cause of *Mephibosheth*. But *David* was not so *patient*, but *Shimei* was as *impudent* and *malicious*, who went on over against him on the side of the hill *cursing him*, and *casting stones* at him, and *throwing up dust* into the air in *defiance of him*, yet so *obedient* were *David*'s *Commanders* and *Souldiers* that none of them offered to stir to *revenge this great injury*, seeing *he* forbad them. So the *King* and all the *people* that were with him passed on to *Bahurim*, and being *weary*, *there* refreshed themselves.

2 *Sam. Ch.* 16. from *v.* 5, to 15.

8*ly*, *David* being now come near to the banks of *Jordan* where he pitched, he there (it seems) composed the 42 and 43 *Psalms*.

9*ly*, *Absalom* being now come to *Jerusalem* and *Achitophel* with him, *Hushai* presents himself to him, and *congratulates* his *coming to the Crown*, saying to him, *God save the King, God save the King*. *Absalom* (as it seems) wondering he should come to *him*, says, *What is this thy kindness to thy friend?* thou didst pretend to be a *great friend* to my *Father*, and is this the *part* of a *friend* to leave *his friend* in his *extremity?* Why dost thou not go along with him? *Hushai* replies, Nay, but whom *the Lord* and *the people of Israel* chuse for their *King*, *his subject* will I be, with him will I *abide*; and *whom should I serve but thee?* As I have served *thy Father* while he was *King*, so now I will serve *his Son* being advanced to the *Throne*. Thus *Hushai* insinuated himself into *Absalom*, that being near him he might come to know his *counsels*, and so defeat them.

2 *Sam. Ch.* 16. from *v.* 15, to the 20.

10*ly*, *Absalom* now calls *his Council* together to advise him what was fittest to be done that they might carry on their business *successfully*. *Achitophel* advises him to *defile* his Fathers *Concubines* (whom he had in his *Palace*) and that *publickly*, and in the sight of the people, that so the *breach* between *him* and his *Father* might be made desperate; and so (says he) the *people* that follow thee will go on *couragiously* and *confidently* when they see that by *this fact* thou hast made thy self so *odious* to thy *Father* that there is no *possibility* of *reconciliation* between you; whereas if there be but the *least hope* left that thou shouldst ever make *thy peace* with him, then all thy *followers* and *abettors* will be in extream danger to be ruin'd by him. Besides the *people* will be *shy* and *fearful* to join with thee till they see that *thou* and *David* can never be reconciled. *Absalom* likes and follows this *damnable advice*, and so they spread a *Tent* for him upon the *roof* of the *Palace*, (from which place as 'tis probable *David* first espied *Bathsheba* washing her self and lusted after her) and *there*, not hurried thereunto violently by the strength of *lust*, but *advisedly* and *upon Politick considerations*, in the *sight* of the people, and to the *blushing of the Sun*, he lay with his Fathers *Concubines*. And thus what God had threatned against *David*, *Ch.* 12. 11. was accomplished, *I will take thy wives before thine eyes and give them to thy neighbour, and he shall lye with them in the sight of the Sun*. This was the *villainous counsel* that *Achitophel* gave him, who was counted so great a *Politician* both while he was with *David*, and after with *Absalom*, that *his counsel* was looked upon for the *successfulness* of it, as if it had come from the *very Oracle* of God.

2 *Sam. Ch.* 16. from *v.* 20, to the end.

11*ly*, *Achitophel*, seeing that *Absalom* had so readily followed his *former counsel*, he now gives him a *new advice*, and most dangerous and pernicious to *David* had it been followed. He advises him to let him chose out *twelve thousand men* out of his Army, and with them he would go *in person* and pursue *David* that very night; and (says he) I will *surprize him*, while *he*

and

and *his followers* are *weary* and *faint*, and I know that his *Army* will be ſo *terrified* with the ſuddenneſs of my coming upon them, that they will *flee* and *ſcatter*, leaving *him* to ſhift for himſelf, and *his army* being defeated he may eaſily be *taken* and *killed*, and accordingly I *my ſelf* may kill him; and when the *King* is *ſlain*, I will proclaim *pardon* to the people that followed him, and ſo reduce them all under thy obedience; for thou maiſt eaſily apprehend that *the doing of this one thing*, (viz. *the taking off the King*) is in effect the *reducing of all the people*, who will be *quiet* and embrace thee for *their King* when *David* is gone. This counſel *hugely pleaſed Abſalom*, and thoſe that were about him, though it was *ſo highly villainous*, and tended to *cut off the life of his Father by a ſudden ſurprize*. But yet God ſo over-ruled *his heart* that he would needs ſend for *Huſhai* (who was alſo reputed a very *wiſe man*) to hear what he would ſay to it. When *he* came, *Abſalom* tells what *Achitophel* had *adviſed*, and asks his opinion of it. *Huſhai* tells him that *Achitophel* was indeed a very *wiſe* and *able man*, but the *counſel* which he had given was not (in his opinion) *good* at this time; for (ſays he) thou knoweſt that thy *Father* and *his men* are *mighty men of valour*, and they are now *chaffed in their minds*, and *their ſpirits* are ſo *enraged* at their being forc'd to *leave their wives* and *children*, and their *habitations*, that they are *like a Bear robbed of her whelps*, and ſo will *redouble their ſtrength* and *reſolution* to recover what they have loſt. Thou maiſt eaſily underſtand that it is a *dangerous* thing to fight with *deſperate* men, alas it will not be ſo eaſie a matter to *terrifie* them, and to make them *flee* as *Achitophel* ſuppoſes. Beſides thy *Father* is an *old experienced Commander*, *wiſe* and *cautious*, and thou maiſt aſſure thy ſelf that *he* will not at this time lodg in the *Camp* among the common *Souldiers*, for fear there ſhould be any *concealed Traytors* among them, but will ſecure himſelf in ſome *ſecret pit* or *cave*, or ſome *unknown place*, (as he uſed to do in the days of *Saul*) ſo that it will not be ſo eaſie a matter to *ſeize upon him*, and ſo put an end to the *war* as *Achitophel* apprehends. Furthermore we are to conſider how dangerous and perillous to *any ſide* the *firſt overthrow* is, which is uſually lookt upon as a *preſage* of future ſucceſs. Thoſe *twelve thouſand* whom *Achitophel* would lead forth are but a *few* to go out againſt thy *Fathers army*, and if ſome of them ſhould be overthrown *at the firſt*, a *report* will preſently fly abroad that *Abſaloms* forces are beaten, and then *the hearts* of thy moſt *valiant Souldiers* (whoſe hearts are now *like the heart of a lion*) will ſoon *melt* and be *diſſolved*, and thorough fear they will ſcatter and flee away. Therefore my *counſel* to thee is, to aſſemble *all the people* from *Dan* to *Beerſheba*, and to gather an army like the *ſand that is on the ſea-ſhore for multitude*, and this is the way to make *ſure work* in a matter of ſuch great conſequence as *this* is; and when thou haſt got ſuch a *vaſt army* together, then I adviſe thee to go out thy ſelf in perſon and command them as *General*, and ſo thou thy ſelf wilt have the honour of the victory, and thy *valour* and *conduct* will be renown'd in the world. And when thou haſt gotten ſuch a *vaſt army* under thy command, fear not, we ſhall find *thy Father* out where ever he is; for as *dew* when it falls overſpreads the face of the whole earth, ſo we ſhall overſpread *the face of the whole Country*, and if he be any where in the *fields* we ſhall light upon him, and neither *he* nor *any that are with him* ſhall eſcape us; and if he be fled into any *City*, we will bring *ropes* to *that City*, and will *draw it into the river* and will pull it down until there be not left *one ſtone* upon another. Thus *Huſhai* concluded his ſpeech, and with *ſuch big* and *ſwelling words* he ſought to blow up the ſpirit of this *proud young Prince*, and to *humour* his *vain glory* and *ambition*; but his *main end* was to *gain time*, (knowing that in a *little time* ſuch a *vaſt army* could not be gathered together) that ſo *David* in *the mean while* might gather *ſtrength*, and increaſe his *forces*. *Huſhai* having delivered himſelf thus *eloquently*, *Abſalom* and *thoſe about him* were much taken with him, and ſaid the *counſel* of *Huſhai* is better than the *counſel* of *Achitophel*. Thus the *Providence* of God over-ruled their hearts, that the *Politick counſel* of *Achitophel* which had been *good* for the accompliſhing *Abſalom's* ends had it been followed,

lowed might be defeated. *Huſhai* preſently acquaints *Zadock* and *Abiathar* with what had paſſed, that they might give *David* ſpeedy notice thereof, and adviſe him not to lodge *that night* in the *plain* of the Wilderneſs, but ſpeedily to paſs *over Jordan* leſt he ſhould be ſurprized. For though he had at preſent (as he thought) diverted them from following *Achitophels dangerous counſel*, yet he knew not how ſoon their minds might change. *Jonathan* and *Ahimaaz* (of whom before) ſtayed at *Enrogel* not far from *Jeruſalem*, expecting to hear from their *Fathers*, for they durſt not come into the *City*, being ſuſpected to be of *Davids* party. Therefore *Zadock* and *Abiathar* ſent *their meſſage* to them by a *young maid* (who was not like to be ſuſpected) that they might conveigh it ſpeedily to *David*. But it ſeems a *lad* accidently ſaw them at *Enrogel*, and went and gave intelligence of them to *Abſalom*, who ſpeedily ſent ſome to *ſurprize* them. But they underſtanding ſome way or other that they were diſcovered, haſted away preſently to *Bahurim*, and betaking themſelves to a *friends* houſe, they hid themſelves in the *well* which was in the Court of the houſe; and to conceal them the more the mans *wife* ſpread a *covering* over the *wells mouth*, and ſpread *ground-corn* thereon. *Abſalom's* ſervants purſue them thither, and inquire diligently after them; the *woman* of the houſe tells them *they were gone over the water*, (telling therein as they call it an *officious lye* to preſerve them) and ſo when they had ſought them in vain and could not find them, they returned to *Jeruſalem*. They being gone, *Ahimaaz* and *Jonathan* came out of the *well*, and went *ſpeedily* to *David* to acquaint him with what *Achitophel* had counſelled againſt him, and ſhew him that he muſt ſpeedily ariſe and paſs over *Jordan* if he intended to preſerve himſelf. This therefore *David* and his *followers* immediately did that night, and by the morning the *whole army* was paſt over. And the *ſpecial Providence* of God appeared herein that they *were all preſerved* in ſuch a dangerous paſſage, and that *in the night*. When *Achitophel* ſaw that *his counſel* was not followed, but *Huſhai's* prefer'd before *his*, and *foreſeeing* that *this counſel* of *Huſhai* would certainly be *their ruin*, and that *David* by *gaining this time* would ſo ſtrengthen himſelf that he would be too hard for *Abſalom* when they came to fight it out in the field; and concluding that if *David* prevail'd (as 'twas moſt likely he would) there was no mercy for him to be expected at his hands, who had been ſo *falſe* and *treacherous* to him, he being greatly diſcontented went to his own City *Giloh*, and there *putting his houſe in order*, *making his will*, *and diſpoſing of his eſtate*, *and taking care of all things* but *his ſoul*, he *hanged himſelf* *, and was buried in the Sepulchre of his Father, 2 *Sam.* 17. from v. 1, to 24. * Herein he was a Type of *Judas*.

David upon occaſion of *Achitophel's* counſel againſt him compos'd the 55 *Pſalm*.

12*ly*, *David* by this time having gathered a good Army together marched with it to *Mahanaim* (a City in the Tribe of *Gad* beyond *Jordan*) and was there furniſhed with *proviſions* by *three eminent perſons*, the *firſt* was *Shobi*, the Son of *Nahaſh* of *Rabbah*, brother of *Hanun*, (King of *Ammon*, whom *David* had depoſed for abuſing his *Meſſengers*) and ſet this *Shobi* up in his ſtead, in thankful remembrance whereof he now brought proviſions to *David*. The ſecond was *Machir* of *Lodebar*, who was *Guardian* to *Mephiboſheth*, when *David* came to the Crown, ſee *Ch.* 9. 4. who obſerving how much *David* favoured him, and what kindneſs he ſhewed to him, did highly eſteem him ever after for it, and was the *readier* (as 'tis probable) to commiſerate him in this time of his troubles. The *third* was *Barzillai* the *Gileadite*, of whom we ſhall ſay *more* when we come to the 19*th* Chapter. Theſe all came to comfort *David* † in his *great diſtreſs*, when his own *unnatural Son* ſought his life; and they brought *beds* and *cups*, and *earthen veſſels*, and *wheat*, *barley*, *meal*, *parched corn*, *beans*, *lintils*, and *parched pulſe*, and *honey*, *butter*, and *ſheep*, and *cheeſe*, to refreſh *David* and the people that were with him, who they thought muſt needs be *weary*, and *hungry*, and *thirſty*, having had ſo long a *march* thorough the *Wilderneſs*, † *Sic. ſolet Deus cum uſitata auxilia abſunt, ſuis de improviſo ſuccurrere.*

where they could not but be in great want. From *v.* 27, to the end.

13*ly*, *Abſalom* having now gathered together a mighty Army of the *Iſraelites*, as *Huſhai* had adviſed, he marches out with them againſt his Father; *Amaſa* (*a*) (who was *Nephew* to *David*, and *Couſin-german* to *Joab*) being made his *General*, and with them he paſſed over *Jordan*, and pitched in the land of *Gilead*. 2 *Sam.* 17. *v.* 24, 25, 26.

(*a*) 'Tis ſaid here that *Ithra* an *Iſraelite* was his father, and *Abigail* ſiſter to *Zerviah* his mother. In 1 *Chron.* 2. 17. this *Ithra* is call'd *Jether* the *Iſhmaelite*. It ſeems therefore that he was an *Iſhmaelite* by *birth*, but an *Iſraelite* by *profeſſion*, and *habitation*, being become a *proſelyte*, or elſe he was call'd an *Iſhmaelite*, becauſe he had lived among the *Iſhmaelites*, as upon the ſame account ſome were called *Hittites* and *Gittites*. 'Tis ſaid of this *Ithra* that he *went in to Abigail*, and begat this *Amaſa* on her, which intimates, *he was not then married to her*. 'Tis alſo ſaid of this *Abigail* that ſhe was daughter to *Nahaſh* ſiſter to *Zerviah*, 1 *Chron.* 2. 16, 17. 'tis evident that both this *Abigail* and *Zerviah* were daughters of *Jeſſe*, and *Siſters* to *David*. Either therefore *Jeſſe* had alſo the name of *Nahaſh*, or his wifes name was *Nahaſh*, who was the mother of *Abigail*

14*ly*, The *Armies* of *David* and *Abſalom* being now near one another, *David* drew out *his Army* (which was at this time much increaſed by the reſort of *many* out of the *two Tribes*, and half on the other ſide *Jordan* unto him) and muſtering them, he ſet *Captains* over *hundreds*, and *Colonels* over *thouſands*, and divided his Army into *three Battalions*, appointing *three Generals* over them, *viz.* *Joab*, *Abiſhai*, and *Ittai*. Then he told them, *He would go forth with them in perſon* to encourage them, and poſſibly he inclined the more to it, that being preſent in the Army he might uſe his beſt endeavour for the ſaving of *Abſalom*; his *great Commanders* and *Souldiers* would by no means conſent that *he ſhould venture his perſon* in the battel, telling him *that he was worth ten thouſand of them*; the Commonwealth ſhould receive more *damage*, and the *enemy* more advantage *if he ſhould be kill'd* than *if ten thouſand of them ſhould be ſlain*; alas (ſay they) if we ſhould *flee*, or *half* of us be *ſlain*, the *enemy* will not much regard it, if *thou remaineſt alive* who art the *mark* at which they principally aim, and who they know (as long as thou liveſt) wilt be able to raiſe *forces* and make *head* againſt them; and therefore we think it much better that thou remain in the *City*, and from thence that thou ſend us forth ſuccours and ſupplies as we have occaſion. The King tells them that *ſeeing* they would have it ſo, he would do as they deſired. So ſtanding at the *Gate* of the *City* to ſee his *Army* march, he ſpake to the *three Generals* in the audience of the people that they ſhould *deal gently for his ſake with the young man Abſalom*. For beſides his tender natural affection to him, 'tis like he feared *leſt he ſhould die in his ſins*, and under the heinous and heavy guilt of *Murder*, *Inceſt* and *Rebellion*.

The *Armies* now approach each other, and the *Battel* was fought in that part of *Gilead* which belonged to the Tribe of *Gad*, near unto the *Wood Ephraim*, ſo called either becauſe it was cloſe by *Jordan*, right againſt the portion of *Ephraim* on the other ſide of the river, or elſe becauſe this was the place where *Jeptha* ſlew the *Ephraimites*, *Judg.* 12. 5, 6. The Armies furiouſly engaging againſt each other, *Abſalom*'s Army was *diſcomfited*, and a great ſlaughter of them made, and being *diſordered* and *routed*, and *ſcattered*, a great many of them fled into the *wood*, whither being *purſued* they were eaſily *ſlain* in that *confuſion* and *fright* they were in; ſo that more of them were ſlain in the *wood* * than in the *field*, the Country people as 'tis like falling upon all *ſtraglers* they met with, ſo that the number of all the *ſlain* amounted to about *twenty thouſand*. *Abſalom* flying among the reſt, happened to run upon a *party* of *David*'s Souldiers, which when he perceived, ſtriving to decline the danger he was in, he fled into the *wood*, and running his *Mule* fiercely to eſcape, it happened that his *head* was catched in a *crotch* or *forked bough* of an *Oak*, and his *Mule* going from under him, he hung between *heaven* and *earth* as *unworthy* to live in either of them. *One* of *David*'s Souldiers ſeeing him *thus hung*, told *Joab* thereof. *Joab* asks him why he did not preſently *ſmite* him and *kill* him? Had he done it, he would have given him *ten ſhekels* of ſilver, and a *military girdle* for his pains, which would

* V. 8. *The wood devoured more that day than the ſword*, Frequens eſt ut id *ab aliquo loco* factum dicatur quod *in illo loco* ab aliis perfectum eſt. *Sanctius.*

would have been a great honour to him. The man replies *though I ſhould receive a thouſand ſhekels of ſilver in my hand*, yet I would not put forth my hand againſt the Kings Son; for the *King* in *our hearing* charged all you *his Generals* that *none ſhould touch the young man Abſalom*, and if I ſhould have done otherwiſe than I have done, I ſhould have *wrought falſhood* and *treachery* * *againſt my own life*; for had I killed *Abſalom*, the King would have found out who did it, and then thou thy ſelf wouldſt have ſet thy ſelf againſt me as much as any other. *Joab* angrily replied that he muſt not ſtand to talk with him, but bad him ſhew him where it was that *Abſalom* hung; which he accordingly doing, *Joab* (preferring the *peace* and *welfare* of the *King* and *Kingdom* before the *perſonal command* and *private affection* of the *King*) took *three darts* in his hand, and run them through the midſt of *Abſalom*'s body near his heart while he hung in the Tree, and then the *young men* his *Armour-bearers* came and killed him out-right. *Abſalom* being dead, *Joab* ſounded a *retreat*, and recalled his Souldiers from purſuing the *Iſraelites* that followed *Abſalom*, who thereupon *ſtole* home to their own houſes. *Joab*'s Souldiers took *Abſalom*'s *body* and threw it into a *great pit* in the *wood*, and caſt a *great heap* of ſtones upon it; and this was all the burial he had. It ſeems ſometime *before this* God had taken away his *three Sons*, mentioned *Ch.* 14. 27. not judging him worthy of *children* that would not *honour his own Father*, and had baſely murdered *his own brother*. *Abſalom* hereupon (being depriv'd of his Children who ſhould have kept up his *name*) *reared up* for himſelf a *pillar*, or ſome famous *Sepulchral Monument* (poſſibly ſomething like one of the *Pyramides* of the Kings of *Egypt*) in the *Kings dale* †, lying between *Jeruſalem* and *Mount Olivet*, to *perpetuate his name* and *memory*. But now *God* diſappointed his *pride* and *ambition* by cauſing him to be buried in a *pit*, *under a heap of ſtones* in an *ignominious manner* like a *Malefactor*.

* Feciſſem inique contra animam meam. *q.d.* whatever encouragements had emboldned me to do it they would have prov'd falſe and deceitful. I ſhould have wrought *falſhood* againſt my own life; for he that wittingly doth any thing to the prejudice of his life may be ſaid to *work falſhood againſt it.*

† Call'd the *Kings dale* (as ſome think) becauſe the *King* of *Sodom* and *Melchiſedeck* King of *Salem*, did there meet *Abraham*, Gen. 14. 17.

The Army of *David* having obtained this *great victory* over *Abſalom* and his *forces*, *Ahimaaz* the Son of *Zadock* deſired *Joab* to ſend him to the *King* with the *glad tidings* of it, that the King might know how God had *avenged him of his enemies*. *Joab* tells him that *he* ſhould not go *now*, for there was a mixture of *joy* and *grief* in this news, and he would ſend him *another time* when he ſhould be a *meſſenger* only of *good*. *Joab* knew that the news of *Abſalom*'s *death* would ſo imbitter the joy of the *victory* to *David*, that *Ahimaaz* would have but a *cold welcome* for bringing it. So he bad *Cuſhi* (a ſervant and poſſibly a footman to *David*) to run to the *King* and tell him what he had ſeen. *Cuſhi* runs accordingly. *Ahimaaz* deſires of *Joab* that he may *run after him*; *Joab* asks him why he was ſo deſirous to go, ſeeing he had no *news* to carry that would be pleaſing to the *King*; but if he were ſo *bent upon it* he might go if he would. *Cuſhi* ran the *neareſt way* which was *hilly* and *mountainous*, but *Ahimaaz* ran the *way* of the *plain*, which though *longer about* yet was the *more eaſie to run*, and ſo he outran *Cuſhi*. The *Watchman* from the *Turret* of the *Gate* of *Mahanaim* diſcovering a man *running thitherward*, acquaints *the King* with it, who ſat there earneſtly expecting news. The King ſaid, *if he be alone he brings good tidings*; for they that are *beaten* in *battel* do flee in *companies*, whereas the *victors* do uſually diſpatch only *one* or *two* to carry news of the victory, being themſelves otherwiſe employed in purſuing the *enemy*. Then the *Watchman* diſcovered *another* running *alone*. The *King* ſaid, *he alſo bringeth us good news*. The *Watchman* ſaid, methinks the *foremoſt* ſeems to be *Ahimaaz*. The King ſaid if it be *he*, *he is a good man*, and undoubtedly comes to bring me *good tidings*. *Ahimaaz* then immediately approached, and as ſoon as he came near to the *King*, he cried *all is well*; then falling *upon his face* to the earth before the *King*, he ſaid, *Bleſſed be the Lord thy God who hath delivered the men that lifted up their hands againſt thee to be ſlain by thy ſervants*. The *King* asks, *Is the young man Abſalom ſafe?* *Ahimaaz* anſwers that when *Joab* ſent away *Cuſhi* (the Kings ſervant) and *him* to bring tidings, he ſaw a *great tumult*, *but knew not what the matter was*. He knew undoubtedly of *Abſalom*'s *death*, but through *humane frailty*, fearing

ing to displease the *King*, he here miserably faulters. Then came *Cushi* who cried out, *Good tidings my Lord the King, for the Lord hath avenged thee this day of all those that rose up against thee.* Then said the King *is the young man Absalom safe? Cushi* replied, *let the enemies of my Lord the King, and all that rise up against him be as that young man is.* *David* was smitten with a wonderful *consternation* at *this news*, and his *grief* and *passion* brake out so violently that it almost overwhelmed him; he now retires into the *Chamber* over the Gate there in *secret* to pour out his sorrow, and as he went up he cried out, *O my Son Absalom, my Son Absalom, would God I had died for thee, my Son Absalom, if my temporal death would have saved thee from eternal misery.*

2 *Sam. Ch.* 18. whole Chapter.

15. The *King* taking on so *immoderately* for the death of *Absalom*, his *excessive grief* came to be known in the *Army*, and caused *great trouble* of spirit among them also, so that the *victory* was turned into *mourning*; neither came they up like a *victorious army* with *joy* and *triumph* to the *City*, but dispersing themselves secretly *stole* into it, not as if they had been *Conquerours*, but rather as if they *had been beaten* and *fled* away from their enemies. The King still took on *excessively* and *covered his head* in token of *extream sorrow*, and cried out, *O my Son Absalom, O Absalom my Son, my Son.* *Joab* understanding *this*, and seeing in what a *discontent* the Souldiers were *hereupon*, and how *their hearts* began to be *alienated* from the *King* so that they were even ready to fall *quite off* from him, he comes in a *great rage* to *him*, and highly *expostulates* with him, and tells him, *He had shamed the faces of all his faithful servants that day who had saved his life and the lives of his wives and children, with the extreme hazard of their own*, and had frustrated them of their deserved praise and reward; *this strange carriage* of thine (saith he) sheweth as if thou *lovedst thy enemies* (in that thou mournest so excessively for this *Traytor Absalom*) and *hatedst thy friends*, seeing thou dost thus *discountenance* their *faithful service.* Thou seemest not to regard thy *faithful subjects*, let them be of *what degree* or *quality* they will; I perceive that if that *Arch-Rebel Absalom* had lived, thou hadst not much cared if all we had died. I solemnly *protest* to thee if thou wilt not give over *thy whining* for *that Rebel*, and go forth *presently* and *speak comfortably to thy people*, and *congratulate their victory*, and give them *thanks* for their venturing their lives for thee, *I believe they will all forsake thee* as a person *unfit* to *govern them*, who canst not *govern thine own passions*, and possibly they will think of *chusing another* *, and that will be *worse* to thee than all the afflictions thou hast hitherto met with in all thy life. *David* being startled at this bold speech of *Joab*'s (which though harsh and tart, yet was needful at this time) he took *his counsel* and went and sat in the *Gate*, and there *shaking* off *sorrow* manifested his *kindness* and *grace* to his Souldiers to win their hearts again to him. As for *those* that had followed *Absalom* and escaped in the battel, they were fled to their own houses.

2 *Sam. Ch.* 19. from *v.* 1, to 9.

* *Prospicient sibi de alio rege site æquum habere non possint.*

16. The people now through all the *Ten Tribes of Israel* began to *blame one another* for siding with *Absalom* against his *Father*, and to call upon *one another*, and upon *their Elders* and *Officers* to submit themselves unto *David*, and to go and fetch him back again to the City of *Jerusalem* with honour; they began to recount the *great and manifold benefits* they had enjoyed under his Government, and how he had saved them out of the hands of their *enemies*, especially *the Philistines.* And they saw that *God* was against them in that attempt of making *Absalom King*, and therefore there was great reason they should go and seek reconciliation with *David* whom they had so highly injured and offended. This resolution of the *Israelites* to fetch their King home *with honour*, coming to *his ears*, and he perceiving that the *men of Judah* (who had been *first* and *chief* in siding with *Absalom*, and had delivered up to him the City of *Jerusalem*, and the *strong fort* of *Sion*) being conscious to themselves of their *great ingratitude* against *him*, were now afraid to *address themselves* to *him*, or to go to fetch him *home*, therefore he sent to *Zadock* and *Abiathar* (who had stayed all this while at *Jerusalem*) that they should acquaint the *Elders* of *Judah* how ready he was to *pardon them*, and to *forget all that was past.* They were also to assure them of *his singular affection* to them, they being *his brethren* and of the *same Tribe*, therefore he would not have *them* to be the *last* in fetching home their *King* who ought to be *the first.* He sends also unto *Amasa* (whom *Absalom* had made *General of his Army*, and who if he should despair of pardon, might draw a great party of the *Israelites* after him) to assure him that he was ready to *receive him* into *his favour*, and to regard him as *his nephew*; nay he intended to *prefer him*, and to make him *General* of his *Army* as long as he lived in the place of *Joab.* Indeed *Joab* had incurred his displeasure by killing *Abner*, and *several other unjustifiable acts*, yet he had also done him *great services*, and had been always *faithful* to him, whereas *Amasa* had been *faithless* and *rebellious.* Besides the place of *General* belonged to *Joab* both by *Davids promise*, and *his own purchase*, he having hazarded his life in that dangerous service of *assaulting* and *taking the strong fort of Sion.* However *David* being now offended with him for *killing Absalom*, he resolv'd to prefer *Amasa* before him, thinking by *that policy* to reduce all *Absaloms* party that stood out against him under his obedience. By *this kind message* to the men of *Judah*, and to *Amasa*, *David* bowed the *hearts of the men of Judah* (even as the *heart* of *one man*) so that they sent *this word* unto the King, *Return thou and all thy servants, we are most willing to receive thee, and submit unto thee.* *David* considered that it might cost a great deal of blood to subdue them by *force*, therefore he thought it best by *these tenders of grace* to *bow their hearts* to him; and it happened according to his desire; for the men of *Judah* now agreed to meet together at *Gilgal*, and from thence they passed over the river *Jordan* to meet the *King*, and to bring him back to *Jerusalem*; with these men of *Judah*, *Shimei* the *Benjamite* join'd himself, (who had before so unsufferably *cursed* and *reviled David*) bringing with him a *thousand Benjamites*, so that it seems he was a potent man in his own *Tribe.* He took *this opportunity* of coming to reconcile himself to the *King*, and obtain *his pardon*, hoping to speed the *better*, because the *men of Judah* also now came to make their peace with him.

Ziba also the *treacherous servant* of *Mephibosheth*, (who had so falsely accused his *Master*) was very forward to come with his *fifteen sons* and *twenty servants* to meet the *King*; hoping thereby to keep himself in the Kings favour, though *his falseness* to his *Master* should be discovered. *All these* went over *Jordan* to meet the King, and to *conduct* him back. And there went a *Ferry-boat* to bring over some of the *chief* of the Kings household, (as *his wives* and *children*, and whom he pleased) and to be imployed as he should appoint. The rest passed over the *fords* on *horses*, or as they could.

Shimei now coming before the King, fell down on his face before him, and said, *Let not my Lord impute iniquity unto me, neither do thou remember what thy servant did perversely on the day that my Lord the King went out of Jerusalem, neither let the King take it to his heart or regard it; for thy servant doth acknowledg that he hath heinously sin'd against thee:* But I am come the *first* and before any others of the house of *Joseph* *, (*viz.* of the *Ten Tribes*) to meet my Lord the King. And therefore as I have given a *good example* to *others*, so if I obtain pardon, *others* will be encouraged *by my example* to come *in* likewise to submit to the *King.* *Abishai* standing by and hearing what he said, What (says he) shall not *Shimei* be put to death, who cursed the Lords anointed to his face! If thou spare him, spare all. The *King* replied, *What have I to do with you ye Sons of Zeruiah?* why should you advise me to that which is so prejudicial to me as if you were my very adversaries? seeing God hath given me *so signal a victory* over my enemies, and hath made *this day* a *day of rejoicing to me*, I will not damp nor *stain* the joy of it by sheding any mans *blood*; I am *this day* restored to *my Kingdom* again, and (as it were) *new-created King*; and what better becomes a *King* (especially on the day of his Inauguration) than *clemency* and *mercy?* It will not be *wisdom* in me

* The *Scripture* is wont ordinarily to divide the 12 Tribes into *Judah* and *Israel*, *Judah* having *Benjamin* adjoin'd to it, and *Ephraim* comprehending the other *Ten Tribes*, which are all called by its name, because it was the *chief* of them. See Isa. 7. 2. Psal. 80. 1. Zach. 10. 6.

me to discourage those that are willing to submit to me, nor to *endanger* my yet *unsetled State* by exercising severity on them who stooped and acknowledged their faults. Therefore as for *Shimei* I do here *swear* unto him before you all, and pass my *royal word* that *he shall not die* (*a*). Among others that met the *King Mephibosheth* the Grandson of *Saul* was one who had neither *washed his feet* (as in *publick mournings* they used not to do) nor *trimmed his beard, nor wash'd his linnen* from the day the King departed from the City to *that day*, but had behaved himself as a *true mourner* for the Kings long absence and sore afflictions. The *King* asks him why he came not to him sooner? he answers, *My Lord, O King, my servant deceived me*; for I said *I would have the asses sadled that I might ride to the King, and behold he went away secretly with them leaving me behind a poor lame man unable to help my self.* And besides this, he hath also horribly *slandered me* to the King, and hath thereby, as I understand, gotten a grant of *my lands*, I do protest I never spake those words he hath accused me of; but my Lord the King is *wise even as an Angel of God* to discern between *truth* and *falshood*, therefore let him do unto me what seemeth *good* in his eyes; for I acknowledg *all my fathers house* were but as *dead men* before my Lord the King; *we were all in thy power, thou mightest have put us all to death*, (if thou hadst so pleased) for the attempt made upon thy *Royal dignity* by *Ishbosheth*, and therefore what cause have I to complain if *that* which was freely given me by thee be now taken from me? *David* tells him he was full of weighty business at that time, and therefore he would not have him for the present trouble him any further about that matter; I have said (says he) and *my sentence* shall stand, *Thou and Ziba divide the land.* It may seem strange that so *wise* and *just* a King as *David* was should pass so unjust a sentence against *Mephibosheth* the Son of his dear friend *Jonathan*, with whom he had made a *solemn Covenant* to be *kind to him and his seed after him*; and the poor pitiful *plight* and *condition Mephibosheth* was now in, might have induc'd *David* to think that he was far from aspiring to the *Crown.* Besides *Ziba* did not offer now to justifie *to his masters face* what he had before accused him of. But it seems *David* was loth to displease *Ziba* (who had lately brought him *relief* in his distress) and was not willing to take back from him *all* that he had given him, (especially *at such a time as this*, when he so much desired to *endear* himself to *all his subjects*) and therefore he appointed *Mephibosheth* and *him* to *divide* the land between them.

But notwithstanding the *hardness of this sentence*, honest *Mephibosheth* was so far from being displeased at it, that he said, *Nay let him take all seeing my Lord the King is come to his house in peace.*

Besides these *Barzillai* the *Gileadite* (a man of *eighty years* of age, who had supplied the King with Provisions while he was at *Mahanaim*, see *Ch.* 17. 27. being a very rich man) came from *Rogelim* the *City* where he lived, to conduct the King over *Jordan.* The King received him very kindly, and invited him to go along with him to *Jerusalem*, where he would entertain him *as his friend*; *Barzillai* told him he was at that time *fourscore years old*, and therefore 'twas *time* for him to think of *dying*, and not of enjoying the pleasures of the *Court. I cannot now* (says he) *taste what I eat, or what I drink, neither can I hear the voice of singing men, or singing women*; *wherefore then should I go to be a burden to my Lord the King?* Besides, let not the King think of recompencing me for the poor kindness I did him in lately sending him in *some supplies*, seeing *what I did* was no more than *my duty* obliged me to; I will therefore wait upon the King over *Jordan*, and then I pray thee let thy servant *return* back again to his own house, that there I may retire my self, and prepare for my latter end; for I desire to die in my own City, and to be buried with my *Fathers*; but as for my Son *Chimham* I am very willing he should go over with my Lord the King, let him therefore I pray thee be taken into *thy favour*, and employ him as thou thinkest fit. *David* readily entertained the motion, and promises *Barzillai* to do for his Son whatsoever he should desire of him. So the King and the people passing over *Jordan*, *Barzillai*

(*a*) This must be understood in reference to his *former faults*; if he committed any *new offence*, this *Oath* did not bind to secure him from punishment, therefore *David*, 1 King. 2. 8, 9. gave order to his Son *Solomon* to *watch* and *observe him well*, that if *his malice* and *wickedness* did break forth *any other way*, he should proceed against him in a way of *justice.* Non morieris, *i.e.* hodie, *vel* jam, *vel* manu mea, *&* meo jussu, *non propter* hanc causam. *Nec præcipit* Solomoni, *ut propter* eum *puniret eum, sed solum dicit*, noli pati eum esse impunitum, *sed eo modo quo* juste *poteris. Id ergo committit* prudentiæ *Solomonis.*

Barzillai there took leave of him, and at their parting the *King kissed* him, and *blessed* him, and retained so *great a sense* of *his kindness* to him, that afterwards he commanded his *Son Solomon* to take an especial care of *his Sons*, and to let them be of the number of those that did *eat at his Table*, [1 *King.* 2. 7.]

2 *Sam. Ch.* 19. from *v.* 9, to 40.

17. The *King* being now come over *Jordan*, the *generality of the Tribe of Judah*, and some few of the *ten Tribes*, (*viz.* as many as in that hast could come together) conducted him to *Jerusalem*; the rest of the *Israelites* (that as it seems could not *get ready* to come so soon) came to the *King* and expresst themselves greatly discontented that *they* had not an hand in bringing him back as well as the *Tribe* of *Judah*; *Why* (say they) *have the children of Judah stollen thee away and carried thee home as it were by stealth without calling us, or expecting our company?* and so have endeavoured (as it were) to *ingross thee* to themselves, and to *appropriate* to themselves the intire glory of this action. The men of *Judah* hearing this, answered, that the King was of *their Tribe*, and *near a kin to them*; *wherefore then* (say they) *be ye angry for this matter?* We have not put the *King* to any expense, we have born our own *charges*; neither have we *received* nor do we expect *any reward* from him for this service. The *men of Israel* replied that *they being Ten Tribes* had more *right* to the *King* than *Judah*, who with *Benjamin* join'd to them were but *two*; and *they* being the *greatest part* of his subjects had *most interest* in him. And therefore (say they) why did you *thus despise us*, as not to think us worthy to be sent unto, or advised with about bringing back the King? the men of *Judah* (presuming upon the dignity of their Tribe) gave them a *rough* and *stout answer*, and *their words* were *fiercer* than the words of the *men of Israel.* This *contention* the *King* heard, and 'tis like was troubled at, but not setting himself speedily to compose it, (being loth to displease either party) it brake out into a *great inconvenience* soon after; for seeing *Judah* challenged so great a *part* in the King, (and the King did not contradict it) *Israel* being impatient of *such a disparagement*, resolv'd (as it seems) they would have *no interest* in him at all.

2 *Sam. Ch.* 19. from *v.* 40, to the end.

18. The King being now come to *Jerusalem*, he shut up the *ten Concubines* (that had been defiled by *Absalom*) in an house of *custody*, where he *provided for them*, but *went not in unto them*, and so they remained shut up unto the day of their death in a state of *widdowhood*; but though *David* was come to his Royal City yet his troubles were not yet at an end. For as *bones new set* are easily put out again if great care be not taken; so *people* that have broken out into *sedition*, and are *newly quieted*, are very apt to break out again, if they be not *charily handled*; and thus it was with the *Israelites* at this time, for upon *this quarrel* between them and the men of *Judah*, *Sheba* a *Benjamite* by *descent*, (but of the hill-country of *Ephraim* by *residence*) and possibly of the house of *Saul*, having *this opportunity*, out of *hatred* to *David*, and *hope* to reduce the *Crown* back again to *that Tribe* and *Family*, he blew a *Trumpet* to assemble the *Israelites* together, who being met, he spake to them after this manner: You all see (my Brethren) that we have *no part in David, nor portion in the Son of Jesse*: [see 1 *King.* 12. 16.] Alas we are counted *pitiful people* not worthy to be regarded; the men of *Judah* they are the only *brave men*, they (it seems) have a *King* but we have *none*; at least they desire to have him *wholly* to themselves; and for my part let them take him, and let us chuse another for our selves, who will *own us* for his subjects; let us all now return to our own houses and Tribes, and there advise and consider what is fit for us to do in this case. The *men of Israel* readily embraced *this motion*, and leaving *David* followed *Sheba*, but the *men of Judah* unanimously followed the King, and conducted him from *Jordan* to *Jerusalem. David* was much startled at this unexpected *defection* of the *Israelites* from

from him, and therefore reſolves to raiſe an *Army* ſpeedily to reduce them; in order hereunto he makes *Amaſa* his *General* (being inwardly offended with *Joab* for ſlaying *Abſalom*) and commands him to aſſemble the people of *Judah* within *three days*, and then to come to him and receive further orders. This was a *ſhort time* for ſo *great a work*, but *David* thought *Expedition* abſolutely neceſſary, leſt *Sheba* by *their delaying* ſhould ſo encreaſe his numbers, and grow ſo ſtrong that it would be difficult to ſuppreſs him. But the *time* being *ſo ſhort*, and many of the people (as 'tis like) being addicted to their *old General Joab* (who had been *ſucceſsful*) were loth to engage under *this new* (who had been *unproſperous*) or whatever elſe the cauſe was, *Amaſa* could not accompliſh it within the time limited. *David* being impatient of this delay appoints *Abiſhai* to take his *own guard* (*viz.* the *Cherethites* and *Pelethites*) and his other ſervants and attendants (who were *valiant* and *faithful men*) and with them to purſue after *Sheba* with all ſpeed; for (ſays he) if *this Sheba* be not ſuddenly ſuppreſſed he will raiſe a more *dangerous rebellion* againſt me than *Abſalom* did, and will with his *forces* get into *fenced Cities*, and then it may be difficult to deal with him. *Abiſhai* immediately marched out with *that party* to ſeek *Sheba*, with whom *ſome* that were formerly under *Joab*'s *command* joined themſelves, and (as it ſeems) *Joab* himſelf (of his own accord) would needs accompany his brother *Abiſhai* in this Expedition, intending when he met with an opportunity to kill *Amaſa*. *Abiſhai* and *Joab* being come to the *great ſtone* which was near *Gibeon*, they diſcovered *Amaſa* with the forces he had raiſed not far before them; *Joab* now reſolving to kill him, he girt his garment cloſe about him (that it might not encumber him) and *on it girded his ſword*, and put it into a *wide ſcabbard* that it might upon the *bending of his body* fall out. *Joab* now coming up to *Amaſa*, bowed his body to *ſalute* him, and ſaid to him, *Art thou in health my brother?* upon his *bowing* his *ſword* fell out of the ſcabbard (as if it had been *by accident*) and he *ſtoop'd* to take it up (*Amaſa* not ſuſpecting any thing) and then having his *ſword* in his *left hand* he took *Amaſa* with his *right* by the *beard* as if he would have *kiſſed* him, and then with *his ſword* gave him ſuch a *deadly ſtab* under the *fifth rib* that he immediately fell down, and his *bowels* guſhed out. This was a *vile* and *treacherous act* in *Joab* (and not to be mentioned without *deteſtation*) yet there was a *juſt hand* of God in it in puniſhing *Amaſa* for joining with *Abſalom* againſt his *Uncle David* (who was his *Lord* and *Sovereign*) and though *David* had pardoned him for it, yet *God* it ſeems would not let him go unpuniſhed. *Joab* having thus taken *Amaſa* out of the way, he now reſumed his *office* of *General* over the Army (without any *commiſſion* from *David*) and ſo with his brother *Abiſhai* went to purſue after *Sheba*, but before he went it ſeems he appointed *one* to ſtand by *the body* of *Amaſa* and to make *this Proclamation* to the Souldiers as they paſſed by, *He that favoureth Joab and deſires to have him reſtored to his place of General, (Amaſa* being dead) *and he that is for David and deſires he ſhould have good ſucceſs in this expedition againſt the common enemy, let him follow after Joab, and let not this accident hinder him.* But notwithſtanding *this Proclamation*, many of the *Souldiers* when they came where *Amaſa* lay and ſaw him *wallowing in his own blood*, they ſtood ſtill as *aſtoniſhed at the dreadfulneſs of the ſight*, and poſſibly murmured that *Amaſa* ſhould be ſo baſely murdered, whereupon the *man* removed *the body* out of the way, and caſt a *cloth* over it to hide it from the ſight of the Souldiers, and then they followed after *Joab* without ſtaying. So that we ſee in what high favour *Joab* was with the *Army* and the *Military men* notwithſtanding *Davids* great diſpleaſure againſt him. *Joab* and *Abiſhai* purſued *Sheba* through all the Tribes where he had been gathering people to follow him even unto *Abel*, and *Beth-maacha* in the *North* of *Canaan* in the Tribe of *Naphtali* (where was the Country of the *Berites* (*a*), many of whom joined with *Sheba*) who betaking himſelf with his *followers* to the ſtrong City of *Abel*, there *Joab* beſieged him, and caſting up a *great Bulwark* or *bank* againſt the outmoſt wall, he from thence with his *Engines* battered the *wall* to beat it down. A *wiſe woman*

(*a*) *Aliqui per* Berim *Provinciam intelligunt in qua erat* Abela *&* Bethmaaca. *Munoch.*

woman that was in the City came upon the wall, and deſired to ſpeak with *Joab*, who coming within hearing of her, ſhe tells him that *their City* formerly had been had in high eſteem for *wiſdom* and *ability* to *give counſel*, inſomuch that it went for a *Proverb*, *They ſhall ask counſel at Abel*; ſo that they uſed to come from all the neighbouring parts when any *controverſie* aroſe among them to take *advice* here, and ſo they ended the *matter* or *difference* between them as *the men of this City* adviſed and directed. This being ſo, give me leave though a *woman* (yet one that is of a *peaceable ſpirit* and *faithful* to the *King*) to ſpeak a few words unto thee: Why goeſt thou about to deſtroy ſuch an *ancient and eminent City* as this is, that is a *Mother-city* and *chief of the Province*, having many other Towns and Villages under it? Why wilt thou deſtroy a City that is part of the inheritance in which God hath placed his people? *Joab* anſwer'd that he had no deſign to deſtroy *their City*, or to do any *damage* to the *Commonwealth*, but *his aim* was to preſerve *both* by cutting off a *peſtilent enemy* to *both*, namely *Sheba*, who had lifted up his hand againſt the *King*; if they would but deliver *him* up to him he would preſently depart from their *City*. She tells him *Sheba*'s head ſhould be thrown over the wall to him very ſpeedily. It ſeems ſhe was aſſured that the *men of her City* (being wiſe men would do it.) And though they could not hinder *Sheba*'s ſudden getting into their City with his *forces*, yet they would never hazard their City by ſheltring ſuch a *Traytor*. Accordingly by *her wiſdom*, and the *reaſons* ſhe gave them, the men of the City were perſwaded and ſeized upon *Sheba*, and *cut off his head* and *threw it over the wall to Joab*, who thereupon drew off his forces from the City. *Joab* having thus quell'd *this rebellion* went to *Jeruſalem* to the *King*, who though he could not chuſe but be highly offended with him for killing *Amaſa* in ſuch a *baſe* and *treacherous* manner, yet he having done him *ſo great a ſervice* in ſubduing *Sheba* and *his accomplices*, and being in ſo *great eſteem* with the *Souldiers* and *the people*, the *King* thought it beſt to let him alone, and continue him in his place of *General*. *David* being now reeſtabliſhed in his Kingdom, all things were ſetled in their *former order*, *Joab* was *General*, *Benaiah Captain* of the Kings Guard. *Adoram* over the Tribute; *This Office* was not mentioned, *Ch.* 8. but *David* having now enlarged his Dominions and made many Nations *Tributary* to him, he erected *this office*; *Jehoſhaphat* Recorder, and *Shevah* called *Seraiah* *, *Ch.* 8. 17. Scribe; *Abiathar* the High-Prieſt, and *Zadock* next to him, and *Ira* of the Country of *Jair* in *Gilead*, a *chief ruler* about the King; *David*'s *Sons* mentioned, *Ch.* 8. are not here ſpoken of, becauſe divers of them were dead, *viz. Amnon*, *Abſalom*, and (as 'tis like) *Chileab* alſo.

* 'Twas uſual among the *Hebrews* for the ſame man to have *two names.*

2 *Sam. Ch.* 20. from *v.* 1, to the end.

SECT. CXCVIII.

After theſe things God puniſhed the land of *Iſrael* with *famine* for *three years* together, occaſioned by *drought* and *want of rain*. *David* at firſt lookt upon it as a *puniſhment* laid upon them for the *common ſins* of the land, but when he ſaw it continued *three years* together he thought there was ſome more *ſpecial thing* for which God was ſo highly offended (*a*), therefore he enquired of the Lord concerning it by the *High-Prieſt*, and the Lord anſwered, *It was for the blood of the Gibeonites ſhed by Saul and his bloody family.* For *Saul* pretending a *great zeal* for the *good* of *Iſrael*, attempted to deſtroy the *Amorites*, and with them *all wizards* and *witches*, [1 *Sam.* 28. 3, 9.] and with them he alſo fell upon the *Gibeonites* (*b*), and deſtroyed *many of them* (*c*), notwithſtanding the Oath which *Joſhua* and the *Elders* of *Iſrael* had ſworn

(*a*) *Populus punitur quia de eo facto gaudebant & ſperabant ſe frui poſſe bonis illorum. Videbatur etiam David* All the inhabitants of *Canaan* are uſually in the Scripture called *Amorites*. See *Gen.* 15. 16.

rem negligere, & potius regno non ſuccurrebat oppreſſis. (*b*) *V.* 2. *Of the remnant of the Amorites.*]

(*c*) *Occidit eos ut eorum urbes & poſſeſſiones Iſraelitis traderet indignam ratus ut præſtans illa terræ portio ab alienigenis occuparetur.*

to them that *they ſhould live peaceably among them*, Joſh. 9. 15. And it ſeems the Lord did not only tell *David wherefore this famine was ſent*, but injoined him to *make ſatisfaction* to the *Gibeonites* for the *wrong* they had ſuſtained. *David* accordingly ſending for the *Gibeonites*, asked them what *ſatisfaction* they would require for the *wrong* that had been done them, that ſo they might not *complain* any longer to God of the *cruelty* the *Iſraelites* had exerciſed upon them, nor endeavour to draw down judgments upon them, but being *ſatisfied* might *pray* for *their peace*, and the proſperity of the *land* which God had given them for an inheritance. The *Gibeonites* anſwered, *We will have no ſilver or gold of any of Sauls family*, neither *for us* ſhalt thou *kill any man in Iſrael*, ſave only *thoſe of his family* who were *chief actors* in the deſtruction of our *Brethren*; let *thoſe* of his poſterity (who ſought utterly to deſtroy us from among the *Iſraelites*) be *delivered unto us* and we will *hang* them up in *Saul*'s *own City* (who being choſen of Gods meer *favour* and *grace* to be *King* over *Iſrael*, turned *Tyrant*, and *ſhed innocent blood*) and this we will do not out of *revenge*, but that *by their death* an *atonement* may be made to the *Lord*, and that his *wrath* may be appeaſed, and the *famine* removed, and that *others* by this example may learn to keep *Covenant*, and not to *oppreſs the ſtranger* that is taken under Gods protection (*a*), ſee *Numb.* 25. 4. *David* having (as it ſeems) *warrant* from God to give them the *ſatisfaction* they required, he promiſes to deliver *ſeven* of *Saul*'s poſterity into their hands; but he would not let *Mephibosheth* be one of them, becauſe of that *ſpecial Covenant* that was between *him* and *Jonathan*, 1 *Sam.* 18. 3. He had likewiſe ſworn to *Saul*, that *he would not cut off his ſeed after him*, 1 *Sam.* 24. 21, 22. But God now by *this his ſpecial command* diſpenſed with him as to *that Oath*. So the *King* took the *two Sons of Rizpah Saul*'s *Concubine*, and the *five Sons of Merab*, *Saul*'s *Daughter*, which ſhe had by *Adriel*, [1 *Sam.* 18. 19] but were brought up, and educated by *Michal* her ſiſter, (ſhe having no children of her own) and delivered them into the hands of the *Gibeonites*, who immediately *hanged them up* on an *hill* near *Gibeah*, that all might look upon them as a *fearful example* of Gods *high diſpleaſure* againſt *Saul* and *his bloody houſe* for *killing and maſſacring thoſe poor men* in that manner he had done. And ſo they were all *executed* and *put to death* (*b*) *together* in the beginning of Barley harveſt. *Rizpah* the *mother of two of them* knew (it ſeems) that the *bodies* of her *Sons* and of the *reſt* that were *hanged* were *ſo to remain* till God ſhould teſtifie that he was appeaſed towards the land by giving them *rain*. *David* doubtleſs had ſpecial direction from the Lord *in this matter*, for otherwiſe 'twas againſt the *expreſs letter* of the *Law* that the *body ſhould hang all night*, [ſee *Deut.* 21. 23.] but God having (as it ſeems) otherwiſe ordered it at this preſent, *Rizpah* that ſhe might defend *their bodies* from *birds* and *beaſts* reſolv'd to *watch them*, and to *that end* ſhe took *ſackcloth*, and ſpread therewith a *Tent* for her ſelf on the *rock* next adjoining (to defend her from the *heat* and *weather*) and there ſat (poſſibly with ſome ſervants attending her) in a *mournful poſture*, watching of them till *water* dropt upon them from *heaven*; and God ſent *rain* upon the land as was deſired. *David* hearing what affection *Rizpah* had ſhewed to her *Sons* that were hanged, and how careful ſhe had been to keep their dead bodies from being *torn* and *mangled*, (that they might be decently interr'd) being mov'd by *her example* he began to think of ſhewing *ſome reſpect* to the *dead bodies* of *Saul* and *Jonathan* which had been taken by the men of *Jabeſh-Gilead* from the ſtreet of *Bethſhan* where the *Philiſtines* had hanged them. Accordingly *David* ordered that the *bones* of *Saul* and *Jonathan*, together with the *bones* of *theſe men* lately hanged (whoſe bodies as 'tis like being putrified, they burned off the fleſh from their bones) ſhould be buried in the Sepulchre of *Kiſh* the Father of *Saul*. And after *that* God was intreated for the *land*, and teſtified his favour by ſending *rain*, and taking away the *Famine*.

(*a*) *Voluit Deus ſe oſtendere adjutorem oppreſſorum & delectatum eſſe iſtorum* Ethnicorum *converſione qui* typum *gerebant* Gentium vocandarum.

(*b*) Whereas 'tis ſaid, *Deut.* 24. 16. *The children ſhall not be put to death for the Fathers, every man ſhall be put to death for his own ſin.* We muſt know that *puniſhments* are either *temporary* or *eternal*, in the former *children* and ſuch as are *innocent of thoſe ſins* for which the *puniſhment* is ſent, may be involv'd, becauſe they live in the ſame *community*, and are as it were *members* of the ſame body; but as for thoſe puniſhments that are *eternal*, *they* are never inflicted upon any but for their *own ſins*; and of theſe *chiefly* the Prophet is to be underſtood, *Ezek.* 18. 4. & 20.

2 *Sam. Ch.* 21. from 1, to 15.

SECT.

SECT. CXCIX.

TRoubles again ariſe to *David* from the *Philiſtines*, and *four battles* are fought with them, wherein *four Valiants* of *David* ſlay *four* of their *Giants*. In the *firſt* of theſe *David* himſelf was engaged, and being *old* and *faint* was in *great danger of being kill'd* by one of the *Sons* of the *Giant*, but he was reſcued by *Abiſhai* who kill'd the *Giant*. *David*'s Souldiers hereupon reſolv'd that he ſhould go no more in perſon with them to *battel*, leſt he ſhould be *ſlain*, and *ſo the light of Iſrael be quencht*, that is, *their glory*, *ſplendor* and *joy* ſhould periſh with him. See 1 *King.* 15. 4. The *next battel* with them was at *Gob* near unto *Gezer*. Here *Sibbechai* another of *David*'s *Worthies* ſlew *another Giant*. The *third battel* was alſo at *Gob*, and there *Elhanan* another of *David*'s *Valiant Commanders* ſlew another *Giant*, the brother of *Goliath* the *Gittite*, the ſtaff of whoſe Spear was like a *weavers beam*. The *fourth* was at *Gath* where a man of *great ſtature* came out againſt them and *defied Iſrael*; he had on each hand *ſix fingers*, and on *each* foot *ſix toes*, and was another ſon of the Giant *Rapha*, *Jonathan* the ſon of *Shimea* (called *Shammah*, 1 *Sam.* 16. 9.) ſlew this vaſt Giant. *Theſe four* fell by the hands of *David* and *his ſervants*. For though *David* did not kill any of them himſelf, yet their *death* is aſcrib'd to him as well as to his Captains, becauſe *they* fought in his quarrel and under *his command*.

2 *Sam. Ch.* 21. from *v.* 15, to the end.
1 *Chron. Ch.* 20. from *v.* 4, to the end.

SECT. CC.

David being now delivered from all his enemies on every ſide both *within* and *without* his Kingdom, and calling to mind Gods wonderful mercies to him, he in a grateful remembrance of them compoſed a *Triumphant Song* or *Pſalm* of Thankſgiving that God might have the *glory* of all that he had done for him. This *Song* is the ſame for ſubſtance with the 18*th Pſalm*, only there are *ſome clauſes here* that are expreſt *there* in other words, and in ſome places a *clauſe* is now and then *added* in *one* of them which is not in the *other*. So that poſſibly *this Pſalm* was penned by him many years before when he was delivered from *his mighty potent enemy Saul*, and is here with ſome *little alteration* repeated again. In this *Song*, *firſt* he declares his *firm confidence in God*, and that he might ſhew what an *alſufficient defence* he eſteemed the *Lord to be unto him*, he uſeth *variety* of expreſſions to ſet it forth, as not being able by *one* or *two* to expreſs it. He calls the Lord his *rock*, his *fortreſs*, his *deliverer*, his *ſhield*, *the horn* (*a*) *of his ſalvation* (by whoſe *aſſiſtance* he had been enabled both to *defend* himſelf, and *puſh* down his enemies) his *tower*, his *refuge*, and his *ſaviour*, whence he infers that *he will ſtill truſt in him*, and *call upon him who was worthy to be praiſed*. *Secondly*, he ſets forth the *woful ſtraits* and *dangers* he had been in; *his enemies came upon him like violent floods of water*, and *like waves rouling one upon the neck of another*, (threatning preſent death to him) he acknowledges *their roaring rage made him afraid*, but *that fear* drave him to God. He ſays that *death-threatning ſorrows* and *dangers ſo encompaſſed him*, that there ſeemed no more likelihood for him to eſcape than there is of a *ſick man* that hath the *pangs of death upon him*; he intimates that *Saul* and his *other enemies* had *ſo ſubtilly contriv'd his death* and laid *their ſnares* ſo *cunningly* for him that *all means of eſcaping* ſeem'd to be prevented. In *theſe my great diſtreſſes* (ſays he) *I cry'd unto the Lord*, and *he heard me* (and appear'd for me) *out of his Temple* *; that is out of *Heaven*, and from thence manifeſted his power for my deliverance. Then *the earth ſhook and trembled*, *and the foundations of heaven mov'd and ſhook*, *becauſe he was wroth*; that is, the Lord in his hot diſpleaſure fought againſt my enemies, and poured forth his *vengeance* upon them. This *vengeance* he ſets forth under the *ſimilitude* of a *prodigious ſtorm* or *tempeſt*, when the *earth quakes*, and the *air is covered with thick*, *black and dark miſts*, and when the *Heavens* ſend forth *wind*, *rain*, *thunder* and *lightning* (*b*); by all which he intimates that the *wrath* of the Lord was evidently ſeen and manifeſted in the *deſtruction of his enemies*, as if he had ſent ſuch

(*a*) *Horn* ſignifies *power* and *glory*. Chriſt is call'd the *horn of ſalvation*, Luk. 1. 69.

* *Heaven* is call'd the *Temple of God*, 1ſt, as being the place of his *ſpecial preſence*. 2. In regard of the *exceeding glory of Heaven*, which to ſhadow forth, *the Temple* was built ſo *exceeding glorious*. 3. In regard of the tranſient *holineſs* of heaven.

(*b*) *David* here in *ſublime expreſſions* ſets forth not what *hiſtorically* happened, but an a *Poetical* manner God's *mighty aſſiſtance* and concurrence with him in his *victories over his enemies*.

such an *horrible ſtorm* and *tempeſt* upon them, and ſo viſibly deſtroyed them. *The foundations of the heavens ſhook and were moved.* In the 18 *Pſalm* v. 7. he ſays *the foundations of the hills moved*, that is, *the hills* were ſhaken from their *very foundations* or *bottoms*. *Theſe hills* are here call'd the *foundations of heaven* (*a*), becauſe *the tops* of *high mountains* ſeem to *touch the clouds*, and the *heavens* ſeem to *lean* upon them. *There went up a ſmoke out of his noſtrils, and fire out of his mouth devoured, coals were kindled by it*, that is, he gave forth ſuch teſtimonies of his *anger* and *indignation* againſt mine enemies, ſo *vehement* was his *wrath* that *even ſmoke ſeem'd* (to ſpeak after the manner of men) *to come out of his noſtrils*, and *ſo hot a fire out of his mouth* that *even coals* were kindled by it. *He bowed the heavens alſo and came down and darkneſs was under his feet*; that is, the *lower part* of the *heavens* was ſo affected as if God *to manifeſt his power* had come down into it, and (if we may deſcribe him according to our weak apprehenſions) *under his feet* in the *lower region of the air*, there were *dark miſts* and *clouds*. *He rode upon a cherub and did fly, yea he did fly upon the wings of the wind* *; that is, he uſed the *miniſtry* of his *holy Angels*, and by them he raiſed *violent* and *ſtrong winds*. *He made darkneſs pavillions round about him, dark waters and thick clouds of the skies*; that is, as men are wont by *Tents* and *Pavillions* to ſhelter themſelves, and to hide themſelves from the view of others, ſo did the Lord caſt *darkneſs* and *thick clouds* about the *place* of his appearance. *Through the brightneſs before him were coals of fire kindled*; that is, the Lord ſent out his *flaſhes of lightning*, with the flames whereof much *combuſtible matter* was kindled. *The Lord thundered from heaven, and the moſt high uttered his voice, he ſent out his arrows and ſcattered them*; that is, *his thunderbolts* out of the *clouds*, as *arrows* from his *bow*. *He ſent out his lightning and diſcomfited them. The channels of the Sea appeared, the foundations of the world were diſcovered; at the rebuke of the Lord, at the blaſt of the breath of his noſtrils*; that is, by *this raging tempeſt* the *waters* and *waves* were raiſed up ſo high that the very *channels* and *bottom* of the *Sea* was *diſcovered* and laid *bare*. By theſe *Hyperbolical expreſſions* he ſignifies and ſets forth the *fierce anger* of God againſt his enemies; then he comes to ſet forth the *wonderfulneſs* of his *deliverance*, being like a man ready to be drowned, and periſh in *deep waters*, had not God as it were with his *arm* ſtretched out from heaven pull'd him out of them: God delivered me (ſays he) from *many enemies*, yea, *from my ſtrong enemies*, (ſuch as *Goliath*, *Doeg*, *Saul*, and *Achitophel*) who would have been *too ſtrong* for me, if he had not of his great mercy helped me. *In the day of calamity and diſtreſs* they thought (by their ſubtilty) to prevent me from ſaving my ſelf, and to ſurprize me before I was aware, ſo that I ſhould not eſcape, (ſo *Achitophel* contrived) but the Lord was *my ſtay*, and upon him I did *relye* and *truſt*. *The Lord alſo freed me from the great ſtraits I was in, and ſet me at liberty*, and that *not for any merit in me*, but of his own *free grace* and *mercy*, and that he might graciouſly reward me according to my *innocency* and *integrity*; ſo that I may with great thankfulneſs ſay, *The Lord hath rewarded me according to my righteouſneſs* †, *according to the cleanneſs of my hands hath he recompenſed me*; that is, according to the *righteouſneſs of my cauſe*, and the *innocence* of *my intentions* and *actions*, as *to my enemies*, I being *clear* of thoſe *faults* and *crimes* they ſlanderouſly charged me with. *I have kept the ways of the Lord*; that is, *I have deſired to walk in his precepts*, and the *ways* by him preſcribed; and though I have had many *ſlips* and *failings* yet I have not *wickedly* and *preſumptuouſly* reſolved to *go on* in them, and ſo to make a deſperate *defection* from God. *For all his judgments and ſtatutes were before me*; that is, I have ſet the *whole Law* of God before me as the *rule of my life* and *actions*, and do endeavour to obſerve them *one* as well as *another*. And though I have had many *failings*, yet what I have done in Gods ſervice hath not been in hypocriſie or diſſimulation. *I was upright before him and kept my ſelf from mine iniquity*; I reſtrained my ſelf from *that ſin* *, unto which I was otherwiſe *by nature* prone to fall into. *Therefore the Lord hath recompenſed me according to my righteouſneſs, according to my innocency which he ſaw in me.*

(*a*) *Job* 26. 11. calls that *the pillars of Heaven.*

* See Pſal. 18. 10.

† He doth not here ſpeak of *his righteouſneſs* in reference to God, for in this ſenſe he prayeth, *Pſal.* 143. 2. *Enter not into judgment with thy ſervant*, but of *his righteouſneſs* as *to his enemies.* though the *obedience* of Gods ſervants is a *due debt* which they owe to God, and it is God that enables them to do what they do, yet God of his free grace *rewards* them for their works when they are performed with *ſincerity*, though they be far ſhort of what they ſhould be; the Lord rewards men according to their works, that is, acding to the nature and quality of their works, though not for any merit in their works. If their works be *good* they ſhall have a *good reward*, if their works *be evil*, their *reward* will be accordingly.

* Cavi ne ſcelus admitterem, quod ea admiſiſſe.

He now by an elegant *Apoſtrophe* turns his ſpeech to God, extolling his goodneſs and mercy towards the *godly*, and his equal and juſt dealing with the *wicked*. *With the merciful thou wilt ſhew thy ſelf merciful, with the upright thou wilt ſhew thy ſelf to act uprightly, with the pure thou wilt ſhew thy ſelf to act purely and holily*, but with the *froward* and *perverſe* thou wilt ſhew thy ſelf *wayward* † and *unpleaſing*, inflicting ſharp judgments upon them. *As they walk contrary to thee, ſo thou wilt walk contrary to them*, croſſing them in all that they go about, according to *Levit.* 26. 27, 28. *The afflicted people thou wilt ſave and preſerve, but as for the haughty thy eyes are upon them to bring them down.* He now comes to ſhew *how the Lord was his lamp that enlightened his darkneſs*; that is, *that ſhined upon him*, and comforted him in the *darkneſs* of his afflictions, and directed him what courſe to take. He declares alſo that *it was the Lord that enabled him to run thorough the thickeſt troops of his enemies*, and by *his aſſiſtance* he had *ſcal'd their walls*, and taken their *Cities*. And from his own experience he infers that *the Lord is perfect in all his ways*, not failing in any of his *promiſes*, and that his *word is tried*, and hath been prov'd to be *true* by unqueſtionable proof and experience. *That he is a buckler and ſhield* to defend all that *truſt in him*. Then in a way of *thankful admiration* he crys out, *Who is a God ſave the Lord? And who is a rock ſave our God?* As for me I do declare that I have had all my *ſtrength* and *power* from him. *He hath made my way perfect or plain*, removing *impediments*, and proſpering my *attempts* and *undertakings*, ſo that I have not failed to *perfect* what I went about. *He makes my feet like hinds feet*, that is, *ſwift* to eſcape *danger*, and to *ſtand ſafe upon my high places*, as *hinds* ſpeedily run up to the top of *inacceſſible rocks* and there are ſafe. *He teacheth my hands to war*, he hath given me skill in *military affairs*, and to *skill* he hath given me *ſtrength of body fit for war*, ſo that I am able *not only* to *draw a ſtrong and ſtiff bow of ſteel*, but if I pleaſe I can *break it* in pieces. Yet I aſcribe nothing to my ſelf, for *thou O Lord haſt given me the ſhield of thy ſalvation*, that is thou haſt been as a *ſhield* to me to defend me againſt mine enemies; and *thy gentleneſs* (*a*) *hath made me great*; that is, *by thy right hand thou haſt upholden and ſtrengthened me in the day of battel, and by thy hearing of my prayers* thou haſt made me *great* and *victorious*. *Thou haſt enlarged my ſteps under me*, or widened my paſſage, given me *room* to walk ſteadily and ſafely in, ſo that I was *proſperous* and *ſucceſsful* in *my marches*, ſo that I have purſued mine enemies and deſtroyed them, and they are fallen under my feet. *Thou haſt girded me with ſtrength in battel, thoſe that roſe up againſt me thou haſt ſubdued under me. Thou haſt given me the necks of mine enemies, and I have prevailed againſt them*; when they were in extremity they looked for help from *man* but there was none to ſave them, and then they cried unto *God* but he did not anſwer them. Thus being *helpleſs I have beaten them to pieces as the ſmall duſt of the earth*, and ſtamped them as *the mire of the ſtreets*, and diſperſed them as men *ſpread dung on the ground*. By which *Hyperbolical expreſſions* he intimates that he had not only ſubdued his enemies, but in a *diſgraceful manner* trodden and trampled upon them. Then he acknowledges how God had delivered him from *the ſtrivings of the people, viz.* in the *inſurrections* of *Abſalom* and *Sheba*, and had brought many Nations of the *Heathen* to be in ſubjection to him, and to acknowledg him for their *Lord* and *head*. *Strangers* * (ſays he) *will now ſubmit themſelves unto me*, and *neighbouring Nations* will become *Tributary* to me; as ſoon as they hear of *my coming* againſt them they will yield unto me. Thus the *glory* and *ſtrength* of the *Heathens* ſhall by little and little *fade* and *decay*, and though they be in *places of ſtrength*, yet even in *thoſe cloſe places* (their fortified Cities and Towers) they ſhall be no leſs *afraid* then if they were only in ſome *poor unwalled villages*.

He now concludes *his Song*, praiſing God for all *the benefits* before recited: *The Lord liveth and bleſſed be my Rock, and exalted be the God who is the rock of my Salvation. It is God who avengeth me and bringeth down the people under me, and who bringeth me forth and delivereth me out of the hands of mine enemies*, notwithſtanding all their *power* and *policies*. *Thou haſt lifted me up on high over thoſe that roſe up againſt me*: *Thou haſt delivered me from the violent man, viz. from Saul* my moſt *violent* and *deadly* enemy. *Therefore I will give thanks unto the Lord among the heathen*: that is, I will labour to *ſpread the knowledg of thee*, and ſo to *exalt thy praiſe* among the *Heathen Nations* †, whom thou haſt brought into ſubjection to me. *God is the Tower of Salvation for his King*, that is, he is as a *Tower* in which he is ſafe, and *ſheweth mercy unto his anointed, unto David and to his ſeed for evermore*; that is, God will manifeſt his favour to *him* to *his poſterity*

(†) V. 27. *Perverſe ages*, i.e. *retribuens illi ſecundum perverſitatem ejus.*

(*a*) V. 36. Et ex exauditione tua magnum reddebas me. *Heb.* per reſpondere tuum. *Piſt.*

* This is *true* both of *David* and of *Chriſt*, (of whom *David* was a *type*) *viz.* in reſpect of the converſion of the *Gentiles* who were *aliens* and *ſtrangers* from the Commonwealth of *Iſrael.*

† See *Apoſtol. Hiſt.* on *Rom.* 15. 9. This *David* ſpeaks by a *ſpirit of Propheſie*, having reſpect to the *calling of the Gentiles.*

posterity after him, and principally to *Christ* (who was to be of *his seed according to the flesh*, Rom. 1. 3. and to *all the faithful members of Christ* who are *also by faith his seed*. See *Isa.* 53. 10. and *Heb.* 2. 13.

2 *Sam. Ch.* 22. whole Chapter.

SECT. CCI.

David now towards his latter end apprehending *his death* approaching; in imitation of *Jacob* and *Moses* leaves behind him a kind of *Testamentary Prophesie* that his *Kingdom* and *Throne should be established for ever*, namely in the person of the *Messias*, (who was to come of him according to Gods *Covenant*, 2 *Sam.*7.16.) and he Prophesies of the *righteousness*, *glory and prosperity of that Kingdom*; and *these were the last words* he wrote by the inspiration of the Holy Ghost for the *use of the Church*. In the *Preface* to this *Prophesie*, he first sets down his own *Titles*, saying, I am *the Son* of *Jesse* by birth, yet by the *grace* and *favour* of God exalted to be *King of Israel*, and who have been enabled by the Spirit of God to compose many *Divine Hymns* and *Psalms* for the benefit of the Church (and thereupon have been call'd the *sweet Psalmist of Israel*) I *David* do now declare that the *Spirit of the Lord* did formerly speak by me, and *his word was in my tongue* when I uttered those Divine compositures. And the *same God of Israel* (who is the *Rock* of *Israel*) hath *now spoken to me*, and I am to declare that *there shall be a ruler over men*; *a righteous person that shall rule them in the fear of God*(*a*). And he shall reign *prosperously*, and still *increase in glory*; his *glory* shall be like the *morning light* that *shines more and more unto perfect day*, and shall daily increase like the *grass* that hath *seasonably* the *moistning rain*, and *warming Sun* to make *it sprout up* and *grow*. And *though my house be not so with God* as it should be, but *I* and *mine* have been guilty of many *great* sins and *transgressions*, yet *God hath made with me an everlasting Covenant*, viz. *that my Kingdom and Throne shall be established for ever* in the person of the *Messiah* who shall come out of my loyns, [*Ch.* 7. 16.] and *this Covenant is well ordered in all things* (for the *glory* of God and *Salvation* of man) and *sure* to be performed. And *this promise of God* that the *Messiah* should spring from *my loyns*, and *come into the world to save sinners*, is *that* on *which* my *hope of Salvation* is firmly grounded, and *this thing I wish* and *desire* above all things, though God do not make the *glory* of my *Temporal Kingdom* to grow and increase. But as for those sons of *Belial*, those *prophane graceless* and *stubborn wretches* who will not submit to the Kingdom of the *Messiah*, they shall be *all of them* as *thorns plucked up* and cast *away*, because they are so intractable that they cannot be taken with hands, but the man that shall go about to *touch them* had need have his hands armed with some *iron glove* or *gantlet*, and to have a staff in his hands like the *staff of a Spear* wherewith to thrust them into the *oven*. And *these intractable thorns* shall be burnt and consumed in the *same place* where they *grew*. Whereby (as some think) he Propheſied of the *destruction* of the *obstinate Jews* who were by the *Romans* destroyed in the *same place* or *City* where they lived and *by wicked hands had crucified the Lord of life*.

(*a*) These words are understood by learned men as a promise of the Messiah, *Quid dominabitur in timore Domini cum spiritu timoris Domini anctus sit, & quid subditos suos ita spiritu suo gubernavit, ut in vero Dei timore sanctitati vitæ studeant.* Osiand.

2 *Sam. Ch.* 23. from *v.* 1. to 8.

SECT. CCII.

HEre now follows a *Catalogue* of *David*'s *Worthies*, men renowned for *valour* and admirable *exploits*, and such as were *great supports* to him in all his troubles, 1 *Chron.* 11. 10. *These are the chief of the mighty men whom David had, who held strongly with him in his Kingdom, and join'd with the Elders of the people to make him King.* they were in all thirty seven, whereof *Joab* was the *chief*, being *Captain General* of the Host, 1 *Chron.* 11. 6. Next to him were *six chief Colonels*, and of them the *first three* were *above* the *other three*. The *first three* were *Adino*, *Eleazar* and *Shammah*. This *Adino* was call'd the *Eznite* from the *Country* where he was *born* or *bred*, and the *Tachmonite*, or *Hackmonite* from his *Father*, being the Son of one *Tachmani*, or *Hackmani*. And also *Jashobeam*, or *Josheph-Bassebet*, because he sat in the *Chair*, and was *President of the Council of War*. Concerning his *Exploits* 'tis said of him, [2 *Sam.* 23. 8.] *That he lifted up his Spear against eight hundred and slew them.* In the 1 *Chron.* 11. 11. There are only 300 mentioned. Therefore either 800 were slain by him at *one time*, and 300 at *another*; or else he discomfited 800, whereof only 300 were slain outright by *himself*, and the *rest* by *others*, which yet are said to be slain by *him*, because they were slain by *those* that fought under him.

The *Second* of the *first three* was *Eleazar* one of the posterity of *Ahoah* a *Benjamite*, 1 *Chron.* 8. 4. he was with *David* at *Pasdammim* when the *Philistines* were gathered together in battel against him, and there defended a *field of barley* against them when the rest of the people *fled away*, and *slew so many* of them that at last *the people* returned to the *spoil* of the enemy. He smote the *Philistines* till his *hand was weary*, and *clave unto his sword*, and was as it were *glued* to the *hilt* of it with *blood*. The *third* of the *first three* was *Shammah*. He defended a field of *lentils* against a Troop of the *Philistines* when the people fled from them, and the Lord wrought a great victory by him. 'Tis probable that *this exploit* against the *Philistines* was jointly performed by *both these Captains* at *one* and the *same time*, and therefore 'tis said 1 *Chron.* 11. 14. *That they set themselves in the midst of that parcel of ground and delivered it, and slew the Philistines*; there being both *barley* and *lentils* in the same field. *Eleazar* it seems beat the *Philistines* from the *barley-field*, and *Shammah* from that part of it that had *lentils*. These *three Worthies* also ventured their lives to fetch *David* water from the *well* of *Bethlem*, of which before at *Ch.* 5. 18. Of the *second three Abishai* the Brother of *Joab* was *chief*, he *lift up his Spear against three hundred and slew them.* Other *valiant deeds* he did besides, as when he went with *David* into the midst of *Sauls* Camp, 1 *Sam.* 26. 6. and his killing the *Giant Ishi-benob*, whose *Spear weighed three hundred shekels of brass*, 2 *Sam.* 21. 16, 17. he was the most *honourable* of *this three*, but he attained not unto the *first three*. The *second* of *this three* was *Benaiah* the son of *Jehoiadah*, he slew two *Lion-like men of Moab*, and he slew a *Lion* in the midst of a *pit*, into which it had casually fallen in the time of the *snow*, where the room being *straight* he knew he must either *kill* or be *kill'd*; and *this* he *enterpriz'd* not out of a *vain mind* to shew his valour, but *Heroically* to destroy a *noxious beast* that had done so much mischief to the Country. He slew also an *Egyptian*, a man of *great stature*, *five cubits high*, whose *Spear was like a weavers beam*; he went *down to him only with a staff*, *and pluckt the spear out of his hand*, *and slew him with his own spear*. He *was also Captain of the Kings guard*. The *third* of *this three* seems to be *Asahel*, who was *above the thirty* (*a*), (as *all those* before mentioned were) there being thirty named after him. *This second three* attained not unto the *first three*, but yet were superior to all others.

(*a*) V. 24. *Supra Triginta istos.*

2 *Sam Ch.* 23. from *v.* 8, to the end.

SECT. CCIII.

David having vanquished his *enemies abroad*, and suppressed *sundry insurrections* at *home*, yet knowing that *new wars* or conspiracies might be rais'd against him, therefore in this time of *peace* he thought fit so to settle his *Militia* and *Souldiery*, that they might be in a readiness on all occations to defend the Kingdom. In order hereunto he divided them into *twelve courses*, *twenty four thousand* in each course, who in their turns *one month* in a year were still in arms ready to be imployed in any service for the *State* as the *King* should appoint; by which means all the able men in the Kingdom were still trained up in the use of their *Armes*, and there was always a sufficient number ready in arms, if on a sudden there should be any occasion for them. *Jashobeam* (who it seems was of the posterity of *Perez* or *Pharez* the son of *Judah*, *Gen.* 46. 12.) had the *preeminence* of being *Commander in chief* over the *first course* for the *first month*. Over the course of the second month was *Dodai*, and *Mikloth* was the *Captain of this course* after his death. The *Captain of the Host* for the *third month* was *Benaiah* a principal Officer. The Captain of the *fourth course* was *Zebadiah* the son of *Asahel*, (who was kill'd in the beginning of *David*'s reign by *Abner*, 2 *Sam.* 2.23.) but being a *valiant man*, and brother to *Joab* and *Abishai*, and of *kin* to *David*, his name

name is put both into the *Catalogue* of *David's Worthies*, 1 *Chron.* 11. 26. and here into the *Catalogue* of *chief Commanders* the *course* possibly bearing *his name*, though his son was *Captain* of it. The names of the other *Captains* that were over the other courses are here also set down, as also the *Princes* and *Rulers* of the *Tribes* who had the chief power in the *Civil Government*, where thirteen are mentioned, of whom *one* is said to be of the *Levites*, and *another* of the *Aaronites*, *one of the half Tribe of Manasseh*, and *another* of the *other half*; the *Princes* of *Gad* and *Asher* are not here named, possibly they might be join'd with *those Tribes* that bordered upon them. Then are set down who was over the Kings *Treasure*, and over *his store-houses* in the *Fields*, *Cities* and *Villages*, and over the *Tillage*, and over the *increase of the Vineyards* for the *Wine-cellars*, and over the *Olive-trees*, and *Cellars of Oyl*, and over the *herds in Sharon*, and over the *herds* in *the vallies*, over the *Camels*, over the *Asses*, and over the *Flock*, and in sum *all the Officers* belonging to the King.

1 *Chron. Ch.* 27. whole Chapter.

SECT. CCIV.

THE *Lord* being again angry (*a*) with the *Israelites* for their wickedness, (possibly for their *pride*, *carnal security* and *confidence in their number* and *strength*) *he moved David against them*, that is, he *let Satan loose* to *tempt him* to *pride* and *carnal confidence* in the *multitude* and *strength* of *his subjects*, and left *him* to *himself*, that he might be *foil'd by Satan*. And accordingly *Satan* stirred up *David* in *the pride of his heart* (*b*) *to number the people* that God might take occasion *thereby* to bring upon them *that judgment* which he intended, and which both *King* and *people* for their sins deserved; and hereby *wrath* came upon *Israel*, upon the *King* in the *loss* of his people, and upon the *people* in the *loss* of their *lives*. And the *King* (not inquiring of God as he should have done in a matter of such moment) spake to *Joab* and the *Rulers* of the people to go through all the Tribes of the children of *Israel* from *Dan* to *Beersheba*, and *to number the people*, (*viz.* all that were fit for war) and to bring *their number* to him. *Joab* civilly addressing himself to the *King*, *The Lord thy God add unto thy people an hundred fold how many soever they be, and if it be agreeable to his holy will maist thou thy self live to see it. But give me leave humbly to ask thee, why hast thou set thy heart upon this thing? There is no necessity at all to inquire how many thy people be, seeing how many soever they be they are all thy servants, and ready to be imploy'd at thy command; and therefore if thou dost this thing I am afraid thou wilt be a cause of trespass* (*c*) *unto Israel; and wilt hereby occasion them to be too carnally confident, and to relye too much on the arm of flesh.* But the *King* declar'd he would have it done though *Joab* and the *Captains* that were with him did what they could to dissuade him from it. *Joab* seeing the King so bent upon it like a *servile Courtier*, (*though the Kings command was abominable to him*, 1 Chron. 21. 6. *and his judgment against it, and his mind did presage that some judgment would come upon the Kingdom for it*) yet to please the King *he* and *the Captains with him* set upon it; and so taking their journey towards the *East*, they passed over *Jordan* and began the work at *Aroer* a City of the *Gadites* situate on the river *Arnon*, thence marching to *Gazer*, they passed *Northward* and entred into *Gilead*, and so came to *Dan* in the *North* of *Palestine*, and then turned towards the *Mediterranean Sea*, and so came along the *Northern Coasts* by *Zidon* and *Tyre*, and then came to the *South* of *Judah* even to *Beersheba*; and so after nine months and twenty days *Joab* came to *Jerusalem* and gave in the *sum of the number* of the people unto the *King*. The *sum* that he gave in as it is here set down, 2 *Sam.* 24. 9. was in *Israel eight hundred thousand valiant men that drew the sword*, and in *Judah five hundred thousand*. But in 1 *Chron.* 21. 5. 'tis said he gave in the number of *Israel eleven hundred thousand*, and in *Judah* only *four hundred, threescore and ten thousand*; so that here is a *double diversity*, *three hundred thousand short* in the *one*, and *thirty thousand over* in the *other*.

(*a*) God is said to be *angry* when he doth *that* which *men* use to do when they are *angry*, that is, to *punish* those that have offended.

(*b*) Otherwise to *number the people* was not in it self *unlawful*, when done upon *good grounds*, and for *good ends*. Yea, God himself commanded it, *Exod.* 30. 12. and *Numb.* 1. 3. & 26. 1, 2. And *Solomon* and *Amaziah* practised it, 2 *Chron.* 2. 17. & 25. 5. But here was now *no necessity* of doing it, either upon an *Ecclesiastical* or *civil account*.

(*c*) *Sed quid in eo commisit populus* consensit & assentatus est Regi. *Merc.*

other. For the *reconciling* of this *some think* that *Joab* when he gave in the account *eight hundred thousand*, he left out the *Trained bands* which were before *enrolled*, and did their service in *Jerusalem every month*, of which there were *twenty four thousand for every month*, which will make 288000, and left out also their *Colonels*, *Captains*, *Commanders*, and *Officers* of *all sorts*, which might amount to *twelve thousand* more, and so make up *three hundred thousand*, which being added to the *eight hundred thousand*, make up altogether *eleven hundred thousand*.

As for the *other diversity* concerning *Judah*, *viz.* that in the *Chronicles* he is said to have given in *of them* only *four hundred threescore and ten thousand*, and in *Samuel five hundred thousand*; for the *reconciling of that*, possibly when he came *first* to *Jerusalem* he gave in but only *four hundred threescore and ten thousand*, but then there was an addition of *thirty thousand* more out of *Jerusalem*, which made it up *five hundred thousand*: But yet he did not number *Levi* and *Benjamin* (which still join'd themselves to *Judah*) *being weary of the work*, and the *plague* soon after breaking out, he gave it quite over. The *total* of all was *sixteen hundred thousand*; scarce a *Kingdom* in the world of no *larger extent* was ever so *prodigiously* fruitful.

The next morning after the *number* of the people was given in to the King, the *Prophet Gad* was sent unto him by the Lord to make known *his sin*, and how God intended to punish him for it: Hereupon *David's heart smote him*, and he humbly confessed and acknowledged he had *sinned greatly* and *done foolishly*, and earnestly begged pardon of the Lord. The Prophet *Gad* tells him that the Lord was resolved severely to *chastise him*, but yet he would offer him his choice of *three judgments*, *viz.* either * *three years famine*, or to fly *three months* before the enemy, who should overtake and slaughter his people in the flight) or *three days pestilence* (*b*). So that the Lord now dealt with *David* as a *Father* doth that bringeth forth *three* or four *rods*, some *greater* than *others* (though he means to use but *one* of them, and possibly the *least*) yet thereby he doth the more *scare his child*, and *humble him* with the fear of his anger; thus the Lord shewed *three dreadful judgments* to *David*, but yet he manifested so much *gentleness* and *kindness* as to permit him to *chuse* which of them he had *rather* suffer. *David* upon this message said, *I am in a great straight*, for *these are all such sore judgments* that I know not which to chuse. He knew the *Pestilence* might destroy as many in *three days* as the *sword* in *three months*, or the *famine* in *three years*, but at last he chose the *Pestilence*, and that because he judged it better *to fall into the hands of God* (*c*), (whose mercies are great) then into the hands of men. 'Tis true the *sword* and *famine* are sent by God, yet in them he useth *other instruments* besides, and when the Lord punisheth *by men* he usually suffers them to deal with *great severity* and *cruelty*, even *more* than himself is wont to deal with when he takes them into his own hand; and this was the *main cause* why *David* chose the *Pestilence*; yet withal, *this* is to be observ'd, that he chose *such a calamity* as would not spare the *Prince* any more than the *people*. For no *antidotes* or *preservatives* could secure him against the *sword of the Angel*, whereas in *war* he might have got into some *strong fort*, and in *famine* might have stored up *provision* for himself, and so have escaped; but what *fence* is there against the *destroying Angel* but only the *protection* of the *Almighty*. *David* therefore having chosen *that judgment*, the Lord sent a *Pestilence* from the *morning of that day* that *Gad* came first to him until the *evening* of the *third day* after, and there died of the people from *Dan* to *Beersheba seventy thousand*. And thus was *David* punished in the *very way* wherein he had *sinned*. His *heart* was *proud* and lifted up because of the *number* of his people, and now their *number* is sadly diminished by *this sore judgment*. The *Angel* went still on destroying, and at last stretched out his hand over *Jerusalem*, and as he was going to destroy *that City*, *David* and the *Elders* thereof being *clothed in sackcloth* lift up their eyes and saw the *Angel* standing *between Heaven* and *Earth* (near the *threshing floor* of *Araunah* the *Jebusite*) with a *drawn sword* in his hand stretched out over *Jerusalem*, whereupon *they fell on their faces*, and *Araunah* and his *four Sons* saw the *Angel* also, and *his Sons hid themselves through fear*. Then

* In 2 *Sam.* 24. 13. 'tis *seven years famine*; as if God should have said, you have lately *suffered three years famine* for the sin of *Saul* against the *Gibeonites*; and this *fourth year* being a *Sabbatical year*, hath an *harvest* indeed, but for want of *seed sown* a very *poor one*, and no ways able to supply the necessities of the land. Now to these *four years* of *famine* are thou willing the Lord should add *three years* of *famine* more, which will make the *famine* continue in all upon the land seven years.

(*b*) Not an ordinary pestilence arising from the *infection of the air*, but by the *immediate stroke* of an *Angel*. See 1 *Chron.* 21. 12.

(*c*) Like a loving child *David* chuses to be *chastised* by *his Father*, rather than by the *hand* of a *servant*, or a *slave*.

Then *David* ſpake to the Lord, ſaying, *It is I, O Lord, it is I that commanded the people to be numbred: It is I that have ſinned, but as for theſe ſheep what have they done? Let thy hand I pray thee be on me, and my Fathers houſe, but not on thy people that they ſhould be plagued.* Then the *Angel* commanded *Gad* to ſpeak to *David*, that he ſhould preſently ſet up an *Altar* in the *threſhing floor* of *Araunah*, and thereon offer ſacrifices; intimating to him that there was no other way for them to obtain the *pardon of their ſins*, and the *removal* of the preſent judgment, but by *faith* in *that propitiatory ſacrifice* which their *promiſed Meſſias* was to offer up for them. The *Tabernacle* and the *Altar of Burnt-offerings* was at this preſent at *Gibeon*, but *David* could not now go thither for fear of the *ſlaughter* and *dreadful execution* that might be made by the *Angel* in the mean time; therefore no place at preſent was fitter to rear an *Altar* in than *that* where the *Angel appeared with a drawn ſword*; and the Lord it ſeems would have *that place* as it were *conſecrated* and *endeared* to the people by a *ſacrifice* that ſhould procure a *very great bleſſing* for them, namely the *ſtaying* of this *raging plague*, becauſe he determined in *that very place* to have his *Temple* built. See 2 *Chron.* 3. 1. *David* accordingly went forthwith to *Araunah* (*a*), who ſeeing the *King* come to him attended with his ſervants, went out towards him, and *bowed himſelf to the ground*, and ſaid, *Wherefore is my Lord the King come unto me?* The *King* ſaid, I am come to buy of thee *thy threſhing floor*, there to build an *Altar* to the Lord that the *plague* may be ſtayed. *Araunah* anſwered, *Let the King freely take it and offer up there what ſacrifices he pleaſes.* Behold here be alſo my *oxen* which thou maiſt take for *burnt offerings*, and take alſo the *wooden inſtruments* which are uſed *in this work* (which being *dry* will ſoon take fire and expedite the buſineſs) and take *wheat* alſo for a *Meat-offering*, *I freely give thee all.* All theſe did *Araunah*, *as free as a Prince*, profer unto *David*, adding, *the Lord graciouſly accept thee and the ſacrifices thou art about to offer.* But the *King* ſaid, *Nay, but ſurely I will buy it of thee at a price; neither will I offer burnt-offerings unto the Lord of that which coſt me nothing.* So *David* bought of him the *threſhing floor*, and the *oxen*, and *materials for ſacrifice* for *fifty ſhekels* of ſilver, and *David* built an *Altar* there to the Lord, and called upon the Lord, and *offered burnt-offerings*, which were *miraculouſly conſumed by fire from heaven*, whereby God teſtified his acceptance of the *ſacrifice*, and granted his deſire for the ſtaying of the Plague; and the Lord *repented* (*a*) *him of the evil and puniſhment he had brought upon them*; and ſaid to the *Angel*, *It is enough, ſtay now thine hand and put up thy ſword into the ſheath.* So the Lord was *intreated for the land, and the plague was ſtayed.* Then *David* offered *Peace-offerings* on the *ſame Altar* by way of *Thanksgiving* for ſo *great* a mercy. And poſſibly God made known to *David* by *Gad* at this time that in *that very place* (*b*) he would have the *Temple* built, and thereupon *David* purchaſed of *Ornan* the *whole place* or *plot of ground, with all the buildings, gardens, and all things belonging to it*, containing a *large compaſs*, and a *ſufficient circuit* of ground for the building of the *Temple* upon it, with all the *Courts* thereof, and *for this* he gave him *ſix hundred ſhekels of Gold*, whereas the meer *Threſhing-floor* with the *oxen* and *materials of Sacrifice* coſt him but *fifty ſhekels of Silver*, as we ſaid before. And poſſibly *David* might give more for it than the *real worth* out of his Royal bounty.

(*a*) This *Araunah* or *Ornan* ſeems to be deſcended of the Royal blood of the *Jebuſites*, and now was the chief of the *Jebuſites* that enjoy'd Eſtates in and about *Jeruſalem* under a Tribute.

(*a*) That is, did as *men* do when they repent, *viz. ceaſe to proceed on*; ſo the Lord ceaſed from puniſhing the people, neither was there any change in Gods *Decree*; for he decreed to *ceaſe puniſhing* when he had brought *David* and the *people* to unfeigned repentance.

(*b*) This was upon mount *Moriah*, where *Abraham* intended to have offered up *Iſaac*, who was a Type of Chriſt.

2 *Sam. Ch.* 24. whole Chapter.
1 *Chron. Ch.* 21. whole Chapter.

SECT. CCV.

David now knowing that this *Threſhing-floor* of *Araunah* (which he had purchaſed) was *the place* where the *Temple* was to be built, he ſaid of it, *This is the houſe of the Lord, and this is the Altar of the Burnt-offering for Iſrael*; that is, *this is the place* of which God long ſince ſpake by his ſervant *Moſes* that he would have an *houſe* there built, which ſhould be the *ſetled place of his Worſhip*, and where there ſhould

ſhould be an *Altar*, (not this I have now ſet up but *another*) *whereon only* they ſhould offer *Sacrifices* unto him, ſee *Deut.* 12. 11. Not long after, it ſeems, he received from the Lord by the illumination of his *Spirit* *, the *pattern* or *model* whereby the *Temple* was to be built, and *this* he ſet down in a *draught* or *plat-form*, and afterwards delivered it to his Son *Solomon*, as we ſhall ſee, 1 *Chron.* 28. 11, 12, 13. In order therefore to the carrying on of *this great work*, *David* prepared *materials* in great abundance, and called the *ſtrangers* that were in the land and employ'd them in *hewing of ſtone* and *timber*, and *ſuch like works*. He alſo prepared *iron* in abundance, and *braſs without weight*; that is, it was *ſo much* they would not trouble themſelves to *weigh it*. Alſo abundance of *Cedar-trees* which he had from the *Tyrians* and *Zidonians*. And he ſaid, *Solomon* my Son is yet *young and tender, and the houſe that is to be built for the Lord muſt be exceeding magnificent, and muſt excell all others* †, *that it may be had in higher honour and eſteem than any other building in the world. And therefore though I may not build it my ſelf*, yet I will provide materials for the building of it. And ſo he did in *great abundance* before his death.

1 *Chron. Ch.* 22. from *v.* 1, to 6.

* Except we may ſuppoſe that this pattern ſet down in writing was brought him by ſome *Prophet*. See 2 *Chr.* 29. 25.

† Thus it was in the *ſervice it ſelf*, and in the *ornaments* appertaining thereunto. It was one of the worlds *wonders*. It was *far* more excellent than the *Tabernacle*, and in its *dimenſions* far *exceeding* it. There were ſome *greater* Buildings in the world, yet there was never *any* that had ſuch *coſtly materials*, ſuch *curious workmanſhip*, ſuch *divine ſervices*, ſuch *repreſentations* of Gods *Majeſty* and *mercy*, and which prefigured ſuch *Myſtical*, *Spiritual* and *Celeſtial things*, as *this Temple* had.

SECT. CCVI.

IN the next place by the advice of *Gad* the *Seer*, and *Nathan* the *Prophet*, [ſee 2 *Chron.* 29. 25.] and calling the *Princes* and *Governours* of the people to be preſent to obſerve the order he ſet up, he appoints the ſeveral *Officers* for the ſervice of the *Temple*, and ranks them into their ſeveral *Orders* and *Diviſions*.

1. He diſtributes all the *Prieſts* that were the Sons of *Aaron* into *two parts*, *viz.* all the *Prieſts* deſcended either from *Eleazar* or *Ithamar*, *Aarons two Sons*. All that were of the Sons of *Eleazar* (over whom *Zadock* was the chief) into *one*; and all that were the Sons of *Ithamar* (over whom *Ahimelech* was chief under *Abiathar* the High-Prieſt) into the *other*. And there were *more Heads* of Families found among the Sons of *Eleazar* than among the Sons of *Ithamar*. Then he divides all theſe *Prieſts* into *twenty four courſes*, in each of which there was *one* to be the *chief* or *Head* of the reſt. And therefore he appoints *ſixteen of theſe courſes* among the Sons of *Eleazar*, and but *eight* among the *Sons* of *Ithamar*. Then he orders *lots* to be caſt amongſt theſe diviſions promiſcuouſly (not preferring thoſe of the *one lineage* before thoſe of the *other*) to determine *which of theſe courſes* ſhould *firſt ſerve*, and which ſhould be *ſecond*, and ſo in order, each company being to ſerve a *week*, and then to *go out*; as alſo to ſhew which of theſe that were *Heads of Families* in each company ſhould be the *chief* of that company (*a*). And ſo the *firſt company* was choſen by *lot*, and the *lot* fell upon *Jehojarib* to be *Head* of that Courſe, which was from thence call'd the *Courſe of Jehojarib*, and ſo after the ſame manner in the reſt.

(*a*) 1 *Chron.* 24. *v.* 19. *under Aaron their Father*, that is, under the *High-Prieſt*, who is here called *Aaron*, becauſe he held the *ſame place* that *Aaron* formerly did.

2*ly*, He numbers the *Levites* from thirty years old and upwards, and their number aroſe to 38000. This numbring was not like the *numbring of the people*, 2 Sam. 24. 2. out of *pride* and *curioſity*, but out of *piety* and *prudence*, and that by a *Divine command*, that knowing the *number* of the *perſons* he might better diſtribute them into ſeveral *Orders*.

Theſe *Levites* he thus diſtributes:

1. *Twenty* and *four thouſand* he appoints to attend upon the *Prieſts* in the ſervice of the *Temple*, *viz.* to prepare the *Sacrifices* and *oyl* for the *lamps*, and *other things* belonging to their office. Theſe were divided into twenty four Courſes as were the *Prieſts*. *David* alſo gave order before his death, *v.* 27. that in each Family of the

Levites, all of *twenty years old* and upward ſhould be taken into the ſervice of the *Temple*, becauſe they were not any longer to *carry the Tabernacle* and *veſſels* thereof, and therefore ſuch *ſtrength of body* was not now neceſſary as was formerly required, and the ſervice of the *Temple* would now one way or other imploy them all, ſee 1 *Chron.* 23. 24. *David* therefore guided by the Spirit of God, ſaw cauſe now to admit them into the *Temple* at *that age*, and poſſibly at firſt they were only as *Novices* and *Learners* admitted to behold the ſervice of God that they might be the better acquainted with it, and after twenty five years they were to aſſiſt the *Elder Levites* in their *particular ſervices*, and after thirty to bear *offices* themſelves. Theſe *Levites* alſo were to take care of the *meaſures*, *viz.* that the *fine flowre*, and *wine*, and *oyl* for the *Meat-offerings* ſhould be given to the *Prieſts* according to the *juſt weight* and *meaſure* appointed by the *Law*. For to *ſome Sacrifices* there was a *greater* meaſure of *theſe* required, and to *ſome* leſs. See *Numb.* 15. 4, 5, 6. and *Levit.* 23. 13. And ſome think they had the *overſeeing* of all *publick meaſures*, and kept the *patterns* or *ſtandards of them* in the Temple; whence the *juſt ſhekel* was call'd the *ſhekel of the Sanctuary*. Theſe *Levites* being caſt into *twenty four Courſes* or *Diviſions* there were *lots* caſt who ſhould be the *firſt Courſe* coming *in* and *going out* with the *firſt Courſe* of the *Prieſts*, and ſo who ſhould be the *ſecond*, *&c.*

2. *Six thouſand* he appoints for *Officers* and *Judges*, theſe were to be diſperſed into ſeveral places of the land to judg of *cauſes* that were brought before them according to the *Judicial Laws* of *Moſes*, which the *Levites* were beſt *skilled* in. They were alſo to take care of the *outward buſineſs*, [See 1 *Chron.* 26. 29.] *viz.* of *thoſe things* which were to be done *abroad* out of the Temple, as to *give judgments* in doubtful matters *to train up younger Levites* in the knowledg of the *Law*, to look to the *gathering* and *receiving ſuch monies* as were to be gathered of the people for the ſervice of the *Temple*, and ſome of them had *their charge* on the *Weſt-ſide* of *Jordan*, and ſome on the *Eaſt*, and more on *that ſide* than the *other*, becauſe they being divided from their brethren by the *river*, there was the more care requiſite to retain them in their *obedience* to the *Law*, and to prevent any *back-ſliding* or *remiſneſs* in the Worſhip of God, or *departure* from his *Law*.

3. *Four hundred* were to be *Porters* (*a*) to *open* and *ſhut* the *Gates* of the *Temple* at ſeaſonable times, and to *watch* at the Gates thereof to keep out all *unclean perſons* and things. *Theſe* were alſo divided into *twenty four Courſes* to attend in their turns *weekly* according to *their courſes*; and the *order* of their *courſes* was determined to them by *lot*, and by *lot* alſo were the *Heads* of their *courſes* or *companies* appointed. And *ſome* of theſe had alſo the cuſtody of the *Sacred Treaſures*, *viz.* of the *holy veſſels* and *veſtments*, and the *dedicate things*, ſee 1 *Chron.* 26. 27, 28. *Obed-Edom* was one of theſe *Porters*, 1 *Chron.* 15. 18. and God *exceedingly bleſſed him*, becauſe *he received the Ark into his houſe*, [1 *Chron.* 13. 14.] not only with a *numerous off-ſpring*, but with *great proſperity* in *all other reſpects*, and hence it was that *eight* of his *Sons*, (beſides his *Grand-children* by *Shemaiah*) were *Heads* of the twenty four Courſes of the *Porters*. And *they were mighty men of valour*, their work being not only to keep *unclean perſons* from entring the *Temple*, but to prevent all *confuſion* and *diſorder* at the reſorting of the people on their *ſolemn Feſtivals* to the *Temple*, and to be a *Guard* unto the *holy place* upon all other occaſions; and therefore it was requiſite they ſhould be men of *might* and *valour*.

4. *Four thouſand* to be *Singers* and *Players* on Inſtruments, therewith to *praiſe the Lord*; whereof two hundred eighty eight were *eminent men* for *skill*, and poſſibly *Teachers* of the reſt. Theſe alſo were divided into *twenty four courſes*, and ſo ſerved about *eightſcore* in every courſe, and the *twenty four Sons of Aſaph*, *Jeduthun*, and *Heman*, (*three great Maſters of Muſick*,) were to be the *chief Heads* of their *Courſes* or *Companies*, and to *Propheſie with Cymbals*. [See 1 *Sam.* 10. 5. So *for every Courſe* of the *Prieſts*, there was alſo appointed a Courſe of *Levite-Singers*, and theſe were aſſign'd to their ſeveral Courſes by *lot* alſo. And as *David* appointed *their Courſes*, ſo he gave them alſo *Pſalms* penned by himſelf to *ſing*, aſſigning ſome for the Sons of *Aſaph*, others for the

(*a*) So many were at this time ſet apart by *David* for this Imployment, but at their return from the *Captivity of Babylon*, there were of *theſe* only found *two hundred* and *twelve*, 1 Chronic. 9. 22.

the Sons of *Jeduthun* and *Heman*, as by the Titles of many *Pſalmes* does appear (*a*).

1 *Chron. Ch.* 23. from *v.* 2, to the end.
1 *Chron. Ch.* 24. whole Chapter.
1 *Chron. Ch.* 25. whole Chapter.
1 *Chron. Ch.* 26. whole Chapter.

(*a*) 1 Chron. 25. 5. *All theſe were the words of Heman the Kings Seer in the words of the Lord to lift up the Horn.* He was call'd the *Kings Seer in the words of God*, becauſe employed in *that Prophetical work of ſetting forth the praiſes of God*, and ſinging *Pſalmes*, compoſed *by men inſpir'd by God*, and therefore call'd thence the *words of God*. And *to lift up the Horn*, whereby ſome *Muſical Inſtrument* ſeems to be *meant*, as the *Cornet*, *&c.* Theſe *Singers* are ſaid to Propheſie, becauſe in *their Muſick* they were acted with an *holy zeal*, ſuch as *Prophets* in *their Propheſies* us'd to be acted with.

SECT. CCVII.

Solomon being now about *twenty years* of age, *Rehoboam* is born to him of *Naamah* an *Ammonitiſh* woman, as appears by *Rehoboam*'s age at the beginning of his reign, 1 *King.* 14. 21. where 'tis ſaid, *He was forty one when he began to reign.*

We are now come to the *firſt Book* of *Kings*: The *united State* of the Kingdom of *Iſrael* as it began under *King Saul*, and increaſed under *King David* hath been deſcribed in the *two Books* of *Samuel*, and how it came to its *height* under King *Solomon* is deſcribed in the *Eleven firſt Chapters* of the *firſt Book* of *Kings*, and how it came to be *divided*, and upon that diviſion *decreaſed*, and came to *ruin* at laſt, we ſhall find deſcribed in the *remaining Chapters* of theſe two Books.

The *firſt Book* of the *Kings* contains an Hiſtory of 126 years, *viz.* forty years of *Solomon*'s reign over all *Iſrael*; after him the Kingdom being divided, we have from *Chap.* 12. to the end, the *Lives* and *Acts* of *four Kings* of *Judah*, and *eight Kings* of *Iſrael*, according to this following Scheme.

Solomon reigned forty years over all *Iſrael.*

Kings of *Judah.*	Years.	Kings of *Iſrael.*	Years.
Rehoboam	17	*Jeroboam*	22.
Abijam	3.	*Nadab*	2.
Aſa	41.	*Baaſha*	24.
Jehoſhaphat	25.	*Elah*	2.
		Zimri ſeven days.	
		Omri	12.
		Ahab	22.
		Ahaziah	2.

SECT. CCVIII.

David being now ſeventy years of age, and broken with continual *cares*, *wars* and *troubles*, was grown ſo *weak* and *feeble* that applying *warm clothes* would hardly keep any *heat* in him; whereupon by the advice of his *Phyſicians* a well-complexioned-young-Virgin was ſought out for him, who (being taken by him as a *wife* or *concubine*) might lye in his boſom and *cheriſh* him. And ſuch an one was found out, *viz.* *Abiſhag* the *Shunamite* who did accordingly *lye in his boſom* and *cheriſh* him, and miniſtred unto him, but he *knew* her not.

2 *King. Ch.* 1. from *v.* 1. to 5.

SECT.

SECT. CCIX.

Adonijah David's Eldeſt Son now living ſeeing his *Father decline ſo faſt*, began to have aſpiring thoughts after the *Crown*, and underſtanding that *Solomon* was deſigned to *ſucceed* his Father, he reſolved to prevent it if he could by making himſelf *King* before his Fathers death. In order hereunto he provides himſelf *chariots* and *horſes*, and *fifty men* for a *guard* as his brother *Abſalom* had done before him. And 'tis like his *Fathers* former *over great indulgence* to him did the more embolden him, though it alſo *aggravated his fault* that he durſt do a *thing* ſo contrary to his *Fathers mind* who had been ſo *kind* to him. He was alſo a *goodly man* of *perſon*, and as that might be one *cauſe* that made *David* ſo much to dote on *him* and *Abſalom*, ſo it made him the more *acceptable* to the *people*. In order therefore to the carrying on of his *deſign* he conſulted with *Joab* the *General* of the Army, and with *Abiathar* the *High-Prieſt* about it, who it ſeems *encouraged* him in it, and promiſed him their beſt aſſiſtance. But *Zadok* and *Nathan*, and *Benaiah Captain of the Kings guard* with the *mighty men* that were under his command, joined not with him. *Adonijah* having the *General of the Army* and the *High-Prieſt* on his ſide, he now thus contrives his matters: He makes a *great Feaſt* near *Enrogel* on the *Eaſt-ſide* of *Jeruſalem*, to which he invites *all his Brothers* the Kings Sons except *Solomon*, and *all the Officers* and *people* of the Court that he thought would join with him, intending there to be *Inſtalled King*. *Nathan* hearing of *this*, went immediately to *Bathſheba* and asked her if ſhe did not hear that *Adonijah reigned*, and took upon him to be *King?* She was ſtrangely ſurpriz'd at this, having heard nothing of it. He adviſes her if ſhe intended to ſave *her own* and her *Sons life* to go preſently to the *King* and to ask him whither he did not *ſwear* ſolemnly to her that *Solomon* ſhould reign after him? And if he did, how was it that *Adonijah* took upon him to be King? ſurely it is without the Kings *privity* and *conſent*. And (ſays *Nathan*) while thou art ſpeaking to him I will come in and confirm thy words, and further *add* what I conceive requiſite to be added. *Bathſheba* accordingly went to the King, and making a very *low reverence* to him ſhe told him that he had *ſolemnly ſworn* to her that *Solomon* her Son ſhould reign after him, but behold (ſays ſhe) *Adonijah* has *at this very time* made a *great Feaſt*, to which he has invited the *Kings Sons*, and *Joab* and *Abiathar* in order to be *by them* Inſtalled *King*. And *my Lord, O King*, the *eyes* of all *Iſrael* are upon thee to obſerve whom thou wilt declare for thy *Succeſſor* in the Kingdom, and the people are generally inclined to yield to that which thou ſhalt determine therein; and if thou doſt not *confirm* what thou didſt formerly ſwear concerning *Solomon*, when *thou dieſt*, *I* and *my Son* ſhall be counted *Traytors*, and accus'd for endeavouring to get the Kingdom from *Adonijah*. While ſhe was ſpeaking *Nathan* came in, who bowing himſelf before the King with his *face to the ground*, in a *reſpectful manner* askt the *King* whither he had appointed that *Adonijah* ſhould ſucceed him in the Throne? I do aſſure thee (ſays he) *he* hath made a great *Feaſt* this day, and to it hath invited the *Kings Sons*, and *Joab* and *Abiathar*, and many *Captains* of the hoſt, and behold they eat and drink before him, and ſay, *God ſave King Adonijah*. Surely this is not done with *thy allowance*, for matters of ſo *great moment* thou didſt not uſe to tranſact without *conſulting me* firſt about them. Then the *King* called for *Bathſheba* and ſaid to her, *As the Lord liveth who hath redeemed me out of all former diſtreſſes*, as I *ſware* to thee that *Solomon* ſhould ſit on my Throne after me, *ſo it ſhall be*. Then *Bathſheba* bowed her face to the earth, and ſaid, *Let my Lord King David live for ever*. As if ſhe ſhould have ſaid, *Long may the King live, and I wiſh* if it were the will of God, *we might never loſe him*. Then the *King* call'd for *Zadok*, *Nathan* and *Benaiah*, and commanded them to take with them his *Life-guard*, *viz.* the *Cherethites* and *Pelethites*, and to ſet *Solomon* on his *own Mule*, and to carry him to *Gihon* (*a*), and that *Zadok* the Prieſt and *Nathan* the Prophet ſhould there *anoint* him *King* over all *Iſrael*, and when *that was done* they ſhould *blow with the Trumpet*, and ſay, *God ſave King Solomon*; and then (ſays he) ye ſhall attend him back in *ſtate* to *Jeruſalem* that he may come and *ſit on my Throne*, and be *thereby declared King* in my ſtead. *For I have appointed him to be ruler over Iſrael and over Judah* *. *Benaiah* the *Son* of *Jehoiada* hearing the King ſpeak thus, anſwered in his *own* and the *name* of the *reſt*, *Amen*, *The Lord God confirm what the King hath ſaid*.

(*a*) A *Mount* with a rivulet cloſe by it on the *weſt-ſide* of *Jeruſalem*.

* It ſeems there was emulation between *Judah* and the *other Tribes*, before the *diviſion* of the Kingdom. See 2 *Sam.* 19. 41.

As

As the Lord hath been with my Lord the King, ſo may he be with Solomon alſo, and make his Throne greater than the Throne of his Father. Then *Zadok*, *Nathan*, *Benaiah*, and the Kings *Life-guard* carried *Solomon* to *Gihon*, and there *Zadok* the Prieſt *anointed* him with *oyl* taken out of the *Tabernacle*, *viz.* the *Tabernacle* which *David* had ſet up for the *Ark*, 2 *Sam.* 6. 17. for *oyl* being kept there for ſeveral holy uſes, *Zadok* took an *horn full of it* and therewith *anointed* the *King*. Which done *they blew the Trumpet*, and all the people there preſent ſhouted, *God ſave King Solomon*. Then they carried him in ſtate towards *Jeruſalem*, and the people followed after *piping with Pipes*, and rejoicing with great joy, and they *ſhouted ſo loud* that *the earth* even *rent* (*a*) with the ſound of their *acclamations*. *Adonijah* and the *company* that were with him juſt as they were concluding *their great Feaſt* heard this *extraordinary noiſe* and *acclamation*, and *Joab* heard the ſound of the *Trumpet*, and wondred what the *matter was*, and thought there might be ſome *uproar* in the City; but immediately *Jonathan* the Son of *Abiathar* came to them, *Adonijah* ſeeing him, *O come in* (ſays he) *for thou art a good* (*b*) *man and bringeſt good tidings*. The *tidings* (ſays *Jonathan*) that I bring are that *David hath made Solomon King*, and *Zadok*; *Nathan* and *Benaiah* have *anointed* him in *Gihon*, and they came up with him from thence rejoicing and ſhouting *ſo loud* that the *City rang* again, and *this is the noiſe* ye heard; and *Solomon* ſits now on the *Throne*, and is in actual poſſeſſion of the Kingdom; and the Kings *ſervants* came and bleſt our Lord King *David*, and rendred him humble thanks for ſetting *Solomon* on the Throne, and pray'd that the Lord would make the *name of Solomon* more famous than he had made *Davids*, and his Kingdom *greater*; and the *King* bowed himſelf upon his *bed* and *worſhipped*, and *praiſed God*, ſaying, *Bleſſed be the Lord God of Iſrael who hath ſetled my Son Solomon this day on my Throne, my own eyes ſeeing it*. The *Gueſts* that were with *Adonijah* hearing *this*, had *enough of their Feaſt*, and began to be ſore afraid, and got themſelves away as faſt as they could to their own houſes, leaving *Adonijah* to ſhift for himſelf. *Adonijah* then not well knowing what to do, and being ſorely afraid that *Solomon* would take away his life, he fled to *Gibeon* where the Tabernacle of *Moſes* now was, 1 *Chron.* 21. 29. and there took hold on the *horns of the Altar*. For though we read of no *expreſs Law* that *God* ever gave to his people that *thoſe* that fled to the *Altar* ſhould be there *ſecured*, yet that it was a cuſtom for *malefactors* to fly to the *Altar* as to an *Aſylum* or place of *refuge*, may be gathered from *Exod.* 21. 14. and the *Altar* being the place where God did ſhew forth *the riches of his grace* in accepting a *ſacrifice* for ſin, *this hanging upon the horns of it* was a kind of *pleading* that *mercy* ſhould be ſhewed them *for Gods ſake*. And accordingly *Adonijah* fled to the *Altar*, and being there he deſireth that *King Solomon* (ſo he acknowledgeth him) would ſwear to him that he would not put him to death. *Solomon* ſent him word that *if he would ſhew himſelf a worthy man*, and a *loyal ſubject* for the *future*, not an *hair of his head* ſhould fall to the ground; but if he appeared to be *wicked* and *diſloyal* after this, he ſhould ſurely *die*. Upon this *promiſe* they brought *Adonijah* from the *Altar* to *Solomon*, to whom he *bowed himſelf*, and *Solomon* bad him go to his own houſe, and there live peaceably and quietly.

(*a*) An *Hyperbolical expreſſion* ſetting forth the *greatneſs* of their acclamations.

(*b*) Hebr. a *man of vertue*.

1 *King. Ch.* 1. from *v.* 5, to the end.

SECT. CCX.

David having now cauſed *Solomon* to be *anointed* King, he giveth him in *charge* the building of the *Temple*, ſpeaking to him after this manner: *My Son*, it was in my heart to build an houſe for the Lord, but the Lord would not permit me to do it, becauſe I had been engaged in *many wars*, and had ſhed much blood (*c*), and ſo was not ſo fit to build a Temple to him, which was to be a *figure* of the *Meſſias* the *Prince of Peace*. But he ſaid to me, a *Son* ſhall be born to thee who ſhall be a man of *reſt*, and I will give him *reſt* from all his enemies round about; his name ſhall be call'd *Solomon*, that is, *peaceable*, for I will give *peace* and *quietneſs* to *Iſrael* in his days, he ſhall *build an houſe for my name*, he ſhall be *my Son*, and I *will be his Father*,

(*c*) God does not *upbraid David* for *ſhedding blood* in his own cauſe. *Saul* and *Ahab* for ſparing blood loſt their Kingdoms, 1 *Sam.* 15. 23. 1 *King.* 20. 22, 42. The *Levites* for their fact in ſhedding blood, *Exod.* 32. and *Phinehas* for his, *Numb.* 25. have the *Prieſthood* ſetled on them.

and

and I will eſtabliſh the Throne of his Kingdom over Iſrael for ever; that is, *for a long time*, and as long as the *Kingdom of Judah ſhall continue*, one of *Solomon*'s poſterity ſhall ſit in the Throne of *David* (*a*). *Now* (*my Son*) *the Lord be with thee and proſper thee, that thou maiſt build the houſe of the Lord thy God, as he hath ſaid thou ſhalt do. And the Lord give thee wiſdom and underſtanding, and give thee charge concerning Iſrael*, that is, *give thee Divine direction and counſel*, *to inſtruct and direct all thy people, that thou maiſt keep the Law of the Lord thy ſelf, and teach others to keep it*, viz. *the ſtatutes and judgments which the Lord firſt revealed to Moſes with a charge that he ſhould reveal them to the people. Be ſtrong therefore and of good courage, dread not nor be diſmayed at the difficulties thou maiſt meet with.* I have my ſelf met with many *troubles* and great *moleſtations* in my government from *enemies* abroad, and inſurrections at *home*, and yet I have ſo *ſet my heart on building this houſe for the ſervice of God*, that I have even *in my troubles* gathered a *great treaſure* together *for this work*, *viz.* an *hundred thouſand talents* of *Gold*, and a *thouſand thouſand talents* of *ſilver*, and *braſs* and *iron* without weight, and abundance of *timber* and *ſtone*, to all which thou thy ſelf maiſt *add* if there be occaſion. Moreover I have provided for thee all manner of *workmen* and *cunning artificers* for every manner of work appertaining thereunto. *Ariſe* therefore *and be doing and the Lord be with thee.*

(*a*) Poſſibly none of *Solomons* poſterity did ever ſit in the Throne of *David* after *Zedekiah* was carried captive into *Babylon*, nor ever had the ſupream power of Government after that.

1 *Chron.* 22. from *v.* 6, to 17.

SECT. CCXI.

David then aſſembles to *Jeruſalem* all the *Princes* and *Rulers* of the Tribes, all the *Captains* and *Commanders* of the Army, together with his *own Sons*, and *his ſervants* and *Officers*; and in this *general Aſſembly* of *Princes* and *people* ſtanding upon his *feet* (though poſſibly ſupported by ſome of his ſervants) he made *his laſt* and *farewell ſpeech* and *exhortation* unto them: He begins, *Give ear unto me my brethren and my people, it was very much in my heart to build an houſe for the Ark the footſtool* (*b*) *of God, and I made conſiderable preparations in order thereunto. But God ſaid to me* by *Nathan* the Prophet, *Thou ſhalt not build an houſe for me becauſe thou haſt been a man of war. The Lord may chuſe and employ whom he pleaſes in any ſervice he has to do; none can juſtly ſay to him why doſt thou ſo. Among our twelve Tribes he choſe the Tribe of Judah* (who was the fourth Son of *Jacob*, Gen. 29. 35.) that out of it a *King* (*c*) ſhould be taken to rule over his people. In the Tribe of *Judah* he choſe the houſe of *Jeſſe my Father* which was none of the *greateſt families* of the Tribe, [1 *King.* 12. 16] and of *that family* he choſe *me* the *youngeſt* of eight Sons [1 *Sam.* 16. 11.] *to be* King over *Iſrael for ever*, that is, as long as I lived. And now of all my Sons he hath choſen *Solomon* (who has *ſix brothers* elder than himſelf, ſee 1 *Chron.* 3. 4, 5.*) to ſit upon the *Throne* of this Kingdom after me, which in a peculiar manner belongs unto him. And he hath promiſed to be a *Father* to this my Son *Solomon* and to eſtabliſh his Kingdom *for ever* (that is for a long time) if he be careful to keep his *commandments* and *ſtatutes* as he does *at this day*. Now in the preſence of *this great congregation* (the repreſentative body of *Iſrael*, who are the Lords peculiar people) and in the audience of God himſelf who heareth *this charge* that I give you, I ſolemnly exhort you all to keep the *commandments* of the Lord your God, which are made known to you, and if you be ignorant in any thing that belongs to your duty, ſeek to be inſtructed in it, that you may quietly poſſeſs this *good land* and leave it for an inheritance to your *children* after you from generation to generation.

(*b*) The Lord being repreſented as ſitting between the *Cherubims*, the body of the *Ark* was as it were his *Footſtool*. See *Pſal.* 99. 5. & 132. 7.

(*c*) See *Gen.* 49. 8, 10.

* There 19 Sons of *David* are reckoned up.

Having ended his *Exhortation* to the *Princes* and *people*, he now turns his ſpeech to *Solomon*, ſaying, *And thou Solomon my Son, know thou the God of thy Father and ſerve him with an upright heart, and with a willing mind; for the Lord ſearcheth all hearts*, and underſtandeth all the *imaginations and workings of the thoughts. If thou ſeek him, he will be found of thee, but if thou forſake him* by a *total* and *final apoſtaſie*, he will *renounce* thee and *caſt thee off for ever. Take heed therefore to thy ſelf and to thy ways*; and ſeeing the Lord hath *choſen thee* to build an houſe for *his name*, which is to be to him for a *Sanctuary* wherein his *Ark* is to *reſt*, be thou *ſtrong* and *courageous*, and ſee that thou frame it according to *this pattern* that here I now give thee. Behold *this is the pattern* of

of the *whole building*, as it was revealed to me by the *Spirit of God*, this is the *model* of the *Porch*, and the *diſtinct parts* of the Temple, and of the place of the *Mercy-ſeat*, as alſo of the *Chambers*, *Treaſuries*, *inward Parlours* and *Courts*; and here I give thee alſo the *order* and *courſes* of the *Prieſts* and *Levites*, and *what work* and *ſervice* they are to perform in the houſe of the Lord. I give thee alſo a *pattern* of all the *ſacred utenſils and veſſels* that are to be made for the ſervice of the Temple. As for the *veſſels* that are to be made of *Gold* I have weighed out *ſo much Gold* as will be ſufficient to make them, and as for the *veſſels* of *ſilver* I have alſo appointed a ſufficient quantity of *ſilver*. I have appointed *gold* for the *Candleſticks* (*a*), and *Tables* of *ſhew-bread*, and for the *bowls*, *cups* and *baſons*, and for the *Altar of Incenſe*, and for the *chariot* (*b*) *of the Cherubims* that are to *ſpread out their wings* and *cover the Ark*; *all this* the Lord made me to underſtand through his good hand upon me, and gave me *this pattern in writing* by his Prophet *Nathan*. Therefore *be thou ſtrong and of good courage, fear not nor be diſmayed, for the Lord God even my God will be with thee, he will not fail thee nor forſake thee, but carry thee on till thou haſt finiſhed all things belonging to the Temple, and the ſervice thereof.* And the *Prieſts* and *Levites* in their ſeveral courſes will aſſiſt thee in what belongs to them; and thou wilt have many *skilful artificers* that will readily aſſiſt thee about things of *Gold*, *Silver*, *Braſs*, *Wood*, or any other materials. And I doubt not but the *Princes* and all the people will be wholly at thy command.

(*a*) There was but *one* Golden Candleſtick in the Tabernacle, but there were to be *ten* in the Temple.

(*b*) That is of the *two great Cherubims* to be made of *Olive-wood*, and covered over with *plates of gold*, which were to overſhadow the Ark. See 1 *King.* 6. 23. They are called here *the chariot of the Cherubims*, becauſe the *Angels* are called the Lords Chariots, *Pſal.* 68. 17. *Inſedit Cherubimis Deus*, 1 Sam 4. 4.

Then *David* turned his ſpeech again to the *whole Aſſembly*, and ſaid to them, *Solomon* my Son (whom God alone hath choſen to ſucceed me) is yet *young* and *tender*, & the *work* that he is to do is *great*. For this *Palace* or *Royal Temple* that he is to build is not to be built for *man*, but for the *Lord God*, and therefore muſt be moſt *magnificent*. As for my ſelf, I have provided *with all my might*, and *to the uttermoſt of my power* for the building of it, and the finiſhing of all things appertaining to it. And I *declare* before you all (not out of *pride* or *oſtentation*, but to ſtir you up to follow my example) that I have provided *gold* and *ſilver*, and *braſs* and *iron*, and *timber*, and *marble ſtones* in abundance for this great work; yea I have provided *all manner* of *precious ſtones*, as *Onix-ſtones*, and *glittering ſtones of divers colours*. Yea, I have ſo ſet my heart on the building of this houſe for God, that I have of *my own proper goods* (which I had gathered for my ſelf *, after I had conſecrated to God *his part* which was the greateſt) given *three thouſand talents* of *Gold*, *viz.* of the *Gold of Ophir*, *ſeven thouſand talents of refined ſilver*. The *gold* is for to overlay in thin plates the walls of the Temple, and the *ſilver* to *overlay* the walls of ſome particular rooms in the *houſes* and *buildings* adjoining. And now let me exhort you all to follow *my example*, and to aſſiſt my *Son* with *heart* and *hand*, with your *counſel* and with your *purſes* in this great work. And truly you have great reaſon to do it. *Is not the Lord your God among you to bleſs you? Hath he not given you reſt on every ſide? Hath he not given the people, the inhabitants of the land, into my hand, ſo that they peaceably ſubmit to my government? Is not the land ſubdued before the Lord and before his people, ſo that being freed from their enemies they may quietly enjoy their poſſeſſions? Therefore ſet your hearts to ſeek the Lord your God, and faithfully to ſerve him. Ariſe and build the Sanctuary of the Lord your God, and bring the Ark and the holy veſſels of God into it.* And now let me ſee who among you is willing to *fill his hand* with gifts this day, and freely to offer them to the Lord for the building of this houſe.

* *David* got very rich ſpoils in the many wars he was engaged in, and the wealthy enemies he conquered.

Upon this motion of the Kings, the *Princes*, *Rulers* and *Captains*, and *all ſorts* offered very *willingly* and *liberally* for the ſervice of the *houſe*, and 'tis like ſubſcribed what they intended to give, and that which they gave amounted to *five thouſand talents* of *Gold*, and *ten thouſand drams*, and *ten thouſand talents* of *ſilver*, and *eighteen thouſand* talents of *braſs*, and *one hundred thouſand* talents of *iron*. And they that had *precious ſtones* gave them to the *Treaſure* of the houſe of the Lord for this ſacred uſe. And there was *great joy* among all the people, becauſe of the great *willingneſs* and *forwardneſs* that was in *all ſorts* to contribut to this work. And *David* alſo rejoiced exceedingly at it, and was much pleaſed with their *large*, *free* and *willing contribution*. Whereupon he brake out into an holy and zealous praiſing of the Lord for it, and ſaid,

Bleſſed be thou Lord God of Iſrael our Father, for ever and ever. To thee, O Lord, belongs greatneſs, power, glory, majeſty and victory: For all that is in heaven or in the earth is thine: Thine is the Kingdom, O Lord, and we do willingly exalt thee, and acknowledg thee to be head above all, and higher than all: Both riches and honour come from thee, and thou reigneſt over all, and in thine hand is power and might: In thine hand it is to make great, and to give ſtrength to all to whom thou pleaſeſt. Now therefore, O Lord, we exalt and praiſe thy name for thy glorious excellencies, and thy benefits conferred on us: But who am I, and what is my people that we ſhould have hearts and abilities to offer ſo freely and ſo largely as we have done? And yet we have no manner of cauſe to boaſt or glory: For all things come of thee, and of thine own have we given thee: We do acknowledg that we are not proprietors of the goods that we poſſeſs, but only thy ſtewards: The land we dwell in is thine, we are but ſtrangers before thee, and ſojourners as all our fathers were: And our days on the earth are as a ſhadow, and there is no abiding for us here; and therefore ſeeing we are to continue but a ſhort time in this life, and have but a ſhort enjoyment of the things of this world, how can we better diſpoſe of them than for thy ſervice, who art able to give us in exchange for them an eternal inheritance in thy Kingdom. O Lord, we do willingly acknowledg that all this great ſtore we have provided for the building of an houſe for thy holy name was given us by thy free bounty, and is all thine own, and therefore we preſent unto thee only what thou thy ſelf didſt firſt give us. I know, O Lord, thou trieſt the heart, and haſt pleaſure in uprightneſs: As for my ſelf in the uprightneſs of mine heart I have willingly offered all theſe things; and now to my great joy and comfort I have alſo ſeen this people here preſent to offer willingly unto thee: O Lord God of Abraham, Iſaac and Jacob our Fathers, I pray thee keep and preſerve this holy zeal in the minds and hearts of this people, and eſtabliſh their hearts and make them ever firm to thy ſelf: And give unto Solomon my Son an upright heart to keep thy commandments, teſtimonies and ſtatutes, and to do all things required of him, and enable him to build and finiſh this ſtately Palace for thy name for which I have made ſo great proviſion.

David having ended *his prayer*, he call'd to the whole Congregation to *bleſs the Lord*, which accordingly they did with *loud acclamations*, and *bowed down their heads and worſhipped the Lord* with *divine honour* and *adoration*; which being done *they bowed* themſelves to the *King* and paid him *civil honour* and reſpect and ſo departed. The *next day* they ſacrificed *Sacrifices*, and offered *Burnt-offerings* unto the Lord, namely *a thouſand bullocks*; *a thouſand rams*, and a *thouſand lambs*, with the *drink-offerings* appertaining to them, which they offered in the *name* of all the people, and in ſuch *abundance* that *all the Iſraelites there preſent* might eat of the *Peace-offerings* that were then offered. And they did *eat* and *drink* before the Lord *that day* with great *gladneſs* of heart, and *anointed Solomon* a *ſecond time King*, his *firſt anointing* having been done on the ſudden, and *almoſt* in a tumultuary manner, and in the *night* only of a *few*, who did it haſtily to prevent *Adonijah* from making himſelf King; and therefore this *ſecond anointing* was done more *publickly* and more *ſolemnly* in the ſight of the *Princes* and *Rulers*, and in a *great Aſſembly* of the people. *And they anointed him unto the Lord*, that is, devoted him ſolemnly unto the Lord, and to be the *Ruler* of his people under him. Then they *anointed Zadok* to be *High-Prieſt* inſtead of *Abiathar* who had joined with *Adonijah*, and *this* was the *rather done* (as we may ſuppoſe) becauſe the *High-Prieſthood* was now tranſlated into *another Family*. For *Abiathar* was of the race of *Eli*, and deſcended from *Ithamar*, *ſecond Son* of *Aaron*, and *Zadok* was deſcended from *Phineas* who was deſcended from *Eleazar* his *eldeſt Son*, and ſo the *High-Prieſthood* reverted from the family of *Ithamar* to that of *Eleazar* as was foretold by God it ſhould come to paſs, 1 *Sam.* 2. 33, 35. After this *Solomon* ſat on the *Throne of the Lord*, *viz.* on *that Throne* to which God had by his eſpecial Providence advanced him, and the *diſpoſal* of which the Lord in a more peculiar manner challenged to himſelf. See *Deut.* 17. 15. And *Solomon* after this was very proſperous, and *all Iſrael* obeyed him, and all the *Princes* and *mighty men*, and all the reſt of *David's Sons* ſubmitted themſelves unto him. And the Lord magnified him exceedingly in the ſight of all *Iſrael*, and beſtowed on him ſuch *royal majeſty and greatneſs* as *no King of Iſrael* either *before him* or *after him* ever had.

‖ *Chron. Ch.* 28. whole Chapter.
‖ *Chron. Ch.* 29. from *v.* 1, to 26.

SECT.

SECT. CCXII.

NOW the *days* of *David's* departure out of this life drew nigh, therefore calling for his Son *Solomon*, he ſaid to him, *I am going the way that all men living upon the earth muſt go: Be thou therefore courageous, and though thou be young in years, yet ſhew thy ſelf a man in underſtanding, and keep the charge of the Lord thy God, to wit, the commandments which he hath given in charge to be kept*, and *walk* in his ways, and keep his *ſtatutes*, *his judgments* and *teſtimonies* (whereby he teſtifies what he would have done and obſerved) according as they are *written* and *preſcribed* in the *Laws* given by *Moſes*, that ſo thou maiſt *proſper* in all that thou doſt, and in all buſineſſes thou ſetteſt thy ſelf unto. And ſo the Lord may be pleaſed to *confirm his word* which he ſpake unto me ſaying, *If thy children take heed to their way to walk before me in truth and ſincerity, with all their heart, and all their ſoul, there ſhall not fail thee a man on the Throne of Iſrael*; that is, there ſhall not *fail a man of thy poſterity* to ſit upon thy Throne (*a*). I have now only *three things* more to give thee in charge before I die: The *firſt* is concerning *Joab*, thou knoweſt how inſolently he carried himſelf towards me, and how treacherouſly he ſlew thoſe two great Capteins *Abner* and *Amaſa*, after I had engaged *my faith* to *them both* that they ſhould be *ſafe*; which wicked practice of his was enough to make the people think that *I had ſecretly an hand* in it, though I can truly ſay, *my ſoul abhorred it*. Nay he *ſhed the blood of war in peace*, that is, when there was *peace made* with theſe two *great men*; he *ſlew them* as if they had been in *open hoſtility* againſt me. And *he put the blood of war upon his girdle*, that is, *He put up his ſword all bloody into its ſcabbard* (*that hung at his girdle*), and the very *ſhoos* on his *feet* were *ſtained* with *their blood*; ſo impudently he carried out thoſe *baſe murders*; therefore I charge thee *wiſely to obſerve him*. He is of a *turbulent ſpirit*, and in *all likelihood* thou wilt have at *one time* or *other* juſt *occaſion* againſt him. And though he hath been *General of my Army* almoſt all my reign, yet let not *his hoary head go down to the grave in peace*, but when thou findeſt *juſt occaſion* againſt him, *cut him off* by the ſword of juſtice, and ſo let the blood of *Abner* and *Amaſa* be revenged upon him.

(*a*) *Notandum* duo *fuiſſe Davidi promiſſa. Primum abſolutè nempe* Meſſiam *ex ipſo oriturum licet filii ejus mali fuerint. Secundum conditionalè ſcil. regnum in ejus familia* conſervandum *ſi poſteri ſe ſanctè gerant. P. Martyr.*

2*ly*, I would have thee to ſhew *kindneſs* to the *Sons* of *Barzillai* the *Gileadite*, for *they came* and brought *proviſions* for me and my *followers* when I was forced to fly from thy brother *Abſalom*, and therefore let them be of the number of thoſe *that eat at thy Table*, 2 Sam. 17. 28, 29.

3*ly*, Thou haſt with thee *Shimei* the *Benjamite*, who *reviled* me, and *curſed* me with *a bitter curſe* when I was in *great diſtreſs* flying towards *Mahanaim*, and called me *a bloody man*, and did *in effect* ſay I had been the cauſe of the death of *Saul* and *all his Sons*, and charged me with *crimes* I never was guilty of; yet afterwards he met me at *Jordan* and *humbled* himſelf, and *acknowledged* his fault, and *I ſware to him by the Lord that I would not put him to death*. But though I (for my time) pardoned him, yet if he ſhall attempt any thing againſt *thee* after my deceaſe, *hold him not guiltleſs*. Thou art a *wiſe man* and knoweſt what thou oughteſt to do unto him, and if he *treſpaſs again* and thou findeſt any other *juſt occaſion* againſt him, bring *down his hoary head to the grave with blood*, and *cut him off by the ſword of juſtice* *.

David having thus inſtructed his Son in a ſhort time after departed this life and ſlept with *his fathers*, that is, died as his *fathers* and *predeceſſors* had done before him, having reigned in *Hebron* ſeven years and ſix months, and thirty three years in *Jeruſalem* over all *Iſrael* (forty years in all) and having made his Son *Solomon* King in his ſtead about half a year before his death. He died *in a good old age*, *full of days*, *riches* and *honour*; he died in the *ſeventieth year* of his age, no King in *Iſrael* or *Judah* after him attaining to his age †. He was buried in his own City of *Zion*, *viz.* in that part of *Jeruſalem* where he had built a *Palace* for himſelf, 2 *Sam.* 1. 2. and kept his *Court*, and which he had taken out of the hands of the *Jebuſites*, and had built and enlarged, and from thence was called after *his name the city of David*. His *Sepulcher* it ſeems was made of ſuch *durable materials*, and ſo well *kept* and *repair'd* time after time by his *poſterity*, that it was *ſtrangely preſerved* notwithſtanding *Jeruſalem* was ſo often

* See 2 *Sam.* 19. 23.

† Only *Uzziah* and *Manaſſeh* came very nigh it.

sackt and *burnt*; for it continued unto the *Apostles* times as the Apostle *Peter* tells us, *Act.* 2. 24. *Men and Brethren let me freely speak to you of the Patriarch David, that he is both dead and buried, and his Sepulcher is with us unto this day*; and this was above a *thousand years* after *David* was buried. Now as to the *Acts* of *David first and last, behold they are written in the Book of Samuel the Seer, and in the Book of Nathan the Prophet, and in the Book of Gad the Seer*, that is, the *Acts of David* were related in the *History* or Books of *Samuel* which were written by *Nathan* the Prophet, and *Gad* the Seer, who set down *all the passages* of his *reign*, and his *valiant acts*, and the *victories* obtained by *him* or *his commanders*, and the *prosperities* and *adversities* of *his time* and *reign* either in his *own Kingdom*, or the *Kingdoms adjoining to him* which he *subdued* and *conquered* *.

2 *King. Ch.* 2. from *v.* 1. to 12.
1 *Chron. Ch.* 29. from *v.* 26, to the end.

* *David* was a *glorious type* of Christ in his *birth at Bethlem*, in his victory over *Goliah*, in his *power over Sauls divel*, in his *persecutions*, in his *Royalty* and *victoriousness* over his *enemies*.

SECT. CCXIII.

David was stiled the *sweet Psalmist of Israel*, 2 Sam. 23. 1. for he composed many *Divine Hymns* and *Psalmes* for the benefit of the *Church* which we have in the *great Volum* of the *Psalmes*, but *he* was not the *Author* of *them all*. The *Jews* anciently divided this *great Volum* or *Book of the Psalmes* into *five lesser*. According to which *division* the *first Book* of the *Psalmes* reached from *Psalm* the *first* to the end of *Psalm* the 41, and concludes thus, *Blessed be the Lord God of Israel from everlasting to everlasting, Amen and Amen. All these* by their *Titles* are declared to be *Davids*, excepting 1, 2, 10, 33. and as for the 2*d*, that is declared to be *Davids* in *Act.* 4. 25, 26. Hereupon its probably conceived that the *other three* were *his also*, and that *this first Book* was *all written* by him, and by him disposed into this order in which now it is.

The *second Book* begins at *Psalm* 42, and reaches to the end of *Psalm* 72, (containing 31 *Psalmes*) and closes thus, *Blessed be his glorious name for ever, and let all the earth be filled with his glory, Amen and Amen. The prayers of David the Son of Jesse are ended. Nineteen* of these were composed by *David*, as the *Titles* of them do evince. Probably *David* collected and disposed in order this Book also.

The *third Book* begins at *Psal.* 73, and reaches to the end of *Psalm* 89, (comprehending 17 *Psalmes*) and concludes thus, *Blessed be Jehovah for ever, Amen and Amen.*

Of *these seventeen* only *one* is ascribed to *David*; *one* to *Heman*; *one* to *Ethan*; *three* are directed to the Sons of *Corah*, no Penman being named; *eleven* are ascribed to *Asaph* *.

* Possibly *Asaph* might collect and dispose in order this Book.

The *fourth Book* begins at *Psalm* 90, and reaches to the end of *Psal.* 106, (comprehending also 17 *Psalms*) and concludes thus, *Blessed be the God of Israel from everlasting to everlasting, and let all the people say, Amen. Hallelujah.*

Of *these one* is ascribed to *Moses*; *two* to *David*; *fourteen* have *no author* mentioned in their *Titles*.

The *fifth Book* begins at *Psalm* 107, and reaches to the end of *Psalm* 150, comprehending 44 *Psalmes*, and concludes thus, *Let every thing that hath breath praise the Lord. Hallelujah.*

Of these *fifteen* are in their *Titles* ascribed to *David*, and not *one* of all the rest ascribed to *any particular Author*. So that of *all the Psalmes* we reckon to *David* only *seventy eight*. Many of these *Psalmes*, viz. 125 have *Titles*, and 25 of them have *none*.

One of these *Psalmes* (*viz.* the *90th*) was composed before *David* was born, and some of them long after he was *dead*, as *Psalm* 45. 74. 83. 126. 137. Some think *this Book of Psalmes* was put into this *form* and *order* it now has by *Ezra*; others think it was thus dispos'd after the return of the *Jews* from *Babylon*. But of *these things* (seeing we have no certain foundation to build upon) we shall not peremptorily determine.

SECT.

SECT. CCXIV.

Solomon now sat upon the *Throne* of his Father *David*, and his Kingdom was greatly *established*, for the people were generally *well pleased* with his advancement to the *Crown*. But it seems *Adonijah* (being assisted by *Joab* and *Abiathar*) had still a design to wrest the Kingdom from him. And for the better carrying on of *that design* he resolved (if possible) to marry *Abishag* his *Fathers* late *wife* or *concubine*, thinking thereby to *inlarge* his *interest*, and gain a *fairer pretence* for what he designed: In order hereunto he addresses himself to *Bathsheba* the Kings *mother*; she was at first a little *startled* at his *coming* to *her*, considering his *former design* to get the *Crown*, and therefore asked him whether he came *peaceably*? He answered *very peaceably*; for he came humbly to request a *favour* of her, which was this, Thou knowest (says he) that I being the *Eldest Son* surviving of my *Father*, by *birthright* the *Throne* of the Kingdom belonged unto me; and the *people* looked upon me as *heir apparent* to it, but now (by Gods own appointment) the *Soveraignty* is diverted *another way* and become my Brother *Solomons* (*a*). And *seeing I am now fallen from so great an expectation*, I hope thou wilt *compassionate my condition*, and wilt please to beg *one favour* of the *King* for me, (which I question not but he will readily grant unto thee) which is this, *viz.* that he would please to permit me to marry *Abishag* the *Shunamite*. *Bathsheba* (though a *wise woman* as appears by the *counsel* she gave her *Son*, Prov. 31.) yet not diving into the bottom of the design, readily undertakes to speak to the *King* in his behalf. Accordingly she went to the *King*, who being set upon his *Throne*, as soon as he *saw her*, he *rose up* and *bowed himself* with *great reverence* unto her, and then conducting her to his *Throne* caused a *seat* to be set for her on *his right hand*; where being set, she told him she had *one small request* to make to him which she desired him not to *deny her*. He told her *he would not*, provided that what she desired were *just* and *safe* for him to grant. Then she said, I pray thee let *Abishag* the *Shunamite* be given to thy brother *Adonijah* to wife. *Solomon* startled at this, replies, *Ask for him the Kingdom also* (for he is my *Elder Brother*) yea for *him*, and for *Abiathar*, and for *Joab*, that they may share it among them. He seems to wonder at the *strangeness* of *the request*, to wit, that *Adonijah* should desire *her* for his *wife* that had *lain in his Fathers bosom*, which was *plain incest*. And probably the *intention* of *Adonijah* was discovered to *him* either by some *special instinct* of the *Spirit of God*, or some *secret intelligence* which he had gotten, and therefore he said, *Ask for him the Kingdom also, &c.* As if he should have said, He has already the *plea* of an *Elder Brother*, and has *Abiathar* and *Joab* on his side, if he can strengthen himself by *this marriage*, he will not then *fear* to *push himself*, and endeavour to get the *Kingdom for himself*, and then *Abiathar* and *Joab* will *King it* under him. Then falling into a passion he said, *God do so to me, and more also, and bring upon me greater misery* than I dare now mention, [see *Ruth* 1. 17.] if I do not make it appear to all the world that *Adonijah* hath spoken *this word* against his *own life*. *For as the Lord liveth who hath set me on the Throne of my Father, and made me a family* and *Court* according to the *dignity of a King*, (as he promised, 2 *Sam.* 7. 12, 13.) *Adonijah* shall surely *this day* be put to death. So he immediately gave order to *Benaiah Captain of his Guard to fall upon him* and kill him, which accordingly he did *. Then sending for *Abiathar* he told *him*, *He was worthy* to be put to death also for thus joining with *Adonijah* in this *conspiracy*, but (says he) *I will not at this time put thee to death, because thou didst bear the Ark of God before my Father David*, and hast been a great *sharer* with him in all his *afflictions* and *sufferings*; therefore get thee to *Anathoth* a City in the Tribe of *Benjamin* (which with the fields about it belongs to the *Priests*) and there *live* a *private life*, and meddle no more with the *Priesthood* or *Civil affairs*.

(*a*) 'Tis like he did not *sincerely* make *this acknowledgment* but only to dispose *Bathsheba* the more readily to grant his desire.

* Thus what Nathan threatned against *David*, 2 Sam. 12. 10. viz. *that the sword should not depart* from his house, was fully verified.

And thus *Solomon* by thrusting out *Abiathar* from his *office*, and placing *Zadok* in his room, fulfilled the *word of the Lord* which he spake concerning *Eli* [1 *Sam.* 2. 31.] when the *Tabernacle* was at *Shiloh*, and concerning *Phineas* [*Numb.* 25. 13.] These things being thus transacted, *tidings* came presently to *Joab* that *Adonijah* was *slain*, and *Abiathar* confin'd to *Anathoth*, whereupon being conscious of *his own guilt* in *joining* with *Adonijah* in his aspiring to the *Crown*, (though he would not join with *Absalom* in the like case) he fled to the *Tabernacle* at *Gibeon*, and

there

there *laid hold on the horns of the Altar*, thinking poſſibly by that means the rather to eſcape, becauſe *Adonijah* had there not long before found favour, 1 *King.* 1. 52. *Solomon* hearing where he was, preſently ſends *Benaiah* and commands him to *kill him there. Benaiah* coming to the *Tabernacle* would have perſwaded *Joab* to come forth thence; but he *utterly refuſed it*, ſaying, *if he muſt die he would die there*; which poſſibly he ſpake, *hoping* that by *hanging on the horns of the Altar he ſhould ſave his life*, and not imagining that they would put him to death *there*. And thus it ſeems he forgot what God himſelf had ſaid, *Exod.* 21. 14. *That he that hath ſlain a man wilfully ſhall be taken from the Altar. Benaiah* being loth of *his own head to ſhed blood at the Altar*, went back to the *King* and told him what *Joab* ſaid. The King replied, *Do unto him as he hath ſaid*; that is, *ſeeing he reſolves to die there let him die there, and there fall upon him and kill him*, and then *bury him decently* for the honour of *his place*, and his *former ſervices*; and ſo thou wilt take away *from me* and *my fathers houſe* the *guilt* of that *innocent blood* which *he* ſo barbarouſly ſhed, and ſo the Lord will *return blood upon his head* who fell upon *two men* more *righteous* and *better* than *himſelf*; for in *that cauſe* for *which* he *killed them* they were *innocent*. He ſlew *Abner* for fear leſt *David ſhould prefer* him above *himſelf*. And he ſlew *Amaſa* becauſe my *Father had preferred him* to the place of *General* in his room. So that they were *both innocent*, and not *worthy of death* upon *that account*; *he* ſhall die therefore that their *innocent blood* may return upon *his head*, and that the *blot* and *ſtain* of it may remain upon *his poſterity*, and accordingly *they* ſhall feel the *ſad effects* of it for many generations. And I doubt not but that upon the *houſe of David* and *upon his Throne*, and *upon his family* there will be *peace* and *proſperity* for a long time from the Lord. For by executing *judgment* on *murderers*, *guilt* is taken away from the *Magiſtrate*, and from the *Land*, Numb. 35. 33. So *Benaiah* went up to the *Altar* at *Gibeon*, and as 'tis like *dragging Joab from thence*, he *ſlew him*, and *buried* him in his own *houſe* in the *wilderneſs*; and the *King* made *Benaiah General of the Army* in his room. Then the *King* called for *Shimei*, and ſaid to him, *Build thee an houſe in Jeruſalem*, and *dwell there*, and go not forth thence any whither; for it ſhall be that *the day* thou *goeſt out* and paſſeſt over the Brook *Kidron* (*a*) thou ſhalt *ſurely die*, and thy *blood ſhall be upon thine own head*, thou thy ſelf wilt be the only cauſe thereof. *Shimei* ſaid unto the *King*, *The ſaying is good*, thy *command is juſt and equal. As my Lord the King hath ſaid, ſo will I do*; and I do bind my ſelf by a *ſolemn Oath* which I now make unto thee in the preſence of the Lord, *That I will not go out of the limits thou haſt ſet me*, v. 42. But how he performed his *Oath* and *promiſe* we ſhall ſee afterwards, *Sect.* 221.

(*a*) *Solomon* would not *permit* him to go over *Kidron* which was the way to *Bahurim* his own *city*, leſt he ſhould raiſe ſome ſedition *there*, where was his own *inheritance*, 2 Sam. 16. 5. *Kidron* was about a mile from *Jeruſalem*, ſo that *Shimei* had *room enough*.

1 *King. Ch.* 2. from *v.* 12, to 39.

SECT. CCXV.

HAdad the *Edomite* who in the days of *David* had fled into *Egypt*, and had been there for a great while kindly entertained, when he heard that both *David* and *Joab* were dead, he returned into his own Country, and proved afterwards a *great enemy* to *Solomon* as we ſhall ſee hereafter.

1 *King. Ch.* 11. *v.* 21, 22.

SECT. CCXVI.

SOlomon now contracts affinity with *Pharaoh King* of *Egypt* by *marrying his Daughter*; and he brought her into *Sion* into the *Palace of David*, intending afterwards to build a *ſtately houſe* for her when he had finiſhed the *Temple*, *the wall* of *Jeruſalem*, and *his own Palace*. And he preferred her before the reſt of his *wives*, they being of Nations that were his *ſubjects*, but ſhe the daughter of a *potent King*. And by this *match* and *affinity* with ſuch a *great neighbour Prince* he deſigned to ſecure himſelf the better againſt foreign enemies. 'Tis not ſaid whether ſhe had embraced the *Religion* of the *Iſraelites* when he took her to wife; yet conſidering that he is no where blamed for this *marriage*, 'tis moſt like *ſhe* forſook her *Idolatry*, and that either *before* or *after* her marriage ſhe became a *Proſelyte*, and worſhipped the *true God*, becauſe *Solomon* in *this marriage* is made a *type* of *Chriſt*, wooing the *Gentiles* to make them *his Spouſe*, and calling them from their *Idolatries* to ſerve the *true* and *living* God. And hereunto the *Pſalmiſt* ſeems to allude, *Pſal.* 45. 10. *Hearken O daughter, and conſider, incline thine ear. Forget thine own people and thy fathers houſe.*

1 *King. Ch.* 3. *v.* 1.

SECT. CCXVII.

SOlomon was now quietly *ſetled* and *ſtrengthened* in his Kingdom, and the Lord was with him and magnified him exceedingly; and he *loved the Lord*, and walked in the *ways* and *ſtatutes* wherein *David* his Father walked. It ſeems the people after the *Ark* and *Tabernacle* were ſeparated did not think themſelves bound to bring their Sacrifices to the *Altar* at the *Tabernacle*, but did offer them in *ſuch places* as they thought *meeteſt* for ſuch *ſervices*, to wit, upon *high hills* and *mountains*. Indeed the *high places* of the *heathen-Idolaters* were always *abominable* to the Lord, and *thoſe* God commanded the *Iſraelites* to *deſtroy* and *pull down*, Numb. 33. 52. But there *other high places* (it ſeems) were thought at this time *lawful* (*a*), and accordingly reſorted unto; but when the *Temple* was built, then all *other high places* for Gods *ſolemn and preſcribed worſhip and ſervice* were counted abominable (*b*). It ſeems *Solomon* and the people did offer *ſacrifice* and burn *incenſe* on ſuch *high places* (as *theſe* before mentioned) that were devoted to the ſervice of the *true God*, and *Gibeon* it ſelf (where the *Tabernacle* and *Altar* now were) was accounted the *great high place*, the moſt *famous* and moſt *reſorted unto*. *Solomon* therefore now *gathering* together the *Princes* and *Rulers*, and *Judges* of the land, and the *chief Captains* and *Commanders* of the people, *with them* he went up to *Gibeon* there in ſolemn manner to praiſe the Lord for his *great mercy* to him in thus *peaceably* ſetling him in the *Throne*. And *there* on the *Braſen Altar* made by *Moſes*, (which *he* and the *great Congregation now with him* choſe to *worſhip God at* rather than *any other Altar*) he offered a *thouſand burnt-offerings* to the Lord *in the time* he ſtayed there. And *in that night* after they had made an end of offering *thoſe burnt-offerings* God appeared to *him* in a *dream*. Among the *manifold ways* whereby God of old made known his mind to his people, *dreams* was one. And in *dreams* ſometimes men heard a *voice*, and apprehending the *ſenſe* thereof, returned an *anſwer* thereunto, and the things God ſo made known unto them were *true* and *certain*, and *his ſervants* to *whom* he made them known were *aſſured* thereof. God therefore in *ſuch a dream appearing to Solomon*, and asking him what he ſhould give him? He anſwered, *O Lord thou haſt ſhewed to David my Father great mercy according as he walked before thee in truth and righteouſneſs* (*c*), *and uprightneſs of heart*, and haſt *reſerved for him* this *great kindneſs* to ſet *his Son* upon *his Throne* after him, as it is *this day*, which is a *favour* thou didſt not vouchſafe to *Saul*. And now, O Lord, thou having graciouſly made me *King* inſtead of my *Father*, I am ſenſible that I am (as it were) but a *little child* and unfit to *ſway* ſo *great a ſcepter* as *this* is; how ſhall I be able to *go out* or *come in* before this *great people*? How ſhall I be able to *lead them* or *govern them* without thine eſpecial direction and aſſiſtance? I am indeed ſet up as *ſupream Governour under thee* of this *vaſt multitude* which thou haſt choſen for thy *peculiar people*, and haſt ſo *increaſed them* that they are almoſt *innumerable*, according to thy gracious promiſe, *Gen.* 15. 5. *Give therefore thy ſervant* (I pray thee) an *underſtanding heart* that I may rightly diſcern between *good* and *evil*; for who is able rightly to judg and govern this great people without *wiſdom* given him from thy ſelf. *Solomon* having thus prayed, the Lord was *well pleaſed* with the *requeſt*

(*a*) See 1 *Sam.* 9. 12, &c. and *Ch.* 10. 5, 13.

(*b*) And in *this ſin* the *Ten Tribes* lived, they made *Prieſts* of *high places* in the *mountains*, and in *all the cities* of *Samaria*, and their *Altars* were as *heaps in the furrows of the fields*, 1 *King.* 13. 32. *Hoſ.* 12. 11. Yea, *Solomon* himſelf in his latter days fearfully offended in permitting this kind of Idolatry, 1 *King.* 11. 7, 8. And *Judah* it ſelf fell into this ſin in *Rehoboams* reign, 1 *King.* 14. 23. and in aftertimes they built *high places* to *Baal*, and to the *Idols* of the *neighbouring Nations*, 2 *Chron.* 28. 14. And eſpecially in the reigns of *Ahaz*, *Joram*, and *Manaſſeh*.

(*c*) All theſe muſt be underſtood of *Davids* inward diſpoſition & outward converſation as to the general courſe of his life, his frailties and fallings ſtill excepted.

queſt he had made, and ſaid to him, Becauſe thou haſt not asked for thy ſelf *long life*, nor *riches*, nor *victory over thine enemies*, but haſt asked an *underſtanding heart* that thou maiſt rightly govern this people, and in *hearing cauſes* maiſt know *what judgment* to give, behold *thy requeſt is granted*; I will give thee a *wiſe* and an *underſtanding heart*, and ſuch a *meaſure of wiſdom* and *knowledg* as *no King* before thee ever attained unto, neither ſhall any *after thee* be like (*a*) unto thee, ſee *Chap.* 4. 29, 30, 31. Moreover I will give thee *that which* thou *didſt not ask*, viz, *riches* and *honour*, ſo that there ſhall not be *any of the Kings of Iſrael* like unto thee, either for *riches* or *glory*, ſee 2 *Chron.* 1. 12. And if thou wilt walk in *my ways* and *keep my ſtatutes* as thy Father *David* did, I will *lengthen out thy days* alſo. Then *Solomon awoke* and perceived that *God* had indeed appeared to him in this *wonderful dream*, and he returned to *Jeruſalem* with *his Nobles*, and there before the *Ark* of the *Covenant* offered up many *Burnt-offerings*, *Peace-offerings*, in way of thankfulneſs to the Lord for this great and extraordinary kindneſs manifeſted to him; and he made a *great Feaſt* for his *Nobles* and *Officers*, and the *Rulers* of the people that were there gathered together.

(*a*) Some *Heathen Monarchs* that poſſibly exceeded *Solomon* in riches came far ſhort of him in *wiſdom*.

1 *King. Ch.* 3. from *v.* 2, to 16.
2 *Chron. Ch.* 1. from *v.* 1, to 13.

SECT. CCXVIII.

Solomon being now come to *Jeruſalem*, a very difficult caſe was brought before him, in the *deciding* of which he gave a great evidence of that extraordinary wiſdom the Lord had furniſht him with. There came to him *two women* that were (as it ſeems) *Victuallers* by *profeſſion*, but ſecretly *Harlots*, and one of them ſaid to him, O my Lord the King, *this woman* and I dwell together in the ſame houſe, and I was delivered of a *child*, ſhe being preſent at my Labour, and *three days after* ſhe was delivered of a *child* alſo, and *both* our children were *boys*; and we were all alone in the *houſe*, there was no ſtranger with us: And thus (O King) it happened (as I verily believe and am confident) this woman *over-laying* her own *child* in the night, and awaking and finding it *dead* by her, and being afraid of the *diſgrace* that was like to fall upon her for her *careleſneſs* about her child, ſhe to avoid *that* came ſecretly (as I have reaſon to believe) in the *dead of the night* and took *my Son* from my *boſom* whilſt I was *faſt aſleep*, and laid her *dead child* in my boſom in the room of it; for ſhe had rather (I ſuppoſe) have a *living child* (though *anothers*) than her *own dead*, and had rather nurſe up *my child* inſtead of her *own*, than have it ſaid, that by her own careleſneſs and negligence ſhe had been the cauſe of the death of *her own Son*. And when I aroſe in the morning to give my child *ſuck*, behold I found it *dead*, but when I had better *conſidered* of the matter, and laid *circumſtances* together, I found it was not *my Son* that I did bear; and I hope I ſhall find ſo much juſtice from the King as to return my own child to me again. Then the *other woman* ſpake for her ſelf and ſaid, Nay but *my Lord, O King*, let *this woman* ſay what ſhe will I do peremptorily affirm that the *living child* is *my Son*, and the *dead* is *hers*. Thus they conteſted before the King, both the *one* and the *other* challenging the *living child* for *hers*; the *caſe* was very *difficult*, for firſt both the children were almoſt of an *age*: 2*ly*, Their *features* in their infancy might be ſomething alike: 3*ly*, No body was by when *this fact* was done, that might *give evidence* on either ſide: 4*ly*, The *mother* that challenged the *living child* confeſſed ſhe was *aſleep*, and ſo did not ſee when *her child* was ſtollen away: 5*ly*, The *parties* contending for the *child* were of a *like reputation*, the *one* deſerving no more credit than the *other*. All theſe things conſidered, the *caſe* ſeem'd ſo *difficult* that one would have thought *the wit of man* could not determine it. *Solomon* having heard what they ſaid on both ſides, according to the *wiſdom* that God had given him preſently call'd for a *ſword*, and bad one of his ſervants take the *living child* and divide him in twain, and give *half* to the *one*, and half to the *other*. But the *woman* whoſe the *living child really was*, found *her bowels* ſo *yerning* upon this, that ſhe cried out, O my Lord, *give her I pray thee the child*, let her take him *whole*, in no caſe *divide him*; I had rather ſhe ſhould have him *whole* than that he ſhould be ſlain. But the *other woman* being of an *envious diſpoſition*, and not willing that *her neighbour* ſhould *enjoy*

enjoy what *ſhe wanted*, ſhe cried out, For my part ſeeing the King hath ſo determined the matter, *let the Kings ſentence ſtand*, let it be neither *mine* nor *hers*, but let it be divided. The *King* by the *different affection* that he diſcerned in theſe *two women*, quickly perceived which was the *true mother*, and accordingly gave the *living child* unto her. And *all Iſrael* heard of *the judgment* the *King* had given in *this caſe*, and *all ſorts of perſons* highly *honoured* him for it, for they ſaw that an extraordinary *meaſure* of the *wiſdom* of God was in him that enabled him to give righteous judgment.

1 *King. Ch.* 3. from *v.* 16, to the end.

SECT. CCXIX.

Hiram King of *Tyre* as alſo of *Zidon*, (for the *Sidonians* likewiſe were his ſubjects, *v.* 9.) had been always a great *lover* of *David*, and hearing that *Solomon* his Son was advanc'd to the *Throne* of *Iſrael*, he ſent his *Ambaſſadours* to *congratulate him*. *Solomon* receiv'd them very *kindly*, and having entertained them for ſome time, by them he ſent a *meſſage* to their Maſter to this effect: He acquaints him that *his Father David* by reaſon of the *many wars* (wherein he was almoſt continually engaged) could not build an *houſe for the Lord* as he really intended, and he ſuppoſed *his Father* had acquainted *him* with that his intention, there being ſo *great a friendſhip* between them; but the Lord having now advanc'd *him* to the *Throne* in his Fathers room, and having given him *reſt* on every ſide, ſo that he had *neither adverſary*, nor *evil occurrent* to hinder him, he reſolv'd to fall upon the work and to build an *houſe* for the *glory* of the Lord his God, as the Lord had promiſed unto his *Father* he ſhould do; he therefore *requeſted* this *favour* of him, that as he had helped *his Father* to *Timber* (*a*) wherewith to build his *own Palace*, ſo he would pleaſe to help him alſo to *Timber* to build the *houſe* that he intended to build for the honour of God. For the *houſe* (ſays he) that I intend to build muſt be *great* and *magnificent*; the *God* (for whoſe *Worſhip* I intend it) being *great* above all Gods. And indeed who is able to *build an houſe for him*, ſeeing the *Heaven of Heavens* cannot contain him? It were a vain thing for me to think of building an *houſe* for him who is *infinite*, except only to worſhip him in, and that is the *end* I aim at. Send me therefore, I *pray thee*, a *man* ſkilful to work in *Gold* and *Silver*, in *Braſs* and *Iron*, in *Purple*, *Crimſon* and *Blew*, and *one* that can *grave*, that he may join with the *cunning men* that are here with me in *Judah* and *Jeruſalem*, whom my Father did provide for this purpoſe. [See 1 *Chron.* 22. 15.] And I pray thee grant me *Cedar-trees*, *Firr-trees*, and *Algum-trees* for this work, and command *thy ſervants* to *cut* them down and *hew* them for me, and I will ſend my ſervants to help and aſſiſt them therein, and I will give thy ſervants *twenty thouſand meaſures* of *beaten wheat* *, and *as many of barley*, and *twenty thouſand baths* of *wine*, and as many of *oyl* for their *wages* and *proviſion*; or if this do not like thee, I will give *whatſoever thy ſelf ſhall appoint*. *Hiram* ſent an anſwer to *Solomon*, and writ to him after this *manner*: It is *a great ſign* and *evidence* to me that *God loves that people* becauſe he hath made thee *King over them*. And bleſſed be the Lord God of *Iſrael* (who made *Heaven* and *Earth*) for giving to *David* ſuch a *wiſe Son*, and for enduing him with ſo great a meaſure of *prudence* and *underſtanding* that he might build an *houſe* for the honour of *God*, and for the *honour of his Kingdom*. As for thy *requeſt* to me concerning *Cedar-trees*, *Firr-trees* and *Timber* for *that great work*, behold *all thy deſires* are granted. My *ſervants* ſhall *cut down* and *hew out* ſufficient Timber for thee, and I will convey it to thee *by Sea* in *flotes* to *Joppa*, or any other place thou ſhalt appoint. I have alſo ſent thee a very *skilful* and *expert artificer*, whoſe name is *Hiram* (whoſe Father was of the Tribe †† of *Naphtali*, 1 *King.* 7. 14. and his *Mother* of the Tribe of *Dan*, and who was one of my *Fathers* workmen) who is skill'd to work in *gold*, *ſilver*, *iron*, *braſs*, *ſtone*, *timber*, in *purple*, *blue*, *fine linnen*, or *crimſon*, and to *grave* any manner of *graving*, and one that can work not only according to the *pattern ſet before him*, but can alſo *invent other curious works fit* and *proper* for the *main deſign*. I know he will be ready to join with

(*a*) It ſeems moſt of *Lebanon* was in the land of *Tyre*, though it were the Northern bound of the land of *Canaan*; and though *David* in his life-time had provided many *materials*, as *Cedar-trees*; and many workmen, yet it ſeems more were wanting which *Solomon* now takes care to provide.

* That is of wheat beaten out of the ear, and ſevered from the chaff, we call it clean wheat.

†† He is called a *Tyrian* becauſe he lived there.

the *cunning workmen* provided by thy *Father* and *thy self*. As for the *reward* thou doſt promiſe my ſervants for their *labour* and *pains*, I do willingly *accept of it*, and let *my Lord the King* be pleaſed to ſend it to them. But I muſt make *one requeſt* to thee for my ſelf, *viz.* that thou wilt grant me *liberty yearly* to tranſport out of thy Country a *certain quantity of proviſion* (*viz.* of *wheat* and *oyl*) for my own houſhold, our Country not being well furniſh'd with thoſe things *. *Solomon* having receiving *his Letter*, agreed to what *Hiram* deſired of him, and accordingly gave him *twenty thouſand meaſures of beaten wheat* †, and *twenty meaſures* of *pure oyl* yearly. And *Solomon* and *Hiram* made a *firm league* together, and *Hiram* beſides allowing *Solomon* Timber to build with, furniſh'd him with *ſix ſcore talents of gold* towards the defraying of the charge, 1 *King.* 9. 14.

*See Ezek. 27. 17. Ezra 3. 7. Act. 12. 20.

† Beaten wheat, that is *wheat* beaten out of the ear, and ſevered from the chaff, we call it *clean wheat.*

1 *King. Ch.* 5. from *v.* 1, to 13.
2 *Chron. Ch.* 2. from *v.* 1, to 17.

SECT. CCXX.

Solomon alſo raiſed a *levy* (*a*) among the people towards the building of the houſe of the Lord, and other *great buildings* he deſigned. See 1 *King.* 9. 15. and having provided *ſtones* of *ſeveral ſorts* and *ſizes*, and having obtained leave of *Hiram* to cut down *Timber* in *Lebanon*, viz. *Cedar-trees*, *Firr-trees*, and *Algum-trees*, he falls now in hand with the *work*, and employs a *vaſt army* of *workmen* therein.

(*a*) The people yielded willingly to this *levy* for the *Temple*, but when it was ſtill continued by *Solomon* for *his own houſe* and his *other buildings* it ſeems they grudged at it, as we may gather from what they ſaid to *Rehoboam*, 1 King. 12. 4. See alſo 1 *King.* 9. 15.

1. For *ſervile work* an *hundred* and *fifty thouſand*, whereof *fourſcore thouſand* were *hewers* in the *mountains*, and *threeſcore* and *ten thouſand* bearers of *burdens*; all theſe were *ſtrangers* that dwelt among the *Iſraelites*, and ſubmitted to their Laws, and had been by *David* before appointed for this ſervice, 1 *Chron.* 22. 2.

2ly, For *plain work*, *thirty thouſand Iſraelites* were imployed, yet with ſuch *alternation* that being divided into *three parts*, they ſtayed *ten thouſand* of them at a time, *one month* in mount *Lebanon*, and the other *two* at home, 1 *King.* 5. 13, 14.

3ly, For *carved works*, the *Sidonians* only were imployed, whoſe number though not ſpecified muſt needs be *great*, if we may gueſs the men by the proportion of victuals allowed to them, 2 *Chron.* 2. 10.

4ly, For *overſeeing* all the former *three thouſand three hundred Officers* were appointed, 1 *King.* 5. 16. but in the 2 *Chron.* 2. 18. we read of 3600; poſſibly upon a *review* 300 might be added for the better carrying on of the *buſineſs*; or theſe laſt 300 might be appointed as *extraordinary*, to be in readineſs in caſe any of the *ordinary* ſhould fail by ſickneſs, death, or any other accident. Thus the *ordinary overſeers* would be each man over forty five workmen or thereabout (*a*).

(*a*) Thoſe *Officers*, *viz.* 550, 1 *King.* 9. 23. ſeem to be the chief of the *Officers* that were over *Solomons other works* when he builded his *own houſe*, and *that* for *Pharaohs* daughter, and his other buildings beſides the Temple, *ver.* 15, 17, 18, 19. So that theſe *ſupervifed* thoſe that wrought in theſe works. And the 250, 2 *Chron.* 8. 10. ſeem to be the chief of his Officers that bear rule over thoſe *Canaanites* that *Solomon* had made Tributaries, *v.* 7, 8. and ſo differed from the former 550.

If any wonder at the *vaſtneſs* of this *army of workmen*, let them conſider how that thorough ſcarcity of *horſes* at that time in *Judea* (though plenty was brought out of *Egypt* towards the latter end of *Solomons* reign) *maſſie timber* was to be managed by the *main ſtrength* of men.

2ly, *All things* were before-hand ſo to be *fitted* and *framed* in mount *Lebanon* (which might occaſion *many chargeable Eſſays* and *trials*) that not ſo much as the *ſound* of an *Ax* or *Hammer* was heard in *Jeruſalem* when the Temple came to be *erected*, 1 *King.* 6. 7. that is, there was *ſmall noiſe* in compariſon of *ſo great a work*, and not *obſtreperous* to a *publick diſturbance* by *hewing* or *ſquaring* of *timber* or *ſtone*, the parts being *fitted* or *matched before*. Beſides *Solomon* in framing this *great fabrick* (that was to be built for the *honour* of God) conſulted *magnificence* and not *frugality*.

1 *King. Ch.* 5. from *v.* 13, to the end.
2 *Chron. Ch.* 2. *v.* 17, 18.

SECT.

SECT. CCXXI.

Shimei (of whom before, *Sect.* 214.) had carefully kept himſelf within the bounds preſcribed for about *three years*. But at the end of *that time two* of his ſervants (it ſeems) ran away from him, having (as 'tis like) ſtollen *ſomething conſiderable* from him, and fled to *Achiſh* King of *Gath*, (there being at that time *peace* between the *Iſraelites* and *Philiſtines*, ſo that the *one* might freely paſs to the *other*) or poſſibly they might be native *Philiſtines*. *Shimei* being inform'd where they were, and being *enrag'd* at them for *ſo ſerving him*, and having an *over-covetous deſire* to *regain* them and *the things* they had ſtollen from him, and not *imagining* that *Solomon* (he having kept himſelf within his *bounds* for three years) did ſtill ſtrictly *watch him or ſought an occaſion againſt him* to cut him off as his Father had injoin'd him, and poſſibly *thinking* to go *ſo ſecretly* and to come again *ſo quickly* that his *going ſhould not be obſerved*, or *however it was*, *he ſadles his Aſs* and ventures to go to *Gath*, where he met *with his ſervants*, and brought them back again, but the *fetching* of them coſt him *dear*; for *Solomon* being inform'd that he had gone out of his *bounds*, he preſently ſent for him and ſaid unto him, *Did not I proteſt to thee that if thou didſt paſs the limits I had ſet thee, thou ſhouldeſt ſurely die? didſt not thou ſay the thing I required of thee* was but *juſt* and *reaſonable?* And over and above didſt not thou *ſwear to me by the Lord* that thou wouldeſt not *tranſgreſs?* why then *haſt thou violated the oath* that thou ſwareſt to me in the preſence of the Lord, and why haſt thou diſobeyed *the commandment* that I ſo ſolemnly gave thee under ſo great a *penalty?* Thou canſt not but remember the wickedneſs of *thy heart*, and how baſely thou didſt revile *my Father* in his *diſtreſs*, and therefore the Lord will now return *thy wickedneſs* upon thy own head. And I am not afraid to execute juſtice upon thee, for the *doing juſtice* upon *ſuch offenders* and *wicked wretches* as thou art, is the way (by the bleſſing of God) to have *my Kingdom eſtabliſhed to me* and *to my poſterity after me in the ſight of the Lord*, that is, his gracious Providence continually watching over us. So the King commanded *Benaiah* to kill him, which accordingly he did. And ſo the *Kingdom* was eſtabliſhed in the hands of *Solomon*, his *chief* and *capital* enemies being now cut off.

1 *King. Ch.* 2. from *v.* 39, to the end.

CHAP. V.

The fifth Age *of the World from the beginning of the building of the* Temple *in the* fourth year *of* Solomons *reign unto the* deſtruction *of it, and* Captivity *of* Judah *in the* 11*th. year of* Zedekiah, *containing a ſpace of* 420 *years.*

SECT. I.

IN the year 480 *from the coming of the children of Iſrael out of Egypt* in the *fourth year* of the reign of King *Solomon*, on the ſecond day of the *ſecond Month* called *Ziv*, (anſwering as ſome think to our 21 of *May*) the *foundation* of the *Temple* was laid in Mount *Moriah*, (the very place where *Abraham* was commanded to offer up his Son *Iſaac*, ſee *Gen.* 22. 2.) and in the *threſhing floor* of *Araunah* the *Jebuſite*, about the year of the world 2988. This *foundation* was laid with *great* and *coſtly hewed ſtones* brought thither by the Kings command, 1 *King.* 5. 17. and *this glorious ſtructure* with *all things* belonging to it took up in the building and finiſhing of it *ſeven years* and *an half*. The length of this *magnificent building* was *ſixty cubits*, beſides ten cubits allowed for the *Porch*, which made the whole length to be ſeventy cubits, 1 *King.* 6. 2, 3. The *cubits* after which the *Temple* was built (it's probable) were after the *firſt meaſure*, 2 Chron. 3. 3. and *double* to the *ordinary cubits* which reached only from the *Elbow* to the *tip* of the longeſt finger) and *equal* to our *Engliſh yard*. If any ſhall think *this ſacred pile* to be but *little* in compariſon of other *Fanes* and *Temples*, let them conſider the *ſtateline*ſ of *this Temple* did not conſiſt ſo much in the *greatneſs* of it, as the *exquiſite workmanſhip, ſymetry*, and *coſtly furniture* thereof. 2*ly*, It was *big enough* for *the uſes* it was intended for, namely to contain the *holy veſſels* (with ſufficient ſpace between them) and to receive *ſuch Prieſts* as did *officiate* therein. For the *Holy of Holies* was acceſſible only to the *High-Prieſt*, and that but *once a year*, and into the *holy* or *inward houſe* only *ſuch Prieſts* entred as *by lot* or *courſe* came thither to do the ſervice they were appointed unto, (*viz.* to *light lamps*, to *ſet ſhew-bread*, to offer incenſe) as appeareth by *Zacharies* ſole ſtaying *therein*, whilſt the whole multitude of the people were *praying* without. 3*ly*, The *great latitude* and *capacity* of the Temple conſiſted in the *outward Courts* (with the ſtately buildings and Cloyſters about them) which were of *ſuch receipt* as to entertain *multitudes* of men *ſub dio*, in the *open air*, and ſo it equalled the *greateſt buildings* in the world. But though the *covered Temple* was not *great*, yet it was more than *twice* as big as the *Tabernacle* made by *Moſes*, which was only *thirty cubits* in *length*, *ten* in *breadth*, and as many in *height*.

Both *Jewiſh* and *Chriſtian writers* place the *ends* or *length* of the Temple *Eaſt* and *Weſt*, the *ſides* or *breadth North* and *South*, making the *Porch* or *entrance* on the *Eaſt-end*, and the *Holy of Holies* on the *Weſt-end*, as is gathered from *Ezek.* 8. 16. *&* *Ch.* 44. 1. *&* *Ch.* 47. 1.

1. The *Porch.* We ſhall now deſcribe the parts of this *Temple* particularly, and ſhall ſpeak *firſt* of the *Porch*. In the *Book* of *Kings*, 1 King. 6. 3. we meet with the *length* and *breadth* of the *Porch*, but no *height* thereof mentioned. In *Chronicles* we find the *length* and *height* thereof, but there the *breadth* is omitted. Thus we ſee that by *comparing* one Scripture with another, we may come to find out the truth. *This Porch* was *twenty cubits* in *length* (for its *length* ran parallel to the *breadth* of the houſe from *North* to *South*) and in *breadth* from *Eaſt* to *Weſt*, and an *hundred* and *twenty* in *height*, being *four times* as *high* as the *body* of the *Temple*, ſee 2 *Chron.* 3. 4. not that it was all *empty* and *void* to the top, but probably had *Chambers* in it, and winding ſtairs aſcending up to the roof. The *height* of the loweſt room within might perhaps be *equal* to the *reſt* of the Houſe, *viz. thirty cubits*. The *battlements* on the top might have *ſtately rails* of ſtone, beſides other ornaments and *Pinacles*. There was a *magnificent entrance* into it raiſed

raiſed by many *ſteps* out of the *Area* of the *Prieſts* Court. This *Porch*, *viz.* the *arched Portal*, *Solomon* overlaid within with *pure gold*, 2 *Chron.* 3. 4. That is, *gilded it all over*, it having plates of ſilver underneath. For *David* is ſaid to have provided *ſeven thouſand* talents of *refined ſilver to overlay the walls of the houſes withal*, 1 *Chron.* 29. 4. Thus it took its *denomination* of *gold* from the *metal* which was moſt *precious*, and moſt *viſible* on the ſurface of it. And ſo *all the ſeveral rooms* of the *Temple* might be overlaid with *pure gold*. The *Porch* with *leaf*, the *inward houſe* with *plate*, the *Holy of Holies* with the moſt *refined gold* of *Parvaim*.

2. The Sanctuary or *inward houſe*, or *middle part* between the *Porch* and the *Oracle*.

The *Holy* or *inward Houſe* had *forty cubits* in length, the breadth *twenty cubits*, *adequate* to the general dimentions of the *Temple*. For the *wall*, the *out-ſide* of it which was expos'd to open view, was (as is conceiv'd) of *white poliſht marble*, or made of ſome *excellent ſtone* for *ſtrength*, and the *timber* and *boards* within were all *Cedar*. The *Cedar* was curiouſly carved with the Imagery of *Flowers*, *Palmes* and *Cherubims*, and *thoſe figures* being outwardly *imboſſed* with *viſible prominences*, the *plates* of gold being of the *pureſt* and moſt *flexible metal*, applied themſelves ſo *cloſe* to *each line* in the *Sculpture*, that they ſet it off and expreſſed the *carved work* with advantage, abating nothing of the *art*, and adding much to the *beauty* and *richneſs* thereof, 1 *King.* 6. 18, 29. And in ſome *ſelect places* (as it ſeems) it was moſt gloriouſly adorn'd and *garniſht* with *precious ſtones*, 2 *Chron.* 3. 6. For *Solomon* intended this Temple ſhould be very *glorious*, it being built for the honour of the *all-glorious God*.

* V.30. *The floor of the houſe be overlaid with gold within and without*; that is, within and without the veil of the *Oracle*.

Of the *ſame curioſity* for *carving* were the *two doors* with *folding leaves* (made of *firr-tree*, and *overlaid with gold*) which led out of the *Porch* into the *Temple*. The *workmanſhip* of *theſe doors* and the *wall* being in all particulars ſo *alike*, that when they were *ſhut no breach* appeared in them. *Poſts* of *Olive-tree*, *four ſquare* were made for *theſe doors* to turn upon, 1 *King.* 6. from the 31 to the 36.

The *floor* hereof was made of *boards* of *Firr*, and they were faced and all *overlaid with gold*, 1 King. 6. 15, 30 *.

3. The *windows* of the *Temple*.

Windows alſo were made in the *Temple*, but *how many* we cannot certainly determine, 1 *King.* 6. 4. the *fewer* would ſerve the turn becauſe of the abundance of *artificial lamps* conſtantly burning therein.

For the *form* of theſe windows 'tis probable they were of an *oblong ſquare*, narrow without, and broad within, and being made as much to *let in air* as *light*, and perchance more *to let out ſmoke* than either, (cauſed by the *conſtant lamps* and *perfumes*) we may imagine them to be made with *gilded latteſſes*, and ſo always open without any ſhutting at all.

4. The *roof* of the *Temple*.

For the *roof* of the Temple probably it was *flat*, like other houſes in *Judea*, where men might walk upon them according to *Gods command*, Deut. 22. 8. (*a*) At the ſides it was guarded with *battlements*, and probably adorn'd with *pinacles*. We read not that it was ſuſtain'd with any *Pillars*, either of *ſtone* or *timber*. The *Covering* was of *beams*, and *boards* of *Cedar*; but ſurely to defend it from the *injuries of the weather* it was covered with ſome *metal-ſheets*. *Villalpandus* (the Scripture being ſilent herein) thinks it was *covered with tiles of braſs*, which (*ſquammato opere*) in *ſcale-work* lay one over another. What if we ſhould conjecture it to be ſheeted with *ſilver*? ſeeing a King of *France* St. *Dagobert* by name, (far inferiour to *Solomon* in *riches*) is reported to have covered the famous Church of St. *Denis* with *ſilver*. But this we mention only as a conjecture. Let none grudg at *this coſt*, but let them conſider that this Temple was built for the Glory of the King of Heaven, and that the chief glory of it was to be hidden from common and profane eyes, and therefore *vain oſtentation* ſurely was no end aimed at by our *Royal builder*.

(*a*) *Preach you* (ſaith our Saviour) *on the houſe-tops*, Mat. 10. 27.

See the Learned Mr. *Lee's Temple of Solomon pourtrayed*, pag. 25.

The inſide of the *Cedar-beams* of this ſtately roof was cieled with *Firr-trees*, and adorned with carvings of *Palm-trees* and *Chains*, and overlaid with gold, 2 *Chron.* 3. 5, 6.

5. The *Oracle* or *Holy of Holies*.

It was in faſhion *four ſquare*, the *height*, *length* and *breadth* thereof equally extending to *twenty cubits*, (the *Holy of Holies* in the *Sanctuary* was of the *ſame form*, but only *ten cubits* ſquare), 1 *King.* 6. 20. Thoſe *ten cubits* of *room* above it reaching up to the roof of the Temple, (which that place the 2 *Chron.* 3. 9. ſeems to ſpeak of) might poſſibly be for *Chambers*, to lay up *thoſe ſacred things* of the *Holy of Holies* which belonged to the *Tabernacle*, *ſuch* (I mean) of them as were not uſed by *Solomon*.

The

The *Windows* narrow without and broad within, were above the Chambers round about both of the *Temple* and *Oracle*.

The *walls* were (as is conceiv'd) of *ſquare poliſht marble* without, the *inſide* was covered with *boards of Cedar*, wrought with *Cherubims*, *Palm-trees*, and *open flowers*, and all overlaid with *fine gold*. 1 King. 6. 16, 20, 21, 29. 2 Chron. 3. 8.

For the entring of the *Oracle* there were made two *folding-doors* of *Olive-tree*, carved with *Cherubims* and *overlaid with gold*. The *lintel* and *ſide-poſts* thereof being five ſquare of the ſame matter and metal. The wall on each ſide had *five cubits*, and the doors with their Poſts *ten*. The *hinges* of *theſe doors* as alſo of the *holy place* were of Gold, 1 *King.* 6. 31, 32.

The *floor* was covered with *boards* of *Cedar* overlaid with Gold, 1 *King.* 6. 16, 20.

The *weight* of the nails uſed in this room was fifty ſhekels of Gold, 2 *Chron.* 3. 9. Poſſibly they were ſtiffened with ſome mixture of *Silver* or *Copper*, not for *cheapneſs*, but for the greater *uſefulneſs*; for where the *utenſils* of the *Temple* are ſaid to be of *pure Gold*, we muſt underſtand it *ſo pure* as the *end* for which they were intended would permit. For ſome *allay* of baſer metal ſeems neceſſary to make them more *durable* and *ſerviceable* for the *purpoſes* for which they were made.

The *roof* of *this room* as of the *whole houſe* was laid with *beams* or *boards* of *Cedar*, and overlaid with Gold, and ſet as ſome conceive with *precious ſtones*, 2 Chron. 3. 8.

A *ſtately Veil* was uſed as a *traverſe* croſs the *Holy of Holies*, which *Solomon* made of *blew and purple*, and *crimſon*, and *fine linnen*, and wrought *Cherubims* thereon, 2 *Chron.* 3. 14. This *Veil* doubtleſs was within the wall of the *Holy of Holies*, elſe the *High-Prieſt* might enter *within the Veil*, and yet not be in the *moſt holy place*, if the *wall* and the *door* were between the *Veil* and the *Oracle*. In the *Tabernacle* there was no other partition but the *Veil*, which when the *High-Prieſt* had entred through, he was within the *Holy of Holies*. *Arias Montanus* thinks that the *Chains of Gold* that were within the *Oracle* were to hang the *Veil* upon, 1 *King.* 6. 21.

6. The *ſide-chambers* about the *Temple*.

There were *Chambers* round about the *Temple* and *Oracle*, excepting only at the *Eaſt-end* where the *Porch* ſtood, which was *clear* having no other buildings to hinder the *proſpect* thereof. *Three rows* there were of *theſe Chambers*. In the *loweſt* each Chamber was *five*, in the *middle ſix*, in the *third* and *higheſt* ſtory *ſeven cubits* broad, and each of them *five cubits* in height, going up from the *firſt* to the *middle*, thence to the *higheſt ſtory* with winding ſtairs. Yet on the *outſide* the *ſtone-work* of the Chambers was *perpendicularly* equal. The *beams* of theſe Chambers did not lye *in*, but did reſt *on* the walls of the *Temple*, which being narrowed in as they went up higher and higher afforded *fit ſtays* for that purpoſe. For the *wall* of the Temple for five cubits height above the ground was a cubit *thicker* than it was in its height above thoſe five cubits. So that at *five cubits height* there was a ſeat of ſtone of a cubit broad, round about the Temple, whereupon one end of the *Cedar-beams* of the Chambers did reſt to bear up the roof of the loweſt, and the floor of the ſecond ſtory. *Five cubits* higher from thence, or at ten cubits height from the ground the thickneſs of the Temple wall was yet a cubit leſs, and upon that ſecond ſeat thus made by a cubits rebatement in the wall reſted the Cedar-beams for the roof of the ſecond, and floor of the third ſtory. At fifteen cubits height from the ground the Temple-wall was yet a cubit leſs, than it was at ten cubits height, which yielded a third ſeat on which the beams for the roof of the third and higheſt ſtory were laid. So that as the *wall* of the Temple abated in *thickneſs*, the meaſure of the *Chambers* increaſed in *breadth*, 1 *King.* 6. 6, 7, 8, 10. Poſſibly theſe *Chambers* were imploy'd for *Repoſitories*, wherein the *holy veſtments* and *veſſels* were ſafely laid up together with thoſe of the *Tabernacle*, which (though not now uſed) were here carefully preſerved.

7. The *Courts*, *Buildings* and *Cloyſters* about the Temple.

A *Court* conſiſted of an *open ſpace* in the middle expoſed to wind and weather, and a *Covert* or *Cloyſters* on the ſides thereof, whither in *heat* or *rain* men might retire for *ſhade* or *ſhelter*.

Solomon made *two* of theſe on the *Eaſt* of the Temple: 1. The *Inner Court* or Court of the *Prieſts*, 2 Chron. 4. 9. built with three rows of hewn ſtone, and a row of *Cedar-beams*, 1 King. 6. 36. We muſt underſtand theſe *three rows* as being in height one above another. Probably certain *aſcents* led to them out of the outward Court, as there did alſo into the Temple; hence the *phraſe* of *going up to Gods-houſe*.

But

But how many *theſe ſtairs* or *ſteps* were is *uncertain*, though ſome will have them *fifteen* according to the number of the *Pſalmes of degrees*; and theſe were the *ſteps* whereon (as ſome conceive) the *Levites* ſang the fifteen Pſalmes of degrees. This *inner Court* was only for the *Prieſts* to enter into, yet it ſeems the *Common people* made a tumultuous incurſion into it when they ſtoned *Zachariah* at the command of King *Joaſh* in the *Court of the houſe of the Lord*, even betwixt the *Temple* and the *Altar*, 2 Chron. 24. 21.

2. The *greater* or *outward Court* * (of which mention is made, 2 *Chron.* 4. 9.) was of the *ſame form* for building with the *Inner*; this *Court* was large, an hundred cubits ſquare at the leaſt, yet this ſeems not large enough to contain all *Iſrael*, except the people were *ſucceſſively* admitted to this place. *Aſcents* and *Stairs* did alſo lead into this Court, but poſſibly they were but *low*. This Court was by *ſucceſſive Kings* (eſpecially by *Hezekiah* who *caſed* the *pillars* thereof with *ſilver*, ſee 2 *King.* 18. 16.) improved to more beauty than it had in *Solomon*'s days, though the *covered Temple* had no addition made to it. There was a *ſtately aſcent* from the Kings *Palace* to this *Court*. It was at firſt made by King *Solomon*, and was *then* ſo *ſtately a ſtructure* that (among other things) the *Queen of Sheba* was raviſhed with admiration at the ſight thereof, when ſhe beheld the *aſcent* by which *Solomon* went up into the houſe of the Lord, 1 *King.* 10. 5. and yet afterwards it was made more *magnificent*, and *Terraſſed* on both ſides with *Pillaſters* made of thoſe *Almug-trees* which were brought from *Ophir* by the ſervants of *Hiram*, 2 *Chron.* 9. 11. and 1 *King.* 10. 11, 12. which if *odoriferous* (as ſome will have it) made *that paſſage* as *ſweet* to the ſmell as *ſpecious* to the ſight.

* *In Solomon's days we read but of theſe two Courts, but in the days of the ſucceeding Kings ſome think there were added two Courts more, viz. the Court of the women, and the Court of the Gentiles.*

8. The *Gates* of the *outward great Court*, and the *Porters* belonging to them.

Several *fair Gates* on all ſides gave entrance into the *Courts* of *Solomon*'s Temple, and the *doors* or *folding leaves* were overlaid with *braſs*, 2 *Chron.* 4. 9. the Gates were theſe: 1. The *Eaſt-gate* where *Shelemiah* was Porter, 1 *Chron.* 26. 14. this Gate was ſet in the *front* leading directly to the Temple. King *Jotham* rebuilt it, 2 *King.* 15. 35. 2 *Chron.* 27. 3. At this Gate there were *ſix Levites* to watch. Some think it was called the *Kings-gate*, not that the *King* went in that way, but becauſe King *Solomon* built it, in a more *ſumptuous* and *extraordinary* manner than the reſt.

In ſome one of the *Chambers* of *this Gate* ſat the *Sanedrim*, and ſometimes alſo in the *Eaſt-gate* of the *Inner* or *higher Court*, as ſome gather by comparing, *Jer.* 35. 4. & *Ch.* 36. 10. together.

2. The *Northgate*, where *Zachariah* (the Son of *Shelemiah* a wiſe Counſellor) was Porter; here there were *four Levites* placed in daily watch, 1 *Chron.* 26. 14, 17.

3. The *South-gate*, attended on by the Sons of *Obed-Edom*; here there were *four Levites* alſo in conſtant watch. The houſe of *Aſſuppim* (rendred by *Hieron* and *Paguine* a *Council-houſe*, by *Tremellius Ærarium* the Treaſury) was for conveniency united to their charge. A place probably of entrance from the *City*, but certainly of great conſequence as needing conſtantly a Guard about. Poſſibly here were *two little Gates*, and *two Porters* aſſigned to each, *v.* 17.

4. The *Weſt-gate* where *Shuppim* and *Hoſah* were Porters, there were alſo *four Porters* conſtantly to attend. It was called *Shallechеth* from *Shalach* to *caſt up*; it was ſo *denominated* from the *famous cauſey* which *Solomon* caſt up or made here to paſs from his own houſe over the *valley* into the mountain of the *Temple*. Each ſide of this Cauſey was planted with *Oaks* and *Teyl-trees*, there were alſo made *ſtately Rails* of *Almug-trees*, of which before; this was the paſſage to the houſe of the Lord from the Kings houſe.

Laſtly, we come to *Parbar*, 1 *Chron.* 26. 18. ſeated on the *Weſt*, but whither *Porters Lodg*, *Prieſts Veſtry*, or *place* where *ſacrificing inſtruments* were laid up, is not certain; however it ſeems to have ſomething of the nature of a *Gate*, becauſe *two Levites* daily attended at it.

So that there were *four prime Gates* (which reſpected the *four Cardinal Winds*) and *three leſſer ones* towards the *Weſt* beſides. In all *ſeven*, and *twenty four Levites* in their conſtant *order* and *courſe* watched at them according to the *lot* of their *Fathers houſe*, and their ſeveral diviſions.

Both *Courts* were paved with *ſtones*, and adorned with *Porches*, and *Cloyſters*, and *Chambers*,

Chambers, (as 'tis probable) round about them. In the buildings of the *outward Court* were *Chambers* and *Lodgings* for the *Levites*, especially in *those* near the *Gates* where their *offices* lay. Some places 'tis like were imployed as *Treasuries* wherein *consecrated things* were laid up, and *Ministerial vessels*, and the *utensils* of the *Sanctuary*. Other *rooms* might be for *fine Flower*, *Salt*, *Wine*, *Oyl*, *Frankincense*, *Spices*, *&c.* 1 Chron. 9. from *v.* 27, to 32. The *Priests* also and the *Singers* and *players* on instruments (as 'tis like) had their Chambers here. Possibly after the death of *Solomon* the *first Temple* might by succeeding Kings have *another Court* added to it, whereof we find a *double intimation* in Scripture, one when *Jehoshaphat* is said to stand in the house of the Lord before the *new Court*, 2 *Chron.* 20. 5. which probably about his reign was added to the *first Fabrick*. Another at the Coronation of *Joash*, at which time *Jehojadah* gave order that the *Priests alone* should come into the house of the Lord, (to wit the *Inner Court*) whilst the people should be in the *Courts of the house of the Lord*, importing *two Courts* at least into which the people at that time had free access, 2 *Chron.* 23. 5, 6.

Having thus spoken of the *several parts* of the *Temple*, we come now to speak of the *Furniture*, *Ornaments*, *Utensils* and *Vessels* belonging to them.

1. Of the *Porch*.

In the *Porch* there were two great *brazen pillars* set up, for height *eighteen cubits* a piece, each of them *twelve cubits* in *compass* bearing about *four cubits* in diameter: they were *four fingers* thick, of solid metal, and *hollow* within; there is some appearing *difference* in the measure of their *height*, it being variously presented unto us, in 1 *King.* 7. from 15, to 23. and 2 *Chron.* 3. 15. In the *first place* 'tis said he cast *two pillars of brass of eighteen cubits high a piece*. In the second 'tis said *he made two pillars of thirty and five cubits high*. To reconcile this difference *some* probably conjecture that in *Chronicles* the *height* of *both pillars* are counted together. And whereas 18 and 18 make 36, *one cubit* more than the number mentioned in the Book of *Chronicles*, 'tis conceiv'd that *each Chapiter* did sink *half a cubit* within the socket of the *Cylinder* for their fastening. So that only *so much* as appeared of *these pillars* is reckoned, each of them having *half a cubit* of their shaft *lost* in their *height* and running in, and *hid* in his *Chapiter* grafted upon it.

The *Chapiters* of these Pillars were curiously adorn'd with *Net-work*, *Chain-work*, and *rows of Pomegranates*, *Lilies* also were made on the top of these *Chapiters*. And whereas 'tis said [2 *King.* 25. 17.] that *each Chapiter* was but *three cubits high*, it is to be understood of the *stately embroidery* and *ornaments* of *Net-work*, *Chains*, and *Pomegranates* which were at the beginning of the *third cubit*.

The *Pillar* that stood on the *right hand* in the Porch was called *Jachin* (that is, *he will establish*) and the *other* on *the left hand*, *Boaz*, (that is, *in him is strength*, 1 King. 7. 21.) both *those pillars* there set up, signified *Gods protection* of the place.

2. The Furniture of the *Sanctuary* or *Inner Temple*.

1. There were placed there *ten Candlesticks of pure gold* (the Tabernacle had but *one*, *Exod.* 37. 17.) *five* on the *right side*, and *five* on the *left*, each of them no doubt fashioned like *that* which *Moses* made, *viz. sevenfold*, with a *great shaft* for the body in the midst, and *three stemms* on each side branching out thereof; in some resemblance perhaps of the *seven Planets*, among which the *Sun* (the great stock of light) is in the midst, and three of them on each side, *above* and *beneath* it, 1 *King.* 7. 49. Besides these *ten standing Candlesticks of Gold*, there were many more *moveable ones*, but all those made of *silver*, which the Priests in the night might carry about with them, 1 *Chron.* 28. 15.

2. The Tables of *shew-bread* which *Solomon* made of *Gold*, his Father *David* having peculiarly provided Gold for that purpose [1 *Chron.* 28. 16.] as he provided *silver* for the Tables of *silver*, of whose use and situation we read not. Possibly they might be used in the Chambers belonging to the Temple. In the 1 *King.* 7. 48. we read but of *one Table* of *shew-bread*, but in the 2 *Chron.* 4. 8. we find expresly *ten in number*, together with their *situation*, *five* on the *right*, and *five* on the *left* side of the Sanctuary. The description of *Moses*'s *one Table*, may be seen in the 25 of *Exodus*, from 23, to 29. But the *dimensions* of *Solomon*'s we have not, though perhaps *double* to *Moses*'s according as the *place* wherein they were set was double to *his* in capacity. Some think that *Moses*'s *Golden Table* was *one* of these, and the other nine framed according to that *size*. On *these Tables* the *shew-bread* was set, on each *Table* twelve *cakes* were daily presented unto God. The *Priests* were allowed by God (when *new* was

was substituted in the room of the former) to eat those loaves which were taken away.

3. The most *eminent utensil* in the *Sanctuary* was the *Altar of Incense* standing before the *Oracle*, [1 *King.* 6. 22.] on which was daily burnt the *perfume*, see *Exod.* 30. 34, *&c.* The *Altar* of *Incense* which *Moses* made was made of *Shittim-wood*, and *overlaid with pure gold* round about. *David* prepared refined Gold on purpose for the making of *this Altar*, [1 *Chron.* 28. 18.] and *Solomon* made *his altar of incense* of *Cedar*, and overlaid it with Gold, 1 *King.* 7. 48. 2 *Chron.* 4. 19. 1 *King.* 6. 20. Besides for the services of the *Golden Altar*, the *Tables* and the *Candlesticks* there were made by *Solomon* many other *excellent vessels* of *pure Gold*, which were appointed by his *Father*, as as an *hundred basons of gold*, *bowls*, *censers*, *cups*, *flowers*, *lamps* for the Candlesticks, *snuffers*, *spoons*, *tonges*, all of *pure gold*, besides some basons of *silver*. 1 *King.* 7. 49, 50. 1 *Chron.* 28. 13, 17. 2 *Chron.* 4. 8, 20, 21, 22.

Be it *premised* that both the *Sanctuary* and the *Oracle* were adorned on all sides within with *Cherubims*, and *Palm-trees* carved in *Cedar*, and overlaid with *Gold*. But though *Solomon* altered and enlarged the *utensils* in the *Sanctuary* and *outward Courts*, yet in the *Holy of Holies* he made use of the very same that *Moses* had made, only for the more *magnificence* he added *two extraordinary Cherubims*, of which more presently. But to speak of the *sacred things* in the *Oracle* or *Holy of Holies* more particularly.

3. The Ornaments of the *Oracle* or *Holy of Holies*.

First, The *Ark* of the *Covenant* of the Lord was set in this most holy place, under the wings of the *Cherubims*, the *very same* that *Moses* made in the Wilderness, of which see more, *Sect.* 21. of *Chap.* 4. *pag.* 132. In this *Ark* there were the *two Tables of stone* which *Moses* put therein at *Horeb*, whereon were engraven the *Ten Commandments* on all the *four sides* of them, being the work of God himself, and written with his own *finger*. It seems they were not very *ponderous* and *large*, because *Moses* carried them both *in one hand*. They were call'd the *Tables* of the *Covenant*, (and the *Ark* wherein they lay, the *Ark* of the *Covenant*) because they contained the *Ten Commandments*, which if they kept, God made a *Covenant* with them to bless them. There was nothing else put within this *Ark* or *holy Chest*, 1 *King.* 8. 9. 2 *Chron.* 5. 10.

2. Over this *holy Chest* there was laid a *covering of pure beaten Gold* called the *Mercy-seat* or *Propitiatory*, equal in its measures of length and breadth to the Ark, *Exod.* 37. 6.

3. At the *two ends* of this *Mercy-seat* stood the *two Cherubims* of *Moses*'s making, *both* of *beaten Gold*; their *faces* were opposite *one* to the *other*, and made looking down upon the *Mercy-seat* with their *wings* over-shadowing it. Between whose wings upon the Mercy-seat the Majesty of God is said to sit. The *Mercy-seat* signified Jesus Christ the *Mediator* between God and man, interposing betwixt Gods wrath and our persons, who have broken the *Commandments* which lay within the Ark, *Exod.* 37. 7, 8, 9. 1 *Sam.* 4. 4. *Isa.* 37. 16.

Secondly, There were besides *Moses*'s *Cherubims* standing on the Ark *two other Cherubims* made by *Solomon* standing on the ground, or Golden floor, and each of them was ten cubits or thirty foot in height; they were made of *Olive-tree* within, but overlaid *with Gold*, and their *faces* were towards the *Sanctuary* or *holy place*. Each wing of these Cherubims was five cubits long. All *their four wings* were extended to the length of *twenty cubits*, which was the whole *breadth* of the *Oracle*. Their two *inward wings* touched each other, and the two ends of their *outward wings* touched the wall of the house. Under their two inward wings stood *Moses*'s Ark and Cherubims. These Cherubims were so made as the parts of them might be taken *asunder*. See 2 *Chron.* 3. 10. and they were the most *splendid ornament* of the whole Temple, and carried away (as 'tis probable) by the *rapacious Babylonians* at the taking of *Jerusalem* by *Nebuchadnezzar*. 1 *King.* 6. from 23. to 29. 2 *Chron.* 3. from 10. to the 14.

These *four Cherubims* in the 1 *Chron.* 28. 18. are likened to a *Chariot* of *four wheels*, whereon the Divine Majesty did *sit* or *ride*, and uttered *intelligibly* his *Sacred Oracles*. See *Psal.* 99. 1.

Thirdly, Besides the *Ark* and these *glorious Cherubims* it appears from *Heb.* 9. 4. that within the *Holy of Holies* was placed *Aaron*'s *Rod* that budded, and the *pot of Manna* *, [*Numb.* 17. 10.] and the *Golden Censer* of *Aaron*.

* See the *Apostolical History* on Heb. 9. 4.

Lastly, In the time of *Moses* there was also the *Book* of the *Law* (call'd by some *Deuteronomion*) laid on the side of the Ark, see *Deut.* 31. 26. But whither it was

placed there in *Solomon*'s days we do not, yet we find in *Josiah*'s reign when the Temple was purged, the *Book* of the *Law* was found in the *Temple* by *Hilkiah* the Priest, though no expres's mention is made that it was found in the *Oracle*.

So that *by the side* of the *Ark* or before the *Testimony* in *Solomon*'s Temple were placed (as it seems) the *pot* of *Manna*, *Aaron's Rod*, the *Golden Censer*, and the *Book of the Law*, as they had formerly been in the *Holy of Holies* of the *Tabernacle*.

4. Of the *Vessels* in the *Priests court.*

1. There we find the *Altar of Brass* which was *twenty cubits* in *length*, *twenty in breadth*, and *ten* in *height*, 2 *Chron.* 4. 1. Its situation was before the *Porch*, whereon the *Sacrifices* were daily offered to God, 2 *Chron.* 8. 12.

As for the *Sacrifices* we read of *many instruments* that were used about them, as *flesh-hooks of Gold*, [1 *Chron.* 28. 17.] also *pots*, *shovels* and *basons* of *bright brass*, 1 *King.* 7. 45.

2. The next vessel to be considered was the *molten Sea*, a most *rare* and *admirable* piece of *solid brass* cast in the *clay ground* in the plains of *Jordan*. It was five *cubits high*, and *ten* over from side to side, being *round*, and *thirty cubits* in compass, containing *two thousand baths* *, namely as they usually filled it for ordinary use, but if it had been filled up to the brim it would then contain three thousand, *viz.* a *third part more*, 1 *King.* 7. 23. 26. 2 *Chron.* 4. 5. therefore 'twas called a *Sea* for the largeness thereof. It's *brim* was wrought about with *Lilly-work*, under the brim thereof were *brazen knobs* round about, resembling the *heads of oxen*. These were cast together with the vessel. It stood upon *twelve brazen oxen*, which by *four several Threes* respected the *four quarters* of the world.

* A *Bath* contained about 8 *gallons*, 4 *baths* made a *barrel*, so that there were usually put into this *Sea* 500 *barrels* of water, and if filled up to the brim it would contain 750.

The use of *this vessel* was for the *Priests* to *wash in* [2 *Chron.* 4. 6, 10.] that is, by *water* derived to them by a *pipe* and *cock* out of it they did wash their *hands* and *feet*, for that they did wash their whole bodies in it seems not very probable (*a*). 'Tis like the *Gibeonites* or *Nethinims*, (whose office it was to be *drawers* of *water* for the Congregation, *Josh.* 9. 27.) did out of the *fountain* of *Siloam* or *pool* of *Bethesda* hard by fill this *Sea*, and furnished all other *Lavatories* with water about the Temple.

(*a*) See Mr. *Lee*, pag. 86.

3. In *this Court* also were placed *ten lavers* appointed for the washing of the *Sacrifices*; in the *Tabernacle* there were none of these; that *single laver* made by *Moses* for the *Priests* service answering only to the *molten Sea*. These *lavers of brass* contained *forty baths* apiece, each set on his *basis* with *wheels* for their more convenient removal (if need were) though generally their station was five on the one side, and *five* on the other in the Court of the *Priests*, and *East* of the covered Temple; they were adorn'd with brazen borders engraven with *Lions*, *Oxen*, *Cherubims* and *Palm-trees*, had *pillars* and *wheels*, and other curiosities which we cannot well here describe. 1 *King.* 7. from v. 27, to 40.

5. Of the *Furniture*, *utensils* and *Chambers* in the *outward Court.*

In the *outward Court* or *Court of Israel*, (many no doubt) were the *utensils* there used; *Tremellius* thinks the *brazen scaffold* made by *Solomon* for himself to stand and pray upon, 2 *Chron.* 6. 12, 13. with the *Kings pillar*, was placed in this Court. Also *Pulpits* and *Desks* wherein the *Priests* expounded the Law to the people.

The *Chambers* in the *outward Courts* were severally imployed for sundry uses, as for laying up of *Tythes*, *First-fruits*, *Wood*, *Salt*, and *other requisites* for the Sacrifices. Of *Salt* a *mass* was spent in the Temple, seeing no *Offering* was acceptable without it, *Mark* 9. 49. Some rooms ('tis like) were imployed to contain the *Musical Instruments*, whereof thirteen sorts are mentioned and explained by Mr. *Fuller*, *Ch.* 10. *Book* 3.

In *other Chambers* (undoubtedly) the *standards* of all *measures* were carefully kept; for we find that the *inferiour Levites* (among other services) had a *superintendency* over all manner of *measures* and *sizes*, [1 *Chron.* 23. 29.] It belonged to their office to set out the *pars quota*, the *exact quantity* of the *meal*, *oyl* and *wine* that was to be *used* in their *several sacrifices*; therefore they were highly concerned to be skilful in *measures*. 'Tis likely that the *Book of the description of the land* into several parts by *lot*, as being of *publick concernment* and *use*, was preserved in some room of the *Temple*. See *Josh.* 18. 9.

Some *Chambers*, 'tis like, were for *lodgings* for the *Priests* and *Levites* that attended on the holy service in the Temple, and *others* for *refectories* and *rooms* wherein the *Priests* had their *repast* or *hallowed food* as on *shew-bread*, &c. which though *shifted* but once a *week* by Gods command, *Lev.* 24. 8. yet *by his Providence* was doubtless *preserved*,

served, that it lost nothing of its goodness. There was also as it seems an *Armory* in the Temple furnished with *weapons* to guard the Treasure there kept. *David* provided *Spears* and *Bucklers*, and *Shields* for that purpose; and *Joash* by the assistance of *those weapons* recovered the *Crown*.

Many other *Utensils* were added to the Temple after *Solomon*'s death by succeeding Kings as occasion did require; as *particularly* that *Chest* which in the reign of King *Jehoash* was made by *Jehoiada* to receive the peoples *free offerings* for the repair of the Temple. A *Chest* with an *hole* in the lid thereof, 2 *King.* 12. 9. In after ages it was called *Corban*, which signifies sometimes the *gift it self*, sometimes the *vessel* receiving it, see *Mark* 7. 11.

Having spoken of the *Ornaments* of the *Temple*, it will not be amiss to speak something also of the *Temple-Officers*.

The *Temple-Officers* were { *Priests.* *Levites.* *Nethinims.*

The *Priests* were distinguished into { *Chief Priests.* *Inferiour Priests* of the twenty four Courses.

1. The *chief Priests* were two, the *High Priest* and *his second*. The *High Priest* was (by Gods appointment) that person who was the *right heir* in *Aaron*'s line, or the *Eldest* that descended in a direct line from his loyns. One great part of his *office* was, upon the day of *expiation* to perform the *solemn rights* of that service in entring into the *Holy of Holies* with *blood*, and to perfume the *Oracle*, *Exod.* 30. 10. *Levit.* 16. 34. *Heb.* 9. 7.

2. The *second Priest* was the most eminent among the rest, who in case of the *sickness* or *pollution* of the *High Priest*, or any other *emergency* did supply his place, 2 *King.* 25. 18.

(*a*) So *Annas* and *Caiphas* are called the High Priests, *Luk.* 3. 2. not that there were *two* in that *great* office at *once*, but the *one* was a substitute to the other.

3. The *ordinary Priests* were such as sprang from the loyns of *Aaron*, and were in a *Collateral line of kindred*, allied to the *High Priest*; they were all *Levites*, as descending from *Levi* the great Grandfather of *Aaron*. But the *Priests* were separated from the rest of the *Levites* for the more immediate service of God, and the term *Levite* is restrained to all others of the posterity of *Levi*, besides the line of *Aaron*.

These *Priests* for the more easie carrying on of *Temple-service* were divided into twenty four Courses by *lot* as we have shewed before; each Course ministred to the Lord for *eight days* together, *viz.* from *Sabbath* to *Sabbath*. The work of the *Priests* was,

1. The Government of the *Sanctuary* and house of God, 1 *Chron.* 24. 5.

2. *Sacrificing*, with all its rites on the Altar of Burnt-offering, 1 *Chron.* 6. 49. 2 *Chron.* 29. 22.

3. They set the new prepared *shew-bread* on the *Golden Tables* within the Sanctuary every Sabbath, and removed the old.

4. They ordered the *lamps* of the *Golden Candlesticks*.

5. They kindled the daily incense to make a sweet perfume in the Temple.

6. They were the Judges of *Leprosie* and *jealousie* betwixt man and wife, *Levit.* 13. 2, 3.

7. They blew the *Trumpets* to the *Solemn feasts*, also before the *Ark* at its *removals*, and were also to accompany the *Captains* of the host in war with their *silver Trumpets*. *Joel* 2. 15. 2 *Chron.* 13. 12. 1 *Chron.* 15. 24. & *Chap.* 16. 6. *Numb.* 10. 8. & *Chap.* 31. 6.

8. They were to look to the burning of *wood* continually upon the *brazen Altar*, that the *fire* that descended from Heaven might not be extinguished, *Levit.* 6. 12, 13.

9. They were to make the *holy ointment* with the appointed spices, *Exod.* 30. 22. 1 *Chron.* 9. 30.

10. They were to instruct the people in the *Law* of God, *Mal.* 2. 7.

2. *Of the Levites.*

The *Levites* strictly taken were all such as came from the root of *Levi*, (excepting the children of *Aaron*) they were divided into *four ranks*, and accordingly appointed to *four sorts* of work.

1. Some of them were appointed to wait on the Sons of *Aaron* in the *Courts* of the Temple, and in the *Chambers*, and in the purifying of *all the holy things* belonging to the service of the house of God, 1 *Chron.* 23. from 28, to the end.

They were at first to enter upon their office at the age of *thirty years*, but after the days of *David* at *twenty*, because then they did not carry the *Tabernacle*, nor the vessels thereof, 1 *Chron.* 23. from 24, to 28.

Their number in the latter end of *David*'s reign was computed at *thirty eight thousand*, whereof *twenty four thousand* were appointed for the work and service of the *house* of *God*; *six thousand* to be *Officers* and *Judges*; *four thousand* to be *Porters*, and *four thousand* to be *Singers* and *players* on *Instruments*, 1 *Chron.* 23. 3, 4, 5. 2 *Chron.* 8. 14. 1 *Chron.* 16. 4.

So that out of the *Levites* were taken their *Judges*, *Lawyers*, *Scribes*, *Recorders*, *Genealogists*, and the *greatest dignities* and *offices*, (excepting only the *Royal dignity* of the Tribe of *Judah*) were enjoyed by those of this Tribe. They were the only persons that preferred *learning* and *knowledg*, the Schools of the Prophets being under their Institution.

3. *Of the Nethinims.*

These were the most *inferiour sort of persons* that were imployed in any *Temple-service*, being the race of the *Gibeonites* [*Josh.* 9. 17.] and called *Nethinims*, because they were given and delivered over to that service. Some think that *David* a little before his death did dispose them into their *set courses* as he did *other Officers* of the Temple, [see *Ezra* 8. 20.] but of this we shall not determine.

Concerning the *Priests garments*, their *solemn times of worship*, *their various Sacrifices and Offerings*, with their *appendant rites*, and the *revenues* and *profits* assigned to the *Priests* and *Levites*, we have spoken before when we went over *Exodus*, *Leviticus* and *Numbers*, and shall not need here to repeat them.

SECT. II.

IN the 11*th.* year of *Solomon*'s reign the building of the Temple was finished with all things belonging thereunto, having been *seven years* and *an half* in finishing, 1 *King.* 6. 38. 2 *Chron.* 3. 2. but the *Dedication* thereof was put off till the next year, because of the *Jubilee*. And in the seventh month *(a)* of *that year* call'd *Ethanim*, and the *seventh day of that month* was the *first day* whereon *Solomon* celebrated with *great magnificence* the *Dedication* of this *glorious Temple*, so that from the seventh day to the fifteenth (the tenth day which was the *great fast* and *day of expiation* being excepted *) was *this feast of Dedication* celebrated, and from the 15*th* to the 23. was the *Feast* of *Tabernacles*, and the 23*d.* was the *last day* of this *feast*, and always very solemnly kept, and *the day following* the people were dismissed.

(*a*) The whole Edifice and most material things were now finished, but possibly they were perfecting some things till the 8*th.* month. 1 *King.* 6. 38.

* On which the *Jubilee* was to be proclaim'd with found of Trumpet. *Levit.* 25. 9.

Having thus described the *parts* of the *Temple*, and the *Ornaments* and *Officers* thereof, we shall now return to speak of the *great* and *magnificent solemnity* of this *Dedication*, which was on *this wise*:

1. *Solomon* assembled the *Elders* and *Heads* of all the Tribes, and a *mighty Congregation* of all the Nation to meet at *Jerusalem* on this solemn occasion.

2. By the Ministry of the *Priests*, and by *such rites* as were appointed by the Law he *hallowed* the middle of the *Priests Court*, wherein either they did erect *other Altars*, or made use of the *pavement* for *that present occasion*, because the *brazen Altar* was *too little* to receive so *many Burnt-offerings*, and *Peace-offerings* as he intended then to offer, 1 *King.* 8. 64. 2 *Chron.* 7. 7.

3. The

3. The *Princes* and *Elders* of the people being now assembled waited upon the *King* to Mount *Sion* where the *Ark* was; and whither (as 'tis like) they had brought the *Tabernacle* with *all the things* appertaining to it from *Gibeon*. The *Priests* * took up the *Ark* on their shoulders; the *Levites* according to their several appointed ranks carried the *Tabernacle* with the *boards* and *curtains*, and the *holy vessels* belonging thereunto. The *King* and the *Elders* walked after in a *solemn procession* to *Mount Moriah* *(a)* where the *Temple* was built; whither being come, the *Priests* carried the *Ark* into the *Oracle* or *most holy place*, and set it under the *wings* of the *Golden Cherubims*. But they drew out the *staves* of the *Ark* something from under the *wings* of the *Cherubims* that they might be seen in the *holy place* which was before the *Oracle*, but they were not seen or *taken out* of the *Ark*, 2 *Chron.* 5. 9. And possibly *these staves* were the rather thus disposed to remember the people that if they brake *Gods Covenant* the *staves* yet remained within the rings of the Ark ready to bear away the *Symbol* of Gods gracious presence from them. The *Levites* also disposed *those things* which they *carried* belonging to the *(b) Tabernacle* into the *Treasuries* of the *Temple*, there to remain as *Sacred things* not again to be removed. When the *Priests* had set the *Ark* in its place and were come out, immediately an *hundred* and *twenty* of them with *silver Trumpets*, and the *Levite-singers*, *viz.* *Asaph*, *Heman* and *Jeduthun* with their *Sons* and *Brethren*, being *arrayed* in *white linnen*, and having *Cymbals*, *Psalteries* and *Harps* in their hands, stood at the *East-end* of the Altar, and the *Trumpets* sounding, and they *playing* on their *Instruments*, and *lifting up their voices* with one consent, and making *one melodious harmony* sang (as it seems) the 136 *Psalm*, the *burden* of which is, *For he is good for his mercy endureth for ever.* Whilst they were *thus employed* suddenly *the house of the Lord* was filled with a *cloud*, which was an *extraordinary manifestation* of the *presence* of God; 2 *Chron.* 5. 14. 'tis said *the glory of God filled the house*, which intimated that the *brightness of his glory* was *such* that if it were not *clouded over*, no mortal eyes could behold it. It seems the *cloud* was *such*, and so *amazing* that the *Priests* could not continue to minister in the *Sanctuary* where the *cloud* was; and by this *visible sign* of *his presence* the Lord did *sanctifie* to himself *this place*, [see Exod. 40. 34.] and shewed his *approbation* of all that was done. *Solomon* standing upon a *Brazen Scaffold* made for him in the *outward Court*, right before the door of the *Priests Court* through which he might look, and apprehending *this cloud* to be a manifestation of Gods *gracious presence* and *acceptance* of *the house* he had built for his service, in a *rapture of joy* he brake out into these words: *The Lord* (said he) *is pleased to dwell in thick darkness*, [Levit. 16. 2.] *and by a cloud he hath usually testified his presence among his people, as when he led the Israelites by a cloud*, Exod. 13. 21. *In a cloud he appeared at the giving of the Law*, Exod. 19. 16. *In a cloud he appeared that covered and filled the Tabernacle as soon as it was reared up by Moses*, Exod. 40. 34. *and therefore doubtless in this cloud the Lord doth now appear unto us, and testifies his favourable acceptance of our service in building this house for his name.* Then *directing his speech to God*, he said, *O Lord I have built a Temple for thee to manifest thy gracious presence in; an house not to be removed as the Tabernacle was, but a setled place for thee to abide in (c) to be there ready on all occasions to resolve us in such cases as we shall humbly propound unto thee, and to hear such prayers as we shall make unto thee, and to grant such blessings as we shall humbly crave of thee, and to accept such sacrifices and services as we shall there offer up and present unto thee. And (O Lord) I pray thee accept this house for thine, and ever manifest thy gracious presence therein as long as this dispensation (we are now under) shall last, and till the truth of this type shall be exhibited.* Then the *King* turned his *face* to the people standing about him and *blessed them*, and said, *Blessed and praised be the Lord God of Israel who spake to David my Father that I should build a Temple for his great name, and hath by his good hand upon me enabled me to do it. The Lord also said, since the day that I brought forth my people Israel out of* Egypt,

* 1 *Chron.* 5. 4. 'Tis said the *Levites took up the Ark* because the *Priests* were also *Levites*, that is, of the Tribe of *Levi*.

(*a*) The *Temple* (to speak properly) was not built on Mount *Sion*, but on Mount *Moriah*, but because the *whole City of Jerusalem* is usually called *Sion*, and *Mount Sion* from *that Mount* that was a *chief part of it*, thence it is that the *Temple* (Gods dwelling place) is usually said to have been in *Sion*.

(*b*) The *Tabernacle* was carried about in the Wilderness forty years; it remained in *Gilgal* about fourteen years, it remain'd in *Shiloh* till *Samuels* time, 1 *Sam.* 4. 4. it then remain'd in *Nob* till *Saul* destroyed *that place*, 1 *Sam.* 22. 19. It was in *Gibeon* all *Davids* time, from thence it was brought into *Zion*, and from thence into the *Treasuries* of the *Temple*.

(*c*) *Officium Templi non est praestare Deo habitationem, sed hominibus directionem ad solium divinum semper certum quod in caelis est.*

Egypt, I choſe no City out of all their Tribes in which I appointed an houſe to be built that my name might be there in a peculiar manner worſhipped. But having choſen David to be King over my people, it was in his heart to build an houſe for my name. And thereupon I ſaid to him, whereas it was in thine heart to build an houſe to my name, I like it well that it was in thine heart to do it. Neverthleſs thou ſhalt not build this houſe for me, but thy Son that ſhall come out of thy loins he ſhall build it. And the Lord hath now graciouſly performed the word that he ſpake, and I am riſen up in my fathers room to ſit on the Throne of Iſrael, and have built an houſe for the Lord, as he promiſed I ſhould do, and an abiding place for the Ark, wherein are the two Tables of the Law which the Lord gave as a Covenant to his people, requiring obedience on their part, and promiſing many bleſſings on his part to the obedient.

Then *Solomon* turned his face towards the *Altar* of *Burnt-offering*, and towards the *moſt holy place*, and having *ſtood* a *while* he then *kneled down*, and *ſpreading forth his hands towards heaven*, poured forth this *Divine Prayer*, ſaying, *O Lord God of Iſrael there is no God like thee in heaven above, or in earth beneath, who keepeſt Covenant and ſhewеſt mercy to thy ſervants that walk before thee in the integrity of their hearts. Thou haſt kept thy word, and performed thy promiſe to thy ſervant David in raiſing me his Son up to build a Temple for thee; perform alſo I pray thee unto my father what thou didſt further promiſe* * 2 Sam. 7.13. *him* *, to wit, *that there ſhall not fail a man lineally deſcended from him to ſit upon the Throne of Iſrael, and to reign in thy ſight, provided his children take heed to their way to walk before thee with that integrity that he did. Now let thy word (I pray thee) be verified and fulfilled which thou ſpakeſt to my father concerning this matter. But why do I ſpeak of my building an houſe for thee? Will God indeed dwell on earth? Behold thou art an infinite and immenſe being: Thou canſt not be contained within any compaſs or ſpace. The Heaven, and Heaven of Heavens cannot contain thee, much leſs this houſe that I have builded. But though thou canſt not be contained within this houſe, yet I pray thee have regard to the prayer and humble ſupplication of me thy poor ſervant which I make to thee in behalf of this houſe, namely that the eyes of thy favour and providence may be open towards it day* † Deut. 12.11. *and night, ſeeing thou haſt ſaid of it that thy name† ſhall be there call'd upon and worſhipped. I humbly beſeech thee therefore when ever either my ſelf or any of thy people ſhall* (a) V.30. Verſus hunc locum, *quaſi reſpicitns ad promiſſionem* præſentiæ tuæ *in hoc loco exemplum in* Daniele, *cap.* 6. *v.* 10. *pray unto thee in this place, or towards it (a), that then thou wouldſt pleaſe to hear in Heaven thy dwelling place, (where thy glory is moſt eminently manifeſted) and when thou hearеſt be pleaſed to forgive and pardon our tranſgreſſions againſt thee. For there is no comfort in obtaining any other mercy, if our ſins be not forgiven. Particularly I humbly requeſt of thee that if any man be charged that he hath treſpaſſed againſt his neighbour, and he be brought before thine Altar (b) in the Court of this houſe to clear himſelf by Oath (ſufficient proof by witneſſes being wanting) that thou wouldſt pleaſe to deal with him according to innocence or guiltineſs, puniſhing him if he be faulty, and bringing his wicked way upon his own head, but juſtifying and acquitting him if he be innocent. Or if thy people be ſmitten before their enemies in the field becauſe they have ſinned againſt thee, and ſhall turn again to thee, and confeſs thy name, to wit, thy juſtice (in ſuffering their enemies to prevail againſt them) and ſhall acknowledg thy mercy and power, and ſo ſeek to thee for pardon and help, and ſhall make ſupplication to thee turning their faces towards this houſe, then hear thou in heaven and forgive their ſin, and bring them again into the land which thou gaveſt to their fathers. Or when the heaven is ſhut up and there is no rain (becauſe thy people have ſinned againſt thee) if they ſhall pray towards this place, and confeſs thy juſtice in puniſhing of them, and turn from their ſin, then hear thou in heaven and forgive their ſin, and teach them the good way (c) wherein they ſhould walk, and then give rain upon the land which thou haſt given thy people for an inheritance. Or if any of theſe great judgments fall upon the land, to wit, famine, peſtilence, and blaſting, or if there be any plague or ſickneſs upon thy people, what prayer and ſupplication ſhall be made by any man ſingly, or by all thy people jointly, who ſhall know every man the plague (d) of his own heart, (to wit the ſins for which he is puniſhed) and ſhall ſpread forth his hands towards this houſe, then hear thou in heaven and forgive, and do what in thy infinite wiſdom ſeemeth good, and give to every man according to his ways, (not his former ſins but his preſent repentance) whoſe heart thou ſeeſt to be ſincere and upright. For thou, and thou only (O Lord) knoweſt the hearts of all the children of men. And I humbly beſeech thee to deal thou mercifully with thy people that they may fear thee, and walk in thy ways all the days of their lives. Moreover if a ſtranger (that is not of thy people Iſrael) who hears of thy*

(b) Tacto Altare *jurare mos omnium prope Gentium.* Intrepidi quicunque altaria tangunt. *Juv.*

(c) V.36. Et oſtende eis viam bonam.

(d) 2 Chron. 6. 29. When every man ſhall know his own ſore and his own grief: Griefs is put for that which ſhould cauſe grief, viz. Sin.

wondrous works and righteous Laws, and this holy houſe, ſhall come from his own Countrey to teſtifie his high eſteem of thy great name, and to worſhip and praiſe thee, and ſhall pray towards this houſe (a), then hear thou in heaven, and grant all that he ſhall pray unto thee for, which is agreeable to thy holy will, that all the people of the earth may know thy name, and learn to fear thee as do thy people Iſrael, and that they may know that thy name is called upon in this houſe that I have built, to wit, *that it is call'd the Temple of the Lord, and the houſe of God, and is ſo in reality, by thy hearing the prayers that are here made unto thee. Furthermore, if thy people ſhall go out to battel againſt their enemies, and ſhall pray unto thee, and ſeek thy favour and help in that enterprize looking towards this City, and this houſe (which I have built for thy great name) then hear thou in heaven their prayer and ſupplication, and maintain their juſt and righteous cauſe, by giving them good ſucceſs. But if they by their ſins provoke thee,* (for there is no man that ſinneth not) *ſo that thou giveſt them up into the hands of their enemies and they carry them away captive, (either further off, or nearer hand) however if they ſhall bethink themſelves in the land whither they are carried captive, and ſhall repent and make ſupplication to thee, ſaying, we have ſinned and done perverſly, we have committed wickedneſs,* (and ſo ſhall return unto thee with all their heart, and all their ſoul), *and ſhall pray unto thee looking towards this land, this City and this houſe, then hear thou in heaven their prayer and ſupplication, and maintain their cauſe, taking part with thy people that repent, and pray unto thee againſt the unjuſt oppreſſion of their enemies, and then turn thou (O Lord) the hearts of their enemies towards them, that they may have pity and compaſſion on them. For remember (O Lord) they are thy people, and thine inheritance (b), which thou broughteſt forth out of Egypt, even out of an iron furnace (c), And furthermore, let the eyes (d) of thy favour be upon me thy poor ſervant, and upon this thy people, and let thine ears be attentive unto the ſupplications we ſhall make unto thee, and hearken to us in all that we ſhall pray unto thee for, according to thy will. For thou didſt ſeparate us unto thy ſelf from among all the Nations of the earth to be thy peculiar people and inheritance, as thou ſpakeſt by thy ſervant* Moſes.

(a) Or *in this houſe*, viz. in the Court of the Gentiles.

(b) This people were to God as a mans *inheritance* is to *him*, which he hath *bought* and made *his own* for ever. See Deut. 32.9.

(c) Deut. 4.20.

(d) 2 Chron. 6. 40.

Solomon having ended *this his devout prayer* roſe up from his *knees*, and ſtanding with his *face* toward the *Temple*, he repeated part of the 132 *Pſalm*, ſaying, *Ariſe, O Lord, and take poſſeſſion of this houſe which I have built for thee as a reſting place and fixt habitation, and not an ambulatory and moving one, as the Tabernacle was. And let thy Ark (whereon thou doſt manifeſt thy glory (e), ſtrength and power for the good of thy people)* be here *ſetled* and conſtantly abide. *Let thy Prieſts* (O Lord God) *be clothed and adorned with ſuch graces as may bring ſalvation to themſelves (f), and may enable them to be inſtrumental in the ſaving of others; and let thy Saints rejoice in thy goodneſs and favour manifeſted unto them. O Lord God hear me (I pray thee) and turn not away the face of thine anointed with ſhame and confuſion by denying me my requeſt, but remember the promiſes thy mercy moved thee to make to David my Father, and to his poſterity.*

(e) Pſal. 78.61. *He delivereth his ſtrength into captivity, and his glory into the enemies hands.*

(f) Pſal. 132.9. This clauſe is thus expreſſed, *Let thy Prieſts be clothed with righteouſneſs.*

Solomon having ended his prayers, the *Sacrifices* were brought in and laid upon the *Altar*, and immediately *fire* came down from *Heaven*, and conſumed them, and the *glory* of the Lord (probably covered with a *cloud*) filled the *houſe*, and ſuch an *orient ſplendour* ſhone *through it* that the *Prieſts* could by no means enter into the *Temple*. The people ſeeing the *fire* came down from Heaven, and *the glory* of the Lord upon the houſe, they *bowed themſelves* with their faces to the ground and worſhipped, and praiſed God, and ſang (as 'tis probable) the 136 *Pſalm* (as the *Singers* had done before) the *burthen* or *foot* whereof was, *For he is good, for his mercy endureth for ever.*

Then *Solomon* turned his face and *bleſſed all the Congregation of Iſrael again*, as he had done at *the beginning*, and ſaid, *Bleſſed be the Lord God who hath given reſt to his people Iſrael as he promiſed of old. And indeed he hath not failed of performing any of his gracious promiſes which he made to his people by the miniſtry of his ſervant Moſes. Now therefore the Lord our God be with us as he was with our Fathers, and let him not leave us nor forſake us; but let him incline our hearts to walk in his ways, and to keep his commandments* *, *ſtatutes and judgments which he commanded our Fathers. And let my words wherewith I have made ſupplication to the Lord this day be in his mind and memory continually that he may maintain the cauſe of me his ſervant, and the cauſe of his people Iſrael at all times as the matter ſhall require, and as it ſhall appear juſt and equal to him, that all the people of the earth may know that the Lord he is the only true God from whom all bleſſings come, and that there is no other God beſides him. Let your heart therefore be upright and ſincere before the Lord, and walk in his ſtatutes, and keep his commandments as now you do.*

* Viz. The Moral, Ceremonial, and Judicial Laws.

(a) They were call'd *Peace-offerings*, becauſe God having beſtowed ſome benefit upon them, ſeemed to be *appeaſed* towards them, and they were offered as a kind of *retribution*, and to return *thanks* to God for it. And in *offering the ſame* they alſo teſtified their hope that God was reconciled towards them.

Then the *King*, the *Princes* and *people* offered abundance of *Peace-offerings* (a) to the Lord, and kept *this feaſt of Dedication ſeven days*. During which time they offered unto the Lord *two and twenty thouſand oxen*, and an *hundred* and *twenty thouſand ſheep*. By a *multitude of Sacrifices* the *pious Jews* were wont to teſtifie their *zealous* and *grateful affection* towards God; and we never read of *any Sacrifice* like this. And thus *Solomon*, the *Princes* and *people* by their joint *prayers*, *praiſes* and *ſacrifices* dedicated the *houſe* of God, and ſet it *apart* for his worſhip and ſervice. And they *rejoiced* before the Lord *ſeven days*, and *ſeven*, that is, they kept the *firſt ſeven days* as the *Feaſt of Dedication*, and the *next ſeven* the *Feaſt of Tabernacles*. And the day after *Solomon* diſmiſſed the people to their own homes, and they bleſſed the *King*, and prayed unto the Lord for *him*, and went home with *joyful* and *glad hearts*, rejoicing in the goodneſs which the Lord had manifeſted to the houſe of *David*, and to *Solomon*, and to all the people of *Iſrael*.

1 *King. Ch.* 8. whole Chapter.
2 *Chron. Ch.* 5. whole Chapter.
1 *Chron. Ch.* 6. whole Chapter.
2 *Chron. Ch.* 7. from *v.* 1, to 11.

SECT. III.

* Some read, 1 *King.* 9. 1. *And it came to paſs when Solomon had finiſhed the building of the houſe of the Lord* (and afterwards finiſhed the Kings houſe, and all his deſire which he was pleaſed to do) *that the Lord appeared to him the ſecond time, &c.*

(b) *Ch.* 6. 11. We read that the *word of the Lord* came to *Solomon*, but that was by ſome *meſſenger* or *Prophet* ſent unto him, but *this* was the ſecond time that the Lord appeared to him in a *Viſion*.

SHortly after * *Solomon* had made *that devout prayer* before mentioned, the Lord (as it ſeems) appeared to him in a *dream* (b) as he had done before at *Gibeon*, 1 *King.* 3. 4, 5. and the Lord ſaid, *I have heard thy prayer and thy ſupplication which thou haſt made before me, and I have hallowed this houſe, and ſet it apart to thoſe holy uſes which thou didſt intend it for, and it ſhall be called by my name as long as it ſhall laſt, and mine eyes and mine heart ſhall be there perpetually; I will always be ready to take notice of the prayers there made, and the ſervices there performed, and will graciouſly accept them. And if I ſhall ſhut up heaven at any time ſo that there be no rain, or ſend the locuſts or peſtilence among my people,* (that are called by my name) *if they ſhall humble themſelves and pray, and ſeek my face, and turn from their wicked ways, then will I hear in heaven and forgive their ſin and heal their land. And if thou wilt walk before me in integrity and uprightneſs as thy Father David did, and keep my ſtatutes and judgments, then I will eſtabliſh the Throne of thy Kingdom for ever,* that is, *thou and thy poſterity ſhall continue time after time to be Kings over Iſrael, ſo as no other ſtock but thine ſhall ſit on that Throne ſo long as the Kingdom of Judah ſhall remain, as I promiſed and covenanted with David thy Father.* See *Ch.* 8. 25. *But if thou or thy poſterity fail on your part to perform the conditions annext to my promiſe, and ſhall turn away obſtinately and totally from following after me, and ſhall renounce me and my ſervice, and will not keep my commandments and ſtatutes which I have made known unto you, and ſet before you to walk in, but ſhall go and ſerve other Gods, and worſhip them, then will I cut off* † *Iſrael from the land which I have given them as a rotten branch, and pluck them up by the roots; and this houſe which I have hallowed for my name will I caſt out of my ſight, out of my favour and protection, and Iſrael ſhall be a proverb and a by-word* (c) *among the people. And as for this houſe which is now ſo high in all external glory, every one that paſſeth by ſhall be aſtoniſhed at the deſtruction of it, and ſhall hiſs at it in ſcorn, and ſhall ask why hath the Lord done thus unto this land, and this houſe, and they ſhall receive this anſwer, becauſe the inhabitants thereof have forſaken the Lord their God who brought forth their fathers out of the land of Egypt, and have betaken themſelves to the worſhip of other Gods, whoſe worſhip they pertinaciouſly hold faſt, and will not depart from it. Therefore the Lord brought upon them all theſe great evils.* 1 King. 9. fr. *v.* 2, to 11. 2 Chron. 7. fr. *v.* 11. to the end.

† Thus was the Kingdom of *Iſrael* dealt with 2 *King.* 17. 20.

(c) As in the time of the *Babyloniſh Captivity* the *Jews* were a *ſcorn* to *all Nations*, but *much more* ſince the laſt deſtruction of *their City* and *Temple* by the *Romans*, and ſo *their great glory* was turn'd into *vile contempt*.

SECT.

SECT. IV.

SOlomon having thus finiſhed the *Temple*, he now falls in hand with the building of a *Palace* for himſelf in *Jeruſalem*, and built alſo a *ſtately Summer-houſe* in *Lebanon*, [5. *Ch.* 7. from *v.* 2. to 7.] and an *houſe* for *his Queen the daughter of Pharaoh*, and *his own Throne*, ſo *ſplendid and ſumptuous* that there was none like it. In the 13*th.* year after the *Temple* was built, he made an end of *theſe buildings*. Before his *Palace* he built a *ſtately Porch of Judgment*, wherein was to be ſet his *great* and *Royal Throne* wherein he ſat *in ſtate* to *judg* the people. This *Throne* was a *ſtately* and *magnificent piece*; it was made of *Ivory*, and in ſeveral parts of it overlaid with pure *Gold*; ſo as the *white Ivory* and *glittering Gold* gave a *fair luſter* the *one* to the *other*, and made it appear the more *glorious*. The *Throne* had *ſix ſteps* to it, and ſo was a *yard* and *half* from the ground. It had a *round ſtately Canopy*, or *covering* over it, and *ſtayes* or *Elbows* on each ſide, and a *Footſtool* of *Gold* for the *King* to ſet his feet upon *. *Two Lions* ſtood on the outſide of the *Elbows* for *ſupport* and *ornament*. And there were placed *twelve Lions* beſides that ſtood *ſix* on the *one ſide*, and *ſix* on *the other* of the *ſteps* or *ſtairs*, and ſtanding at an equal diſtance one from another were the more *glorious* to behold. There was not the *like Throne* for *coſtlineſs* and *exquiſite workmanſhip* in any Kingdom of the world. The *Lions* ſignified the *power*, *majeſty*, *undaunted boldneſs*, *courage* and *magnanimity* that ought to be in *Princes*, as alſo the *great vigilancy* and *watchfulneſs* that ought to be in them, ſo that they had need to *wake* while others *ſleep*, as 'tis ſaid of *Lions* that they *ſleep always with their eyes open*; they might ſignifie alſo that *good Princes* are protected by the *ſpecial Providence* of God, and *their Thrones* guarded with *Lions*. 1 *King.* 10. from 18, to 21.

* Calcatas opes ſcabellum *deſignat* aureum.

Beſides this *ſtately Throne* he made alſo *two hundred Targets* (a) *of beaten Gold*, not for *ſervice* but for *pomp* and *ſtate* to ſet forth his *Royal Majeſty* and *Greatneſs*. *Theſe* (it is likely) were ordinarily hung up in his *great Hall* or *Armory*, and *at certain times* carried before him by *his Guard*, as afterwards the *Brazen ones* that were made in the room of *theſe* were carried before *Rehoboam*. See 1 *King.* 14. 27. He made alſo *three hundred Shields* of *beaten Gold*, and *three hundred ſhekels* [b] *of Gold* went to make *one* of them, ſo that the *Shields* were not above *half ſo* big as the *Targets*, which weighed each of them 600 *ſhekels*. *All* theſe he put into the *houſe* of the *Forreſt of Lebanon*, which for *civil uſe* was the moſt *ſumptuous building* that *Solomon* made, and his *Magnificence*, and *Royalty* was therein moſt manifeſted; and accordingly thoſe *Golden Targets* and *Shields* were there placed. But he that ſhall conſider how ſoon theſe *Golden Targets* and *Shields* became a *prey* to the *enemy*, will be apt to think there was *an exceſs* of pomp in them, which was not *well-pleaſing* to God. And furthermore all the *drinking veſſels*, *cups*, *platters*, *baſons*, *ſpoons*, *&c.* that were uſed in the houſe of *Lebanon* were all of *pure Gold* (*this houſe* being made for *delight*, and the *glory* of his Kingdom) *none* of them were of *ſilver*, *ſilver* † (*comparatively*) was not eſteemed of for *plate* in *Solomon*'s time; for they having ſuch abundance of *Gold*, moſt of their *Plate* was made of *that metal*, and *ſilver-plate* but little eſteemed of in thoſe days. But we muſt ſpeak *more particularly* of *this houſe of the forreſt of Lebanon*. It was *ſo call'd* as being a kind of *abridgment* of *that famous Forreſt afar off* from *Jeruſalem*, and containing *in it* and in the *groves* and *gardens about it* all the *delights* and *pleaſures* of *that Forreſt*, and *ſomething* more, *viz. ſolitary walks*, *ſweet muſick of birds*, *wild beaſts*, *curious water-works*, and *all manner of other delightful things*. See *Eccleſ.* 2. 4, 5, 6. And it ſeems *this houſe* was alſo the *chief ſtore-houſe* and *magazine* of *Armes* which the *Kings of Judah* had, as appears from *Iſa.* 22. 8. *Thou didſt look in that day to the armour of the houſe of the Forreſt.*

(a) *Targets* were *large Shields* ſuch as *Captains* uſed to have carried before them, that as occaſion ſerved they might take and uſe for the defence of their bodies againſt *Arrows*, *Darts*, *Javelins*, and ſuch like piercing weapons. But *Shields* were leſs than *Targets*, and they uſed to carry them on their left arm for their own defence.

(b) A *ſhekel* of *ſilver* was in *weight* half an *ounce*, and in worth 2 *ſh.* 6 *d.* The *Jews* prized *Gold* at *ten times* the value of Silver, ſo a *ſhekel* of Gold was 25 *ſh.* By this account every *Target* weighed 25 pounds *Troy*, and was worth 750 *l. Sterling*.

† V. 21. *Silver was nothing accounted of in the days of Solomon*: This is an *Hyperbolical ſpeech*, for *ſilver* was brought to *Solomon* time after time by Ships, *v.* 22. and given him as an *acceptable preſent*, *v.* 25. So that hereby only the *great abundance* he had of *Gold* and *Silver* is intimated.

Thus *Solomon* finiſhed the *Lords houſe*, and *his own houſe*, and *all that came into his heart to do, he proſperouſly effected*, 2 Chron. 7. 11. having ſpent *full twenty years*

in *this kind of work*, [1 *King.* 9. 10.] whereof *seven and an half* upon the *Temple*, and about *twelve and an half* upon his own houſes and buildings.

1 *King. Ch.* 7. from *v.* 1, to 13.
1 *King. Ch.* 10. from *v.* 16, 22.
1 *Chron. Ch.* 9. from *v.* 15, to 21.

SECT. V.

WHilſt *Solomon* was buſied about his *Magnificent buildings*, it ſeems *Gezer* a City allotted to the *Levites* in the Tribe of *Ephraim* [*Joſh.* 21. 20, 21.] but never recovered out of the poſſeſſion of the *Canaanites*, gave to the *King* ſome *great diſtaſte*, ſo that (not being at leiſure himſelf) he intreated *Pharaoh* his Father-in-law *to take it in* for him by his *Armes*, and to rid him of thoſe troubleſome neighbours. *Pharaoh* accordingly did it, and burnt *the City* or *ſome part of it* with *fire*, and put the *inhabitants* thereof to the *ſword*, and ſo gave it for a *preſent* to his daughter, *Solomon's* wife.

1 *King.* 9. 16.

SECT. VI.

HIram King of *Tyre* having furniſhed *Solomon* towards *theſe magnificent buildings* with *Cedar-trees* and *Firr-trees*, and *ſixſcore Talents of Gold*, *Solomon* in a *grateful retribution*, and to make him *amends*, gave him *twenty Cities* or *Towns* in the land of *Galilee* which were not (as it ſeems) a *part of the land* which God had given for an inheritance to his people, but lay in a *tract of ground* on the *outſide* of the borders of *Aſher* [*Joſh.* 19. 24.] betwixt *them* and mount *Libanus*, and being now reduced under *Solomon's* Dominion, he preſented them to *Hiram* that he might *by them receive ſatisfaction* for *what* he had had of him. But it ſeems *Hiram* when he ſaw them *liked them not*, poſſibly becauſe they ſtood in a *mooriſh ground*, or becauſe he thought it would be *long* e're he ſhould *from them* receive *that ſatisfaction* which he expected. Therefore he return'd them to *Solomon* again, and choſe rather to expect *ſatisfaction* from *him* ſome other way; and thereupon *Solomon repair'd* and *enlarged them*, and *planted certain colonies* of the *Iſraelites* in them, [See 2 *Chron.* 8. 1, 2.] whereas before they were inhabited only by *the Heathen*; and now *that tract of ground* was counted a *part of Galilee* which 'tis thought was the reaſon why *Galilee* was called *Galilee of the Gentiles*.

1 *King. Ch.* 9. from *v.* 10, to 15.

SECT. VII.

SOlomon having now finiſhed *his own houſes*, and built an *houſe* for his *Queen*, *Pharaohs daughter*, he remov'd her and brought her up *thither* out of the *City* of *David*; for he ſaid, *My wife ſhall not dwell in the houſe of David King of Iſrael, becauſe the places whereunto the Ark of the Lord hath come are more holy than other places.* 'Tis true *Davids houſe* ceaſed to be *holy* (in *that reſpect*) after the *Ark* was removed *thence*, yet *Solomon* out of his *ſuperabundant reſpect to that ſign of Gods preſence*, thought it not *fit* to make *that* a *dwelling place* for *his Queen* and *her followers* (who were *aliens* and *ſtrangers* to the houſe of *Iſrael*, and poſſibly retain'd ſome of *their Egyptian profaneneſs*) which had been the *holy dwelling place* of the moſt High, 2 *Chron.* 8. 11. *Solomon* (as it ſeems) reflecting on his *Marriage* with *Pharaohs daughter*, and *his bringing her up* to the *ſtately houſe* he had built and prepared for her, took occaſion from thence to pen *that excellent Song* called the *Song of Songs*, or the *Canticles*, being the *chiefeſt* of thoſe *one thouſand* * *and five Songs*, compoſed by him, and the *moſt*

* See 1 King. 4. 32.

moſt excellent of them all. And *this Song* he compoſed after he had built his *Summer-houſe* in *Lebanon*, as may be gathered by *ſome paſſages in it*, ſee *Ch.* 4. 8. *Come with me from Lebanon my Spouſe, with me from Lebanon.* And *Ch.* 7. 4. *Thy noſe is as the tower of Lebanon. This Song* is clearly a *Marriage-ſong*, and much of the ſame nature with the 45 *Pſalm*, which is called a *Song of Loves*. And it is a kind of *Paſtoral* compoſed in the way of *Dialogue*, where the *ſpeakers* are the *Bridegroom* and the *Bride* (repreſented ſometimes under the quality of a *Shepherd* and *Shepherdeſs*, or *Country-damſel*) and the *Bride-men* and *Bride-maids* the *friends* of the *Bridegroom*, and *companions of the Bride*. And though the moſt *proper aim* of it ſeemeth to be at *higher* and *diviner matters*, than *an earthly marriage*, (and a *greater than Solomon is here*) yet *Solomon* thought fit to make *his marriage* with *Pharaohs daughter* a *type* of that *ſublime* and *ſpiritual marriage* between *Chriſt* and *his Church*. *The Song* is a *continued Allegory*, and *full of obſcurities*; yea here we have *all the Rhetorick of love*, and ſuch *affectionate compellations*, and *Elogies* as are not elſewhere to be found. The *flowers* and *ornaments* of *language* uſed in the *praiſes* both of *Bridegroom* and *Bride* are not appliable to *natural beauties*, but are *myſtical repreſentations* and *emblems* of *higher things*. Indeed this Book is *all myſtical*, and therefore the *Jews* forbad the reading of it by any under *thirty years* of age. Here betwixt *Chriſt* and *his Church* are *interchangings* of *mutual praiſes*, *gloriations*, and *congratulations*. *His divine* and glorious *excellencies in himſelf*, and *rich bounties* and bleſſings to *her*, and *her* precious *graces* and *endowments* are in an *high character*, in *lofty* and *ſtately ſayings* and *ſimilitudes* ſet forth both by *him* and *her*. And yet withal *her failings*, and *his withdrawings* from her thereupon, and *returnings* to her again upon her repentance are not omitted.

In all the *interlocutions* betwixt them *ſhe* ſpeaks *nine times*, and he *ſeven*. In the *firſt Chap.* from *v.* 1, to the 8. the *Spouſe* ſpeaks, *expreſſing* her ardent deſires after *Chriſt*, and vindicates her own *deformities* and *defects*, againſt the *uncharitable cenſures* of others, and petitions him for further *counſel* and *direction*. From the *v.* 8, to the 12. the *Bridegroom* ſpeaks, granting *her requeſt*, and giving her great commendations, and making *rich promiſes* to her. From *v.* 12, to the 15. the *Spouſe* ſpeaks again; then the *Bridegroom* at *v.* 15.

In the *two firſt* verſes of *Ch.* 2. *Chriſt* ſpeaks, *characterizing himſelf* and *his Church*, and then the *Church* ſpeaks from the *v.* 3. to the end, and throughout all the *third Chapter*, ſpeaking ſometimes of *Chriſt*, and ſometimes *unto him*.

At *Ch.* 4. *Chriſt* ſpeaks from *v.* 1, to 15. and at *v.* 15, & 16. the *Church*.

At *Ch.* 5. v. 1. *Chriſt* granteth the *requeſt* of the *Church*, and cometh into *his Garden*, and accepteth her entertainment, and bringeth his *friends* with him, and *feaſteth* them; but *this kindneſs* (it ſeems) was not ſo well improved by *her* as it deſerved; for ſhe is ſurprized with a *fit of drowſie negligence*, and ſo is brought into *danger* of loſing him, who after much *patient waiting*, *knocking* and *calling upon her*, and *her unkind anſwer* becomes *angry*, and being not *received* when he *tendred* himſelf, departs *diſpleaſed*, and is hardly reconciled, though ſhe afterwards expreſſes much care and diligence in ſeeking him, and in ſo doing ſuffereth injuries and loſſes for his ſake. Notwithſtanding ſhe chargeth the daughters of *Jeruſalem* to tell him that *ſhe is ſick of love*. From *v.* 2, to the 9. *They* ask her, *What was her beloved more than another beloved?* And 'tis like they askt *this queſtion*, not as being totally *ignorant* of *him* and *his excellencies*, but to give *her* occaſion to *ſet him forth* the *more* unto them, which ſhe *does* very *emphatically*, from *v.* the 10, to the end.

Ch. 6. The *Spouſe's* ſpeech (ſo full of *affection* and *admiration* of the *Bridegroom*) wrought *ſo much* on the *daughters of Jeruſalem*, that they ask *ſolicitouſly* whither *he is gone*, that they may *join with her* in ſeeking him? She tells them *where he is*, and declares her *peculiar intereſt* in him, *v.* 2, 3.

The *Church* having confeſſed her fault, and ſought to make up the *breach* between *Chriſt* and *her*, he thereupon readily receives her, and again highly *praiſes* and *commends* her.

*Ch.*7. *Chriſt* here continues his *praiſing* of her, running over *every grace* and *ornament* in her, under *new ſimilitudes* and *exemplifications*, from 1, to 10.

The *Spouſe* thereupon *renews* the profeſſion of her *love* to him, and rejoices in *his love to her*, inviting him to her *Aſſemblies* to ſee how *they proſpered* and ſhe promiſeth to devote *her beſt fruits* wholly to him *by whom alone* ſhe had brought them forth, and *by whoſe bleſſing* ſhe *flouriſhed* with all ſorts of them, both *new* and *old*: From v. 10, to the end.

Ch. 8. The *Church* expreſſeth her ardent deſires after Chriſt, *v.* 1, 2, 3. and charges others they ſhould not *diſturb* nor *diſpleaſe* him, *v.* 4. At *v.* 5. the *Bridegroom* ſeems to admire at the *riſing* of a *new Church* in a place where there had been *no Aſſembly* or *Congregation of believers* before; and *coming up* from the *wilderneſs* and *leaning on her beloved*, that is, *depending on him by faith*; whereupon he ſaid, *I raiſed thee up under the apple-tree*, that is, *when thou waſt fallen under the tree of forbidden fruit*, I by my *free grace* and the operation of my Spirit rais'd thee up, and brought thee to a *glorious condition*, though *thy mother* had brought thee forth in a *ſinful* ſtate.

The *6th & 7th verſ.* ſeem to be the *words* of the *Spouſe*. In the *8th & 9th verſes* ſhe expreſſes her *care* and *ſolicitude* for the *uncalled Gentiles*. At the *10th verſ.* the Gentiles are brought in ſpeaking for themſelves. *Ver.* 11, 12, 13. ſeem to be the laſt ſpeech of *Chriſt to* and *of his Spouſe* in this *Song*, wherein he magnifies the *price*, the *precious fruitfulneſs* and *worth* of his *Church* by comparing her to a *Vineyard*, the *beſt of Vineyards*, even *Solomon*'s in *Baalhamon* (a very fruitful place) and he ſhews that *that Vineyard* is *far ſhort* of *his*.

Ver. 14. is the *Churches* laſt ſpeech and prayer, wherein ſhe expreſſes her longing and earneſt expectation of Chriſt's ſecond coming.

And ſo much of the *Song of Solomon*.

SECT. VIII.

Solomon now built a *Navy* of Ships in *Ezion-Geber* which is beſide *Eloth*, which were *havens* on that part of the *Red-Sea* which coaſteth on the land of *Edom*. And becauſe the *Tyrians* (that were *Hiram*'s *ſubjects*, were always held the moſt *expert Sea-men*, *Hiram** ſent *Solomon* many of them to *man* his *new built* Ships, and go along with and aſſiſt his ſervants in their intended voyage. And it ſeems he built ſome Ships there himſelf that joined with the *Navy* of *Solomon*, and *thence* they ſailed to *Ophir*, which is thought to be in the *Eaſt-Indies* (for *thither* they might moſt eaſily ſail from *Ezion-Geber*) and fetched from thence *four hundred* and *Twenty Talents* of *Gold*. In 2 *Chron.* 8. 18. 'tis ſaid that 450 *Talents* of Gold were brought from thence. It ſeems the *overplus*, viz. *thirty Talents* were expended for the *charges* of the *Fleet*, and *wages* of the *men*, or elſe it was the *Adventure* of *Private perſons*, and only 400 and 20 *Talents* came *clear* to the King. So that *Solomon* had *at Sea* a *Navy that went to Tarſhiſh* (which poſſibly was then taken in as large an extent as *India* is now) to which the Navy of *Hiram* joined, and once *in three years* they came *home*, bringing *Gold* and *Silver*, *Ivory* or *Elephants-tooth*, and *Apes* and *Peacocks*, or *Monkies* and *Parrats*, which they brought ('tis like) for *rarities* ſake. And *this Navy* alſo brought from *Ophir* a great quantity of *precious ſtones*, and *Almug-trees*, which (it ſeems) were better than thoſe *Solomon* had from *Lebanon*. And the *King* made of the *Almug-trees pillars for the houſe of the Lord*, viz. *pillars* in the *rails* on each ſide of the *ſtairs*, whereby they aſcended up to the *houſe of the Lord*, and 2 *Chron.* 9. 10. 'tis ſaid, *He made Terraſſes to the houſe of the Lord, and to the Kings houſe of the Algum-trees* †; that is *ſupporters* on each ſide of the Gallery that led from the Kings *Palace* to the *Temple*. He made alſo of this wood *Harps* and *Pſalteries* for the Singers of the Temple.

1 *King.* 9. from 26, to the end.
1 *King.* 10. *v.* 11, & 12.
2 *Chron.* 9. 10, 11, 21.

* 2 Chro. 8. 15. *Hiram ſent him by the hands of his ſervants ſhips*, read *guided for him*, ſi. e. *by the hands of his ſervants*) *ſhips to Ophir.*

† Some think that the *Almug-trees* here mentioned, much differed from the *Algum-trees* mentioned 2 *Chron.* 9. 10. for *theſe* grew in *Lebanon*, the *Almug* in *India*.

SECT.

SECT. IX.

Solomon now repaired * *Millo* †, which ſeems to be the *Town-houſe* in the City of *David* wherein the people had their *ſolemn Aſſemblies*, or elſe ſome *tower* or *forteſt* belonging to the City. He built alſo *Hazor* in the Tribe of *Naphtali*, which was the *chief City* in *former times* of the *Canaanites*, Joſh. 11. 1, 10. and *Megiddo* a City belonging to *Manaſſeh*, Joſh. 17. 11. and *Gezer* which *Pharaoh* had taken and given to his daughter. See *Sect.* 5. And *Beth-horn* the *upper* and *nether*, that were fenced with *walls*, *gates* and *bars*, 2 *Chron.* 8. 5. And *Baalath* in *Dan*, *Joſh.* 19. 44. And *Tadmor* in a dry and *ſandy place* in the Coaſt of *Syria*, though belonging to the land of *Iſrael*. And he built *Cities of ſtore*, for *Ammunition* and *proviſions of all ſorts*, and *Cities* for his *Chariots* and *Horſemen*; and whatſoever he deſign'd to build in *Jeruſalem*, or in the *Forreſt of Lebanon*, and in any part of his Dominions he proſperouſly *finiſhed*.

1 *King.* from *v.* 15, to 20.

* 2 Chron. 32. 5. In a time of danger *Hezekiah* repair'd it, ſee *Judg.* 9. 6.

† *Ædificium hoc erat civitatis Sion quod* David *quidem incepit, ſed* Solomon *abſolvit.* Munſter.

SECT. X.

Solomon underſtanding that *Hamath* a City in the Dominions of the King of *Zobah Syria* (which his Father *David* had formerly taken) had now revolted from him, he ſent his *forces* againſt it and took it.

2 *Chron.* 8. 3.

SECT. XI.

Solomon ſtill continues conſtant in his *Religion*, offering the *daily ſacrifice*, and *ſacrificing* on the *Sabbaths* and *New Moons*, and conſtantly obſerving the *three ſolemn Feaſts* of *Paſſover*, *Pentecoſt*, and *Tabernacles*, offering *Burnt-offerings*, and *Peace-offerings* (by the *miniſtry* of the *Prieſts*) upon the *Altar* he had built to the Lord, and *incenſe* upon the *Altar of Incenſe* according to the Commandment of the Lord.

1 *King.* 10. 25.
2 *Chron.* 8. 12, 13.

SECT. XII.

Solomon now flouriſhes in all *ſplendor* and *glory*, which will plainly appear to us if we conſider theſe things:

1. *The Extent of his Dominions.*
2. *His great wealth and riches.*
3. *His Grandeur and Magnificence.*

1. Let us conſider the *Extent of his Dominions*: He *reigned over all the Kingdoms round about Iſrael*, from the river *Euphrates*, the *North-Eaſt Coaſt* of the *land of Canaan*, even from *Tipſah* a City on *that river* to *Azzah* or *Gaza* [ſee *Jer.* 25. 10.] in the land of the *Philiſtines* their *Weſtern bounds*, and unto the *border of Egypt* (which was the river *Sihor*, *Joſh.* 13. 3.) which was the *South bounds*.

From *all theſe Coaſts* they brought *preſents* to him in teſtimony of *fealty*, and ſerved *Solomon*, paying him *tribute* as long as he lived. And thus was *that promiſe* fulfilled which was made to *Abraham*, *Gen.* 15. 18. *Unto thy ſeed have I given this land from the river of Egypt unto the great river, even the river Euphrates.* *Solomon* had alſo *peace* (*a*) on all ſides round about him, and *Judah* and *Iſrael were many as the ſand which is on the Sea-ſhore for multitude*; and ſo *that promiſe* was fulfilled, *Gen.* 22. 17. *I will multiply thy ſeed as the ſtars, and as the ſand which is on the ſea-ſhore.* And they lived in a very *comfortable condition*, *every man dwelling ſafely under his own vine, and*

(*a*) Indeed God ſtirred up ſome *adverſaries* againſt him after his *Apoſtaſie*. See *Ch.* 11. 14, 15, 16. but they did more hurt unto his *poſterity* than unto *him*.

*The *like bleſſing* was not granted to any King of *Iſrael* before him or after him. *David* had *many troubles*, ſo had *Aſa*, *Jehoſhaphat*, *Hizekiah*, and *Joſiah*, which were the *moſt flouriſhing Kings* that ſucceeded him.

and under his own fig-tree *, *eating and drinking, and making merry, even from Dan to Beerſheba, all the days of Solomon.* 1 King. 4. 20, 21, 24, 25. 2 Chron. 9. 26.

2. Let us conſider *his great riches and wealth*: *Solomon* had for *divers years* one after another brought in by *his ſhips* that went to *Ophir* and *Tarſhiſh*, *Six hundred threeſcore and ſix Talents of Gold.* For though from *Ophir* there were brought in but *four hundred and fifty Talents*, 2 Chron. 8. 18. yet from *Ophir*, *Tarſhiſh*, and *other places*, he might receive *ſix hundred ſixty ſix Talents* in a year, which amounts to *two millions, four hundred ninety ſeven thouſand, five hundred pounds.* Beſides what he had of *Merchantmen*, *Factors*, and *Cuſtomers*, and by the *Traffick* of the *Spice-merchants*, whoſe commodities being precious, they paid ('tis like) *great cuſtom* to *him* for liberty to bring in *ſome*, and carry *out* other commodities. And furthermore all the *petty Kings* and *Lords of Arabia* (that were ſubdued by *David*, and ſo brought under his dominion) paid him *tribute*, and brought him *rich preſents*, viz. *veſſels of ſilver*, and *veſſels of gold*, rich *veſts*, *harneſs*, *ſpices*, *horſes*, *mules*; every year they brought a proportion of theſe preſents, 2 *Chron.* 9. 13, 14, 24. 1 *King.* 10. 14, 15. Thus *Solomon* made *ſilver* and *gold* in *Jeruſalem* to be as *plenteous* as *ſtones*, and *Cedar-trees* as *Sycamores* that grew in every field. So that this was the *golden age* of the *Iſraelites* under the peaceable and flouriſhing reign of *Solomon.* 1 *King.* 10. 14, 15, 25, 27. 2 *Chron.* 1. 15. 2 *Chron.* 9. 13, 14. & 23. 24, 27.

3. Let us conſider his *Grandeur* and *Magnificence*: *Solomon* got for himſelf *Chariots* and *Horſes*, and had a *thouſand* and *four hundred Chariots*, and *four thouſand* (*a*) *ſtalls* for *his Horſes* and *Chariots*, [ſee 1 *King.* 9. 19.] and *twelve thouſand Horſemen* whom he beſtowed in his *Chariot-cities*; he ordered ſome of them to be in his *own Court* or near it. If any one ſhall wonder how *Solomon* came by *all thoſe Horſes*, they may conſider that they brought him *horſes* out of *all lands* near him, eſpecially *his Merchants* and *Factors* did buy *Horſes* for him, and *Linnen yarn* (*b*) in *Egypt.* The *Linnen yarn* at ſuch a price as was agreed upon between the *Egyptians* and *them*, and the *Horſes* coſt *one Horſe* 150 *ſhekels*, and therefore ſo *many Horſes* as us'd to draw one Chariot, *viz. four* coſt *four times* as much, viz. *ſix hundred ſhekels of ſilver.* And *theſe Merchants* bought *Horſes* not only to ſerve their own *Prince* and *Country*, but alſo for *other bordering Kings* and *Kingdoms.* How *far* his *multiplying* of *Horſes* and his *multiplying of Wives*, [1 *King.* 11. 3.] and his *multiplying* of *Gold* and *Silver* ſo *exceſſively*, [1 *King.* 10. 21, 27.] did *agree with that law made for Kings*, Deut. 17. 16, 17. poſſibly *Solomon* in that height of his proſperity did not conſider.

(*a*) There being in each ſtall a horſe, and four horſes for every Chariot, the 4000 ſtalls will ſtand with a 1000 Chariots. As for the 400 Chariots overplus, they poſſibly were appointed to be in readineſs when any of them failed or were out of repair.

(*b*) *Horſes* and *Linnen yarn* were the *chiefeſt* Commodities of *Egypt*, Cant. 1. 9. Ezek. 17. 7. And 'twas by the *ſpecial favour* of *Pharaoh*, whoſe daughter *Solomon* had married, that he enjoy'd that Traffick.

1 *King.* 1. 14, 16, 17.
1 *King.* 10. 26, 28, 29.
2 *Chron.* 41. 14, 16, 17.
2 *Chron.* 9. 25, 28.

SECT. XIII.

WE have ſpoken of *Solomon's glory*, *pomp* and *magnificence*; but that which wrought in the heart of all people (whither *his own ſubjects* or *forreigners*) ſo great a *veneration* for him, was *that extraordinary meaſure of wiſdom* with which the Lord had endowed him: In the 1 *King.* 4. 2. 'tis ſaid *God gave him wiſdom and underſtanding exceeding much, and largeneſs of heart, even as the ſand which is upon the Sea-ſhore.* His *wiſdom* excelled the wiſdom of the *children of the Eaſt*, and *all the wiſdom of Egypt.* The *Arabians* and *Chaldeans* were at this time *famous* for their *learning*, eſpecially *Philoſophy* and *Aſtronomy*, and ſo were alſo the *Egyptians.* See *Act.* 7. 22. *Iſa.* 19. 11, 12. and yet *Solomon* excelled *theſe.* He was *wiſer* than *all men then living*; *wiſer*

wiſer than *Ethan* the *Ezrahite*, *Heman*, *Chalcol*, and *Darda*; who (it ſeems) were men *famous* for *wiſdom* and *learning* among the *Iſraelites.* See 1 *Chron.* 2. 6. They were alſo (as it ſeems) *famous* for *Divine Poetry*, if theſe be the *Ethan* and *Heman* mentioned in the *Titles* of the 88 and 89 *Pſalmes.* *Solomon's renown* was very *great* in *all Nations* round about him. And there came of *all ſorts* of people, and *Ambaſſadours* from *all Kings*, (that were any thing near him) to hear *his wiſdom*, and to *learn of him.*

He *diſcovered* his *great wiſdom* in theſe Particulars: 1. In choſing his *Officers of State*; for a *wiſe King* will always choſe *wiſe Stateſmen*, and nothing doth more diſcover the *wiſdom* and *ſufficiency* of a *Prince* than to choſe out of his Kingdom *wiſe*, *able* and *good men* to be *his Counſellors*, *Officers* of *State*, and *Miniſters of Juſtice.* The *number* and *order* of them is here recorded to ſet forth his *great wiſdom.* 1. *Azariah* the Son of *Zadok* was his *principal Miniſter* of *State* *. 2. *Eliphoreph* and *Ahiah* the Sons of *Shiſha* his *Secretaries.* We read but of *one Secretary* of *State* that *David* had, 2 *Sam.* 20. 25. whoſe name was *Sheva*, and poſſibly this is the ſame man with *Shiſha*, and that he trained up his *two Sons* in *his own way*, and made them *ſo expert* therein that *Solomon* took them *both* for his *Secretaries*; and living in *greater ſplendour* than *his Father* he had *two Secretaries*, whereas his Father had but one. 3. *Jehoſhaphat* the Son of *Ahitub* the *Recorder*, or *Maſter of Requeſts*, whoſe office was to put the *King* in mind of *Petitions*, and poſſibly to *record* the *memorable Acts of State*; he had *this place* in *David's* time, and it ſeems held it ſtill under *Solomon*, [See 2 *Sam.* 20. 24.] and ſo muſt needs be *very ancient.* 4. *Benaiah* was *Captain-General* of the *hoſt* in *Joab's* place. 5. *Zadok* and *Abiathar* were the *chief Prieſts*; for though *Abiathar* was removed from the place of *High Prieſt*, [*Ch.* 2. 27.] yet (it ſeems) he retained the *Title* though he executed not the *Office.* 6. *Azariah* the Son of *Nathan* the *Prophet* was over the *twelve Officers* or *Purveyers* which are named, *v.* 7, to 19. 7. *Zabud* his *brother* was a *principal Officer*, and poſſibly *Preſident* of the *Kings Council*, he was *the Kings friend* and *favourite* (as *Huſhai* was to *David*, 2 *Sam.* 15. 27.) and had on all occaſions *free acceſs* to him; from hence it appears that *Solomon* had *Nathan* in very *high eſteem*, in that he put *two* of his *Sons* in the *higheſt Offices* of the Kingdom, and made *one* of them his *eſpecial favourite.* *Nathan* had indeed been a *faithful Prophet* and *ſervant* to *David*, and diſcovered to him *Adonijah's* conſpiracy, and gave advice for the ſetling *Solomon* on the *Throne*, *Ch.* 1. 11. And 'tis probable that *Nathan's Sons* were trained up with *Solomon* under their *Fathers* Tuition. 8. *Abiſhai*, who was either *Governour* of the Kings *Houſhold*, or *Treaſurer* of it. 9. *Adoniram*, who was over the *Tribute*, and *chief receiver* of the Kings *revenues.* *Ch.* 4. from 1, to 7.

* *Cohan* ſignifies ſometimes a *ſecular Prince* as well as a *Prieſt*, and 'tis probable he was the Son of another *Zadok* and not of *Zadok* the *High-Prieſt.*

2. *Solomon* appointed *twelve Officers* over *all Iſrael* to take care to furniſh *his Houſe* with a *ſet quantity of proviſions* of *meat* and *drink* for all the *twelve months* of the year. Had *theſe great ſtores* that were needful for the *Kings houſhold*, been to be gathered out of *one place only* near the *Court*, the *people thereabouts* might have been *overburdened*; therefore theſe *ſtore-gatherers* were ſcattered *all over the land*, and had *Treaſure-houſes* to ſtore up their *proviſions* in, which in their *ſeveral months* they *brought forth* and furniſhed the Kings houſe therewith. Theſe *Officers* were (it ſeems) the *ſons* of *men of note*, and therefore *their names* and *their fathers names* are here ſet down. Their *diviſions* were not exactly made according to the *Tribes* (for ſo there might have been ſome inequality) but according to the *Commodities* of the *ſoil.* The ſon of *Abinadab* was over the Region of *Dor* in *Manaſſehs* portion; and it ſeems he was a man of *great worth*, for he married *Taphath* one of the *daughters* of *Solomon.* *Ahimaaz's* Province was in *Naphtali*; he alſo ſeems to be *ſome great man*, for he married *Baſmath* the other daughter of *Solomon.* *Solomon's proviſion* for *one day* was *thirty meaſures* of *fine flower*, and *threeſcore meaſures of meal.* The word tranſlated *meaſure* is in the Hebrew *Cor*, now one *Cor* contained about ten *Ephas*, and one *Epha* about *three pecks* of our meaſure, ſo that by this account *Solomon* had for every day a *very great quantity both of flower and meal.* Alſo *ten oxen* fatted in the *ſtalls*, and *twenty* out of the *paſtures*; alſo an *hundred ſheep*, beſides *Harts*, *Roebucks*, *fallow Deer*, and *fatted fowls.* This *ſtore* ſhews that *Solomon's houſhold* was very *great*, but poſſibly under it are to be comprized *his wives houſholds*, and *ſuch Companies of Soldiers* as attended about the *Court*, yea and

ſuch

ſuch foreign Princes and Ambaſſadours as came from other Countries to *his Court*, and *their retinues*.

Thus *thoſe Officers* provided victuals for King *Solomon*, and for all that came to his Table, *every man* in his *month*, and by this means *ſufficient proviſion* was made for them all. 1 *King. Ch.* 4. from 1, to 26.

3. That wherein *Solomon* more eſpecially diſcovered *his wiſdom* was in the *Proverbs*, or *wiſe* and *acute ſentences* he ſpake, (which were *three thouſand*) and in the *Divine Songs* or *Odes* he compoſed, which were a *thouſand* and *five*. He ſpake alſo of *trees* from the *Cedar* in *Lebanon* to the *Hyſop* that ſprings out of the *wall*, and of *beaſts* and of *fowl* and of *creeping things*, and of *fiſhes*. So that he read *Lectures* of *natural* and *moral Philoſophy*, yea and of *Divinity* too to *thoſe that were about him*, or came to *hear his wiſdom*. He was alſo an *excellent Poet* as appears by thoſe *many Songs* and *Odes* (*b*) he compoſed. 'Tis like he did *dictate* his *Proverbs* and *Philoſophical inſtructions* in familiar diſcourſe, which *thoſe about him wrote down*, and ſome of them are loſt. But let us be *thankful* to *God* for *thoſe* that remain, and labour to make a good uſe of them. 1 *King.* 4. 32, 33.

(*b*) Liber odarum *quam ediderat, complectebatur* mille, *&* quinque *odas. Non* Theologus *tantum &* Philoſophus *ſed* inſignis Poëta. *Sunt qui dicunt ex* Canticis *&* Proverbiis Solomonis *ſolum* utilliora *Spiritûs Sancti inſtinctu reſervata eſſe, & in libellos illos coacta qui hodie extant.* Munſterus.

As for the *Book of Proverbs* it contains the *chief* of thoſe *three thouſand wiſe ſentences* which he ſpake.

The *firſt nine Chapters* contain *inſtructions* of *piety* and *praiſes* of *wiſdom*, with *exhortations to get it*; all which may ſerve as a *large Preface* to the *whole Book*. Then follow *his Proverbs*, or *choice ſentences* or *wiſe Apothegmes*. There is ſometimes a *repetition* of the *ſame things* which might eaſily happen by reaſon of the *ſeveral collections* of theſe *Proverbs*. The *verity* of *ſome of them* conſiſts in ſuch a *generality of truth* as ſtands *good*, and is *for the moſt part* ſo, and yet admits of *alteration* by the change of circumſtances. Throughout *this Book Solomon* ſpeaks one while in his own name, another while in his *Fathers*, then in *Wiſdom*'s, elſewhere in his *Mothers*, and ſometimes in *Gods* name.

1. He ſeems to ſpeak *in his own name* in *Ch.* 1*ſt*, 2*d*, 3*d*.
2. He ſets down the *ſumm* of his Father *David*'s *inſtructions*, *Ch.* 4. 5, 6, 7.
3. He brings in *wiſdom* ſpeaking, *Ch.* 8. 9.
4. He ſets down *thoſe Proverbs* of *his own* which he had ſet in order in his life time, from *Ch.* 10. to *Ch.* 25.
5. Then *others* are added which were gathered by the ſervants of King *Hezekiah*, from *Ch.* 25. to *Ch.* 30.
6. Then follows the Propheſie of *Agur*, *Ch.* 30.
7. And laſtly, the *inſtructions* which *his mother* gave him, *Ch.* 31. ſo that *the collection* ſeems made by *ſundry perſons*, and at *ſundry times*.

If we duly conſider the Book of *Proverbs* and *Eccleſiaſtes* we may out of them extract a *Syſtem* of { *Ethicks*. *Oeconomicks*. *Politicks*.

1. Let us conſider *Solomon*'s *Ethicks* wherein he teaches a man how he may become a *good man*, and ſo be *happy*. In order hereunto he inſtructs him in the *firſt place* to get *wiſdom* whereby he will be *directed* how to perform *all other duties* required of him.

* See Job. 28. from *v.* 12: to the end.

Prov. 2. 10, * 11, 12, 20. *Prov.* 3. 13, 14, 15, 16, 17, 18, 23. *Ch.* 4. 7. *Ch.* 8. 11, 12, 17, 18, 19, 33, 34, 36. *Ch.* 9. 12. *Ch.* 13. 14. *Ch.* 14. 8, 16. *Ch.* 15. 24. *Ch.* 16. 16, 22, 23. *Ch.* 19. 8. *Ch.* 23. 23. *Eccleſ.* 2. 13, 14. *Eccleſ.* 10. 2.

2*ly*. He inſtructs him in the *particular duties* he owes { 1. To *God*. 2. To his *Neighbour*. 3. To *himſelf*.

1. His *duties* towards *God* he ſhews him are theſe:

† Job 5. 8, 12, 13. Ch. 13. 15.

1. To *remember his Creator in the days of his youth*, Eccleſ. 12. 1.
2. To *truſt* † *in God*, *Prov.* 3. 5, 26. *Ch.* 14. 26. *Ch.* 16. 3, 20, 33. *Ch.* 18, 10.

18. 10, 11. *Ch.* 19. 21. *Ch.* 21. 30. *Ch.* 28. 26. *Ch.* 29. 25.

3. To *fear* * *him*, *Prov.* 1. 7. *Ch.* 8. 13. *Ch.* 9. 10. *Ch.* 10. 27. *Ch.* 14. 27. *Ch.* 15. 33. *Ch.* 16. 6. *Ch.* 19. 23. *Ch.* 23. 17. *Eccleſ.* 12. 13. * Job 28. 28.

4. To *obey him* and *walk uprightly before him*. *Ch.* 12. 28. *Ch.* 13. 6, 21, 22. *Ch.* 14. 11, 14. *Ch.* 15. 6, 9, 29. *Ch.* 16. 8, 31. *Ch.* 20. 7. *Ch.* 21. 15, 21, 27. *Ch.* 28. 9, 13, 20.

2*ly*. His *duties* towards *man* he ſhews him are theſe:

1. He muſt be *juſt* and *righteous in all his dealings with men*, *Prov.* 3. 33. *Ch.* 4. 18. *Ch.* 10. 6, 7. *Ch.* 11. 1, 18, 19, 20, 21. *Ch.* 14. 34. *Ch.* 20. 10, 23.

2. *Faithful* in *admoniſhing* and *reproving* him when there is occaſion, and he is called to it. *Prov.* 9. 8, 9. *Ch.* 11. 30. *Ch.* 12. 1, 15. *Ch.* 13. 18. *Ch.* 15. 5, 32. *Ch.* 17. 10. *Ch.* 19. 25. *Ch.* 24. 24, 25. *Ch.* 25. 12. *Ch.* 27. 6. *Ch.* 28. 23. *Ch.* 29. 1.

3. Muſt be *true* to him. { 1. He muſt be no *lyar*, *Prov.* 4. 24. *Ch.* 12. 22. *Ch.* 19. 15. 2. No *ſlanderer* nor *tale-bearer*, *Ch.* 10. 18. *Ch.* 11. 13. *Ch.* 16. 28. *Ch.* 17. 9. *Ch.* 18. 8. *Ch.* 20. 19. *Ch.* 25. 18, 23. *Ch.* 26. 18, 19, 20, 21, 22, 24, 25. 3. No *Flatterer*, *Prov.* 29. 5.

4. *Loving*, *Prov.* 10. 12. *Ch.* 17. 17. *Ch.* 18. 24. *Ch.* 19. 22. *Ch.* 24. 17, 18.

5. *Merciful* †, *Ch.* 3. 3, 27, 28. *Ch.* 11. 17, 24, 25, 26. *Ch.* 12. 10. *Ch.* 14. 21, 31. *Ch.* 17. 5. *Ch.* 18. 23. *Ch.* 25. 21, 22. *Ch.* 21. 13. *Ch.* 19. 17. *Ch.* 28. 27. *Ch.* 29. 7. *Eccleſ.* 11. 1, 2. † Job 29. from 12, to 18. Ch. 30. 25. Ch. 31. from 16, to 33.

6. *Peaceable*, *Prov.* 17. 14. *Ch.* 26. 17. *Ch.* 16. 17.

7. *Friendly*, *Prov.* 27. 9, 10, 17.

3*ly*. The *duties* he muſt *perform*, and the *graces* and *vertues* he muſt *exerciſe* in the *government of himſelf*, he ſhews him are *theſe*:

1. *Prudence* and *watchfulneſs*.

Particularly { 1. Over *his heart*, *Prov.* 4. 23. 2. Over *his tongue*, *Prov.* 12. 13, 16, 18, 25. *Ch.* 17. 20, 27. *Ch.* 15. 7. *Ch.* 18. 4. *Ch.* 14. 3, 23. *Ch.* 21. 23. *Ch.* 13. 3. *Ch.* 15. 2, 4, 23. *Ch.* 10. 19, 20, 21. *Ch.* 11. 12. *Ch.* 18. 21. *Ch.* 29. 11. *Eccleſ.* 3. 7. 3. To keep himſelf from being inſnared by *Suretiſhip*, *Prov.* 6. 1, 2, 3. *Ch.* 11. 15. *Ch.* 17. 18. *Ch.* 22. 18.

2. *Temperance*, *Prov.* 23. 2, 6, 7. *Ch.* 20. 1. *Ch.* 21. 17. *Ch.* 23. 20, 21, 29, 30.

3. *Chaſtity*, *Prov.* 2. 16, 17, 18, 19. *Ch.* 5. from 3, to 14. *Ch.* 6. from 24, to 34. *Ch.* 7. from 5, to 11, *&* 26. *Ch.* 9. 16, 17, 18. *Prov.* 22. 14. *Ch.* 23. 27, 28.

4. *Humility*, *Prov.* 3. 7, 34. *Ch.* 6. 16, 17, 18. *Ch.* 11. 2. *Ch.* 13. 10. *Ch.* 15. 25. *Ch.* 16. 5, 18, 19. *Ch.* 18. 12. *Ch.* 21. 4, 24. *Ch.* 22. 4. *Ch.* 26. 12. *Ch.* 27. 2. *Ch.* 28. 14. *Ch.* 29. 23.

5. *Sincerity*, *Prov.* 15. 8. *Ch.* 14. 14. *Ch.* 21. 27.

6. *Meekneſs*, *Prov.* 14. 17, 29. *Ch.* 15. 1. *Ch.* 25. 15, 28. *Ch.* 15. 18. *Ch.* 26. 4, 5. *Ch.* 29. 20. *Ch.* 16. 32. *Ch.* 18. 19. *Ch.* 19. 11. *Ch.* 22. 24, 25. *Ch.* 20. 3, 22. *Ch.* 29. 22. *Eccleſ.* 7. 9.

7. *Diligence* in his *calling*, *Eccleſ.* 9. 10. *Prov.* 13. 11. *Ch.* 22. 13. *Ch.* 6. from 6, to 12. *Ch.* 10. 4, 5, 22. *Ch.* 19. 24. *Ch.* 20. 4. *Ch.* 12. 27. *Ch.* 18. 9. *Ch.* 27. 23. *Ch.* 26. from 13, to 17.

8. *Patience*, *Prov.* 3. 11, 12. *Ch.* 24. 10.

9. *Moderation of affection to the things of the world*, *Eccleſ.* 1. 8, 14. *Eccleſ.* 2. 1, 2, 11, 12. *Eccleſ.* 9. 11. *Prov.* 30. 7, 8.

10. *Chearfulneſs* and *contentedneſs with his condition*, *Prov.* 17. 22. *Prov.* 15. 15. *Ch.* 12. 25. *Eccleſ.* 2. 24. *Eccleſ.* 3. 12, 13, 22. *Eccleſ.* 4. 6. *Eccleſ.* 5. 18, 19. *Eccleſ.* 6. 1, 2. *Eccleſ.* 8. 15. *Eccleſ.* 9. 7. *Eccleſ.* 11. 8, 9, 10.

Laſtly, *He muſt aſſociate himſelf with thoſe that are good*, *Prov.* 13. 20. *Ch.* 14. 7, 9. *Ch.* 28. 19. *Ch.* 12. 26.

2. Let us conſider *Solomon*'s *Occonomicks*, wherein he inſtructs a man how *righly to order and govern his family.*

A *Family* uſually conſiſts of *theſe Relations*,

Husband.	*Parents.*	*Maſters.*
Wife.	*Children.*	*Servants.*

Solomon inſtructs *all theſe* in their *particular duties*:

1. He teaches the *Husband* to be very thankful to God if he hath bleſſed him with a *good wife*, *Prov.* 18. 22. *Ch.* 19. 14. *Ch.* 11. 16. *Ch.* 12. 4. *Ch.* 31. from 10, to the end.
2. He teaches *him* how he ſhould carry himſelf towards his *Wife*, viz.
   1. *Wiſely* as the *guide of her youth*, *Prov.* 2. 17.
   2. *Faithfully*, *Prov.* 5. 15, 20. *Eccleſ.* 9. 9.
   3. *Lovingly* and *chearfully*, *Prov.* 5. 17, 18, 19. *Prov.* 17. 1. *Prov.* 15. 17.
2. He teaches the *Wife*,
   1. To be *faithful to her Husband*, remembring ſhe is tyed to him by the *Covenant of God*, *Prov.* 2. 17.
   2. Not to be *brawling* and *contentious*, *Prov.* 27. 15. *Prov.* 21. 9, 19. *Ch.* 19. 13.
   3. To be *prudent* and *diſcreet* in ordering her domeſtick affairs, *Prov.* 11. 22. *Ch.* 14. 1.
3. He inſtructs *Parents* in their duties, he ſhews *them* that they owe to their Children,
   1. *Inſtruction*, *Prov.* 1. 8, 9, 10, 15. *Ch.* 22. 6.
   2. *Proviſion*, *Prov.* 13. 22.
   3. *Correction*, *Prov.* 13. 24. *Ch.* 19. 18. *Ch.* 22. 15. *Ch.* 23. 13, 14. *Ch.* 29. 17.
4. He ſhews *Children* that they owe to their *Parents obedience*, and *care* to pleaſe them, that ſo they may be a *comfort* to them, *Prov.* 10. 1. *Ch.* 13. 1. *Ch.* 20. 20. *Ch.* 23. 22, 24, 25. *Ch.* 28. 7. *Ch.* 30. 17. *Ch.* 15. 20. *Ch.* 17. 25. *Ch.* 19. 13. *Ch.* 27. 11.
5. He teaches *Maſters* to carry themſelves *wiſely* towards their *ſervants*, *Prov.* 29. 12. 21.
6. He ſhews *Servants* that they owe to their Maſters.
   1. *Faithfulneſs*, *Prov.* 25. 13. *Ch.* 13. 17.
   2. *Diligence*, *Prov.* 10. 26. *Ch.* 22. 29.

3*ly*. We come now to his *Politicks*, wherein he directs a *man* how he may be a *good Magiſtrate*. The *qualifications* of a *good Magiſtrate* he ſets down,

1. *Negatively*, ſhewing *what he muſt not* be:
   1. Not *laſcivious*, *Prov.* 31. 3.
   2. Not *riotous*, *Prov.* 31. 4, 5. *Eccleſ.* 10. 16, 17.
   3. Not *falſe*, *Prov.* 17. 7.
   4. Not an *oppreſſor*, *Prov.* 22. 22, 23. *Ch.* 23. 10, 11.
   5. Not a *rejecter of good counſel*, *Eccleſ.* 4. 13.
   6. Not a *taker of bribes*, *Prov.* 15. 27. *Ch.* 18. 16. *Ch.* 19. 6.
   7. Not *hearkning to lyes*, *Prov.* 29. 12.
2. *Affirmatively*, ſhewing *what he ought to be.*
   1. *Truly pious* and *religious* towards God, *Prov.* 29. 2. *Ch.* 16. 12.
   2. *Juſt*, *Prov.* 24. 23. *Ch.* 17. 15. *Prov.* 29. 14. *Eccleſ.* 4. 1. *Eccleſ.* 5. 8. *Prov.* 18. 5. *Ch.* 28. 21. *Ch.* 31. 8, 9. *Prov.* 28. 15. *Ch.* 21. 15. *Ch.* 22. 22.
   3. *Merciful*, *Prov.* 20 28.

3. He

3. He ſhews what duties *thoſe that are under authority* owe to their *Magiſtrates*,
   1. *Reverence*, *Prov.* 24. 21.
   2. *Obedience in lawful things*, *Eccleſ.* 8. 4.

And ſo much concerning the *Proverbs* of *Solomon.*

SECT. XIV.

Solomon's *fame* being now ſpread far and wide, the *Queen of Sheba* (a Country that lay *South* *, and *far remote* from *Jeruſalem*, *probably* in *Arabia the happy*) hearing of his *renown*, and the *glorious Temple* he had built for the *name of the Lord*, ſhe (out of *her noble ſpirit*) took a *long* and *tedious* journey (ſparing neither *pains* nor *coſt*) and came to *Jeruſalem* to *ſee him*, and *hear his wiſdom.* She came with a *great train*, and with *many Camels* laden with *Spices*, *Gold*, *Precious ſtones*, and *ſuch rich things* to preſent to *Solomon*; and being *come* ſhe *communed with him*, and propounded to him *many hard* and *difficult queſtions* to make trial of his *wiſdom*, and for *her own information.* And *Solomon* reſolved *all her queſtions*, there was nothing ſo *dark* or *hard* propounded by her to *him* that was *hid* from his knowledg or underſtanding. When ſhe had been there *ſome time*, and had *diligently obſerved* the *great evidences of his wiſdom*, and had ſeen the *glorious Temple* he had built, and all the *Courts*, and *other excellent things* thereunto appertaining, (ſo far as by *a ſtranger* they might be ſeen) with the other *ſtately Palaces* he had built, and particularly *that ſtately Terrace* or *Gallery* whereby he aſcended *from his own Palace* to the *outward Court* of the *Temple*, (the *pillars* on each ſide being made of † *precious wood* (*Ch.* 9. 12.) and had obſerved what a *Royal houſe* he kept, and the *variety* and *plenty* of *diſhes* at his *Table*, the *attendance* of his *ſervants*, and the *richneſs* and *coſtlineſs of their attire* according to *their ſeveral degrees* and *places*, and what *plenty* and *variety* of *Plate*, *bread* and *wine*, his *Cup-bearers* and *Butlers* ſet out, and the ſitting of his *Courtiers* and *Servants* at *Table* to eat, and in *what decent order* all things were managed and diſpoſed, *there was no more ſpirit in her*, ſhe was ſo *aſtoniſhed* with *admiration*: And ſhe ſaid unto the *King*, *It was a true report I heard of thee in my own Country, and of thy wiſdom and glory: But I did not believe it till I came hither and ſaw it with my own eyes. And now I can truly ſay that the one half was not told me of what I here find. Thy wiſdom and proſperity far exceedeth what I heard of it. Happy are thy ſubjects, happy are thy ſervants that ſtand continually before thee, and hear thy wiſdom. Bleſſed be the Lord thy God who ſet his favour upon thee, and advanced thee to the Throne of thy Father, and made thee King over Iſrael, his peculiar people, that thou ſhouldſt execute the office of a King for him and under him as his deputy. 'Tis a manifeſt ſign that the Lord thy God loved Iſrael, in that he hath made thee King over them, to do judgment and juſtice, and to manage the affairs of the Kingdom with ſo much prudence and righteouſneſs. 'Tis a great ſign that God intends to eſtabliſh your Nation, and to make them a laſting and a long flouriſhing people, when he ſets ſuch wiſe and good Governours over them.*

Then ſhe preſented the *King* with *ſome rare jewels* and *precious ſtones*, and with an *hundred and twenty Talents of Gold*, and with *very great ſtore of excellent ſpices*, *ſuch* as had not been brought thither before. *Solomon* kindly accepted *her preſents*, and fully requited her for them, and gave her of *his Royal bounty ſome rare* and *precious things*, and *denied* her not *any thing* ſhe deſired of him. So ſhe took her leave of him, and returned with her ſervants to her own Country.

1 *King. Ch.* 10. from *v.* 1, to 11. & *v.* 13.
2 *Chron. Ch.* 9. from *v.* 1, to 10. & *v.* 12.

* See Mat. 12. 42.

† This is called *the Kings Entry*, 2 King. 6. 18.

SECT. XV.

HItherto we have ſeen the *ſingular piety*, the *extraordinary wiſdom*, and the *wonderful proſperity* and *glory* of *King Solomon*, who might well be call'd *Jedidjah*, the *beloved of God*, 2 *Sam.* 12. 15. But alas! we come now to ſpeak of *that* which is *ſtrange* and *wonderful* to be found in *Solomon*, viz. *his revolt from God* in *the latter part of his life*, and after he had received ſo many *ſignal* and *extraordinary favours* from him, the Lord was pleaſed to permit him to *fall* (*a*) that *all poſterity* might learn how *frail man is*, (even the *wiſeſt of men*) when *left to himſelf*, and if God withdraw his ſupporting hand from him. The occaſion of *his fall* was *his inordinate loving of many ſtrange women* (beſides the daughter of *Pharaoh*) *women* of the *Moabites*, *Ammonites*, *Edomites*, *Zidonians*, and *Hittites*. So that he ſinned firſt in having *ſo many* wives contrary to the Law, *Deut.* 17. 17. *Neither ſhall he multiply wives to himſelf.*

(*a*) *Labi Deus eum voluit ne* prudentiæ humanæ *nimium tribueretur.* Anonym.

2*ly.* In that his *wives* and *concubines* were *ſtrange women* (not *Iſraelites*) and of *Idolatrous Nations*, and *ſuch* as God had charged the *Iſraelites not to mix in marriage with*, leſt they ſhould turn their hearts from *him* to *their Idols*, Exod. 34. 16. *David* had but *ſix wives*, [ſee 2 *Sam.* 3.] but *Solomon* had ſuch a *prodigious number* as ſcarce ever was heard of. The *Text* ſays 700 *wives*, and 300 *concubines*. In *Cant.* 6. 8. he mentions only *threeſcore Queens*, and *fourſcore Concubines*, and *Virgins without number*. So that poſſibly he had but *threeſcore wives* or *Queens* (whom by *marrying* he had made *Princeſſes* if they were not *ſo* before) and *the reſt* (that made up the number 700) were *young maidens* and *virgins* that attended on them. He had alſo *fourſcore Concubines* (*b*), or *wives* of an *inferiour degree*, and they had *maidens* to attend them that made up their number 300.

(*b*) *uxores hæ erant ſecundariæ ac legitimæ.*

3*ly.* He loved them too *inordinately* (*c*), and (which is ſtrange) in his *old age* (*d*), when *thoſe affections* uſe to *languiſh* in others, it ſeems they were *ſtrong* in him.

4*ly.* He *permitted them* to worſhip *Idols*; they by their *cunning* and *ſubtilty* (taking advantage of his *weakneſs* in his old age) won upon him to give way to their *Idolatry*. Not that he was ever brought to eſteem their *Idols* as *Gods*, or that he *himſelf* did *worſhip* them; (for *if he had done ſo*, 'tis like he would have *brought them* into the *Temple*) but he gave way to the *open* and *publick Idolatrous worſhip of his wives*, yea *furthered it*, by ſuffering them to *build Temples* for their *Idols*; and thus his *Idolatrous wives* turned his heart from the *Commandments of God*, which enjoin'd him to *root out Idolatry*; but (it ſeems) his *carnal love* to them devouring *his zeal* for God; he was ſo far from *rooting it out* that he *permitted it*, and thereupon is ſaid *to have followed* * *after Aſhtaroth* (*e*) *the Goddeſs of the Zidonians*, *and Milcom* (*f*) or *Molech* the *Abomination* of the *Ammonites*, namely becauſe he *connived* at the worſhip of *theſe Idols*. And (to the great *aggravation* of *his guilt*) he permitted (*g*) a *Temple* or *an Image*, or *both* to be built for *Chemoſh* (*h*) (the *Abomination of Moab*) and for *Molech* on *Mount Olivet* (*i*) nigh unto *Jeruſalem*, even in the *very face* and as it were to *affront* the *Temple* of the living God. And though at firſt poſſibly he granted *this favour* but only to *two* or *three* of his *Idolatrous wives*, yet the *reſt* by degrees ſo far *wrought* upon him that he was fain to *gratifie all of them* that ſought to him for it, and undoubtedly *many* of the *people* were hereby *enſnar'd*. And thus he ſhewed that *his heart* was not ſo *upright* with God as his Father *Davids* was. For though *David* was guilty of many *groſs ſins*, yet he never yielded to *any Idolatry*, but kept the *worſhip* and *ſervice* of God *pure* all his days. And a great aggravation of *Solomon's guilt* it was that he turned from obſerving the *Commandments* of the Lord who had in ſo *extraordinary a manner twice* appeared to him, *viz. once* at *Gibeon*, [*Ch.* 3. 5.] and a *ſecond* time at *Jeruſalem*, [*Ch.* 9. 2.] and had commanded him *particularly* to take heed of

* *Dicitur ſequutus* Deos alienos *quod eorum cultum non repulerit. Debuit quatenus* vir *ab* Idololatria *uxores* reprimere, *quatenus vero* Rex *ditionem ſuam in* vero Dei cultu *retinere. Horum* neutrum *præſtitit, ſed uxorum blanditiis delinitus,* Templa *&* Fana *extruxit, &* impenſas *ad* Sacrificia *&* Sacerdotes *ſuppeditavit.*

(*e*) See Judg. 2. 13.

(*f*) Levit. 18. 21.

(*g*) V. 7. *Ædificavit*, ſcil. *permiſit ut uxores ædificarent. Non increpavit eas.*

(*h*) Numb. 21. 29.

(*i*) And there it ſeems they continued till *Joſiahs* days, 2 *King.* 23. 13.

(*c*) *Diſce hinc* carnis affectus *non* obſequendo *ſed potius* reluctando *&* obtundendo *imminui: nam cum eis quis ceſſerit indies majores & vehementiores illos experitur.* P. Martyr.

(*d*) *Solomon in ſenectute etio marceſcens, inſanis amoribus operam dabat.*

of *this thing*, namely *not to go after other Gods*. The Lord therefore had juſt cauſe to be *angry* with *him* for *this*, and accordingly he ſent *Ahiah* the *Shilonite* or ſome *other Prophet* to him to ſpeak to him after this manner: *Thus ſaith the Lord, Foraſmuch as thou haſt done this, and haſt not kept my Covenant* (*a*), *and my ſtatutes which I commanded thee, I will ſurely rend the greateſt part of thy Kingdom from thee, and will give it to thy ſervant. But I will not do it in thy days becauſe of my promiſe to David thy Father*, [2 *Sam.* 7. from *v.* 12, to 16.] *but I will rend it out of the hand of thy Son*, and ſo *thou* ſhalt be puniſhed (*b*) *in him*. Yet I will not rend away the *whole Kingdom from him*, but will give him *one* (*c*) *of the Tribes* of *Iſrael* (viz. *Benjamin*) beſides the *Tribe of Judah*. [See 2 *Chron.* 11. 12.] *And this I will do for David my ſervants ſake, and for Jeruſalem's ſake which I have choſen for the place of my publick worſhip*, and the *ſeat* of the *Kings* from *whom* the *Meſſiah* (who I have promiſed) is to come.

(*a*) A *Covenant* when applied to *God* ſignifies a *Law appointed* or *enjoyned* to be *kept*, and that with *promiſe* of *reward* to them that *keep it*, and of *penalty* to ſuch as *tranſgreſs* it. *Deut.* 29. 9, 25.

(*b*) *Monentur hinc* Parentes *ut ſancte vivant in* filiis *pœnas intempeſtive attrahant.*

(*c*) He ſpeaks here of *one* of the Tribes that belonged to the Kingdom of *Iſrael* conſidered as ſeparate from the *Kingdom* of *Judah*, which in regard of its *eminency* was reckoned apart from the reſt of the *Tribes*. See 1 *Sam.* 11. 8. So much alſo of *Simeon* as lay within *Judah* was compriſed under *Judah*. See *Joſh.* 19. from 1, to 9.

1 *King.* 11. from *v.* 1, to 14.

SECT. XVI.

SOlomon (as 'tis conceived) was ſo *terrified* with *this threatning* that he *repented* of his ſin, and as an *evidence* of his *repentance* wrote his Book call'd *Eccleſiaſtes*, in which he publiſheth to the world his *remorſe* for his *former ſins and follies*, and the *vanities* to which he had been too intemperately addicted.* In *this Book* he reflects upon the *honours*, *pleaſures* and *wealth* he had ſo abundantly enjoyed; the *errors* and *miſcarriages* he had fallen into; the *obſervations* he had made of *things Natural*, *Moral*, *Domeſtical*, *Civil*, *Senſual* and *Divine*; and the *curious enquiry* he had made after *true happineſs*. And in the *firſt ſix Chapters* he ſhews wherein *it doth not conſiſt*, and in the *ſix laſt* wherein *it doth*.

* *Eccleſiaſtes*, or the *Preaching Soul, truly penitent*, gathering *it ſelf* to the *Church*, and by wholſome admonitions gathering *others* alſo that were *going aſtray* after vanity.

And *firſt*, he ſhews it doth *not* conſiſt in *knowledg*, either *Natural* or *Moral*.

2. Not *in pleaſures* or *ſenſual delights*.

3. Not in *honour*, *greatneſs* and *power*, which is ſo far from making men *happy* that without *the fear of God to correct and temper it*, it is ordinarily *the occaſion* of *much wickedneſs in them that have it*, and *of much miſery to others*.

4. Not in an *outward formal religiouſneſs*.

5. Not in *riches* and *great poſſeſſions* which are often *ſnares* and occaſions of much *hurt* to the *poſſeſſours*, who muſt *leave* them, and many times they know not to *whom*.

Then he ſhews wherein mans *happineſs* doth conſiſt: 1. In *contentation of mind*, and the *free* and *regular*, and joyful fruition of Gods *bleſſings* and the *comforts* he gives us with *humility*, *moderation* and *thankfulneſs*.

2. In a *quiet and humble acquieſcence* in the *will of God*.

3. In *ſincerity of heart in the worſhip of God*, and in a *due care* that we offend not in *vows*, *prayers*, and *addreſſes* unto him.

4. In *patience* of ſpirit under all *oppreſſions*.

5. In a *compoſed preparedneſs* of mind to undergo afflictions.

6. In a *pious* and *prudent behaviour* towards *all men*, that ſo we may preſerve *our names* from *calumny*, and our *perſons* from danger.

7. In *meekneſs*, *charity* and *patience* towards ſuch as offend us, conſidering humane frailty.

8. In a *due deportment* of our ſelves towards our *Superiours*, that our *lives* may not be made uncomfortable to us by *their diſpleaſure*.

9. In a *practical prudence* or *wiſdom* rightly to *judg* and *diſcern* of *times* wherein things are to be done.

10. In *ſubmiſſion* to the *holy* and *invincible Providence* of God, admiring his works, and adoring his judgments.

ii. In

11. In a *conſcionable induſtrioufneſs* in our particular *Callings*.

And laſtly, he concludes that in *old age* (elegantly deſcribed by him) and *at death* it will appear that *to fear the Lord and keep his commandments* is both the *duty* and *the happineſs of man*, and the *chief thing* wherein it conſiſts.

And ſo much of the Book of *Eccleſiaſtes*.

SECT. XVII.

GOD threatned *Solomon*, 2 *Sam.* 7. 13, 14, 15. *That if he committed iniquity he would chaſten him with the rod of men, and with the ſtripes of the children of men, but his mercy ſhould not depart from him.* And accordingly he now ſtirred up *three Adverſaries* (*a*) againſt him: 1. *Hadad* the *Edomite*: When *David* ſubdued the *Edomites*, 'tis ſaid, 2 *Sam.* 8. 14. *He put Garriſons through all Edom, and they became his ſervants.* And at this time (as it ſeems) whilſt *Joab* purſued *his victory*, ſlaying all the *males* where he came, *Hadad* then (being very young) was *hid*, and afterwards *ſecretly carried away* by ſome of his Fathers *ſervants* (who alſo took ſome out of *Paran* that lay in the way to attend him) into *Egypt*, where he was kindly entertained by *Pharaoh*, who gave him an *houſe* and *lands*, and appointed him *victuals*, and a *conſtant Table*; and *in time* he came to be in ſo great favour with him that he gave him to *wife* his own *Queens ſiſter* who bare him a *Son* that was educated in *Pharaoh*'s houſe. When this *Hadad* heard in *Egypt* that *David* and *Joab* were dead, he deſired leave of *Pharaoh* to return into his own Country. *Pharaoh* askt him *what he lacked there?* He ſaid *nothing*: However I deſire to return to my own Country that I may recover my *Kingdom* again. *Pharaoh* hearing this, kindly *diſmiſſed* him, and he came to his *own Country* where he was received for *their King*. Yet 'tis manifeſt he attempted nothing againſt *Solomon* for a long *time* after this. For till *Solomon*'s *fall* in his *old age*, his *enemies ſtirred not*, ſee 1 *King.* 5. 4. ſo that 'tis like *Hadad* at *firſt* made ſome *Covenant* with *Solomon*, and was *his Tributary* for his Kingdom, but at *laſt* he ſtirred againſt him and created him much trouble, yet he was not able quite to ſhake off his yoke, for the *Edomites* continued *Tributaries* to the Kings of *Judah* till *Jehoram*'s reign, 2 *Chron.* 21. 10.

(*a*) Though *Solomon*'s enemies had herein their own *ends*, yet the Lord us'd them as inſtruments of his Juſtice to puniſh his revolt.

2*ly*, God ſtirred up *another enemy* againſt *Solomon*, viz. *Rezon*, who when *David* had gotten the better of his *Maſter* in battel, and had vanquiſhed the *Syrians*, [ſee 2 *Sam.* 10. 18.] he gathered together ſuch of them as were put to *flight*, and made himſelf *Captain* over them; and for *ſome time* (tis like) lived by *robbing* and *pillaging*, till *Solomon*'s *declining days*. And though 'tis not like that *Solomon* loſt any thing of *that* which his *Father* had gotten till himſelf *fell from God*, yet *then* (it ſeems) *Rezon* took courage to ſet upon *Damaſcus* (into which *David* had put a *Garriſon*, 2 *Sam.* 8.6.) and took it from *Solomon*, and *there reigned* as *King*. So that *Solomon* had now *one enemy* in the *North*, and *another* in the *South*.

3*ly*, A *third enemy* whom God ſtirred up againſt him was *Jeroboam* his *own ſervant*, of the Tribe of *Ephraim*, who had been raiſed and preferred by him. And the occaſion of his *riſe* was this: *Solomon* when he built *Millo* (of which ſee *Ch.* 9. 15.) and repaired the breaches in *Zion* the City of *David*, going out often to ſee * his *workmen*, and to encourage them to *diligence*, he obſerved *Jeroboam* (who was then but a *young man*) to be very *active* and *induſtrious* in *thoſe labours* and *ſervices* he was ſet about; whereupon *Solomon* taking a *liking* to him, preferred him, and *in time* made him *Receiver* or *Treaſurer* for all the *Kings revenue* in the *two Tribes* of *Ephraim* and *Manaſſeh*: Upon a time when he went out of *Jeruſalem* to execute his *Office*, it happened that the Prophet *Ahijah* † the *Shilonite* (who had *clad himſelf with a new garment*) *met* him and deſired ſome *private conference with him*, and when they were alone, he *took off his new garment*, and *rent* it into *twelve pieces* (according to the number of the *Tribes* of *Iſrael*) and gave *ten* of them to *Jeroboam*, ſaying, *Thus ſaith the Lord, I will rend the Kingdom out of the hand of Solomon, and will give ten Tribes to thee, becauſe they* (*b*) *have forſaken me, and worſhipped Aſhtaroth and Chemoſh, and Moloch, and have not walked in my*

* The *Maſters eye* (they ſay) *makes the horſe fat, and the ſervant to ſweat.*

† He who with ſome others penned the *Acts* of *Solomon*, 2 Chron. 9. 29.

(*b*) *Solomon* giving way to his wives *Idolatry* proved a *ſnare* to the *people*, and occaſioned *their revolt* from God, and in *this rent* the *people* ſuffered as well as *Rehoboam*, the *rent* in the Kingdom proving an occaſion of continual Wars between *Judah* and *Iſrael*, which brought in many miſeries from foreign Nations upon both Kingdoms.

my ways to do that which was right in mine eyes, and to keep my ſtatutes and judgments as did David my ſervant. Howbeit I will not take the Kingdom from Solomon while he lives, but he ſhall be King thereof all his days, for David my ſervants ſake (whom I choſe) becauſe he kept my commandments and my ſtatutes. But I will take the Kingdom out of his Sons hands, viz. ten Tribes of it, and will give them unto thee. And unto his Son will I give one intire Tribe, (viz. *Judah* with *Simeon* (*a*) that is mixt with it, together with the greateſt part of the *Tribe* of *Benjamin*) *that David my ſervant may have a light always before me in Jeruſalem*, that is, a *Royal glory* ſhining in *one of his poſterity*, (who as a *light* may ſhine before the *people* and *direct them*) as long as *that Kingdom* ſhall laſt; [See 2 *Sam.* 21.17. 1 *King.* 15.4.] and that in *Jeruſalem* where my Temple is built, and where my name is ſolemnly call'd upon, and which is called *after my name, the City of God. And I will take thee and make thee King over the Ten Tribes, and thou ſhalt be a Soveraign King and not under any Superiour on earth, ſo that thou maiſt reign according as thy ſoul deſireth. And if thou wilt hearken unto all that I command thee, and wilt walk in my ways, and do that which is right in my ſight to keep my ſtatutes and commandments as David my ſervant did, I will be with thee and build thee a ſure houſe*, that is, *ſo eſtabliſh thy Kingdom* that it ſhall continue in *thy poſterity* as I promiſed to *David*. And though I will by *this diviſion of the Kingdom* ſorely afflict the *houſe of David*, yet I will not do it for *ever*. For though *they* ſhall be carried into *captivity*, yet *they* ſhall be brought back again, and the *Meſſiah* ſhall at laſt be born of the *ſeed of David*, who ſhall continue to *reign* moſt gloriouſly for ever.

(*a*) *Ac proinde Synecdochice includitur. Nam e Benjamine tantum pars penes eum fuit. Jeroboamo ceſſerunt Bethel & Ephraim quæ erant oppida Benjamitis.*

Ahijah having delivered what God commanded him to *Jeroboam*, took his leave of him. How *Jeroboam* was affected with this *ſurprizing meſſage* we may eaſily imagine. It ſeems he preſently imparted it to ſome of *his friends*, and poſſibly thereby deſigned to draw off their hearts from *Solomon* and to make a party for himſelf. *Solomon* it ſeems got ſome intelligence hereof, and thereupon ſought to *kill him*. *Jeroboam* hearing of the Kings *fierce anger* againſt him, fled preſently into *Egypt* to *Shiſhack* the preſent King thereof, who (as 'tis probable) was *Solomon*'s wife's *brother*, and poſſibly was much offended with him for taking ſo *many wives* beſides *his ſiſter*; and therefore for *that* or *ſome other reaſon* he gave entertainment to *Jeroboam*, and he continued *there* till *Solomon*'s death.

1 *King. Ch.* 11. from *v.* 14, to 41.

SECT. XVIII.

Solomon now having reigned in *Jeruſalem* over all *Iſrael forty years*, died and *ſlept with his fathers*, and was buried in the City of *David* his Father. He left only *three children* (though he had ſo many *wives* and *concubines*) *viz. two daughters* who were married to *two* of his own *ſubjects* (as we may ſee, *Sect.* 13.) and *one Son*, viz. *Rehoboam* who reigned in his ſtead.

The *Acts* of *Solomon* were written by *Nathan*, *Ahijah*, and *Iddo*, *Prophets* that lived in his time, 2 *Chron.* 9. 29. But *this Book* of the *Acts of Solomon* ſeems to have been ſome *compleat Hiſtory* not now *extant*, of the *reign* of *Solomon* gathered out of the *ſeveral writings* of *theſe Prophets*, and *other records* of thoſe times, wherein poſſibly many *paſſages* of his life were ſet down not expreſſed in the *Sacred Hiſtory*. And among other things poſſibly *that* of his *repentance*, which though it be not here ſo clearly mentioned, yet it may be *gathered* from 2 *Chron.* 11. 17. *For three years they walked in the ways of David and Solomon his Son:* where *Solomon* and *David* are jointly *commended*. Some alſo collect it from *that promiſe*, Pſal. 89. 33. *Nevertheleſs I will not utterly take away my loving kindneſs from him, nor ſuffer my faithfulneſs to fail.* But eſpecially from the Book of *Eccleſiaſtes*, which queſtionleſs was written as a *publick teſtimony* of his Repentance. And in the 2 *Pet.* 1. 20, 21. we find that *all the Penmen of the holy Scripture* are ſaid to have been *holy men of God*. And 'tis probably conjectured that *Solomon* before his death did *throw down Idolatry*, and *reſtrain'd his wives from it*;

in that *the people* who ſet themſelves to *defame his Government* complained of *no ſuch matter* to *Rehoboam*, Chap. 12. 4.

1 *King. Ch.* 11. from 41, to the end.
2 *Chron. Ch.* 9. from *v.* 29, * to the end.

* *V.*29. In the *viſions of Iddo*] that is, *ſuch Viſions* and *Revelations* as were *regiſtred*, being by *Gods Spirit* manifeſted to *Iddo*. It ſeems this *Iddo* who wrote the Hiſtory of *Rehoboam*, Ch. 12. 15: did alſo join the ſtory of *Jeroboam* therewith, *againſt whom* he wrote.

SECT. XIX.

Kings of *Judah*.

The firſt King of *Judah*, REHOBOAM.

Solomon being *dead*, ſome of the *Heads* and *Officers* of *Iſrael* immediately ſent into *Egypt* for *Jeroboam* to come to them, and it ſeems they contriv'd among themſelves that before they would Crown *Rehoboam* King, they would *petition* him to be *eaſed* of the *Taxes* his *Father* in the latter part of his reign had impoſed on them. For though he made not the *Iſraelites bondmen*, Ch. 9. 22. yet we read of *large proviſions* that were gathered in the land to maintain the *royalty* of his Court, [*Ch.* 4. 7, 22, 23.] and of *levies* made for his *buildings*, [*Ch.* 9. 15.] and in *his declining age eſpecially*, (when he was carried away by his *Idolatrous wives* and *concubines*) undoubtedly *heavier Taxes* were laid on the *people*, and it may be *Hadad*'s and *Rezons* enmity againſt him might alſo occaſion *ſome impoſitions*. Theſe *Taxes* they reſolved to be *eaſed of* before they admitted him to the Government. And it ſeems they met at *Sechem* a City in the Tribe of *Ephraim* to conſult of *theſe matters*, and from *thence* ſent to *Rehoboam*, that *there* they were *convened* to *Crown* him. *Rehoboam* accordingly going thither, *Jeroboam* and the *heads* of the people came to *him*, and ſpake to *him*, ſaying, *Thy Father made our yoke grievous, now therefore we pray thee eaſe thou ſomewhat the grievous ſervitude of thy Father, and his heavy yoke that he put upon us, and we will ſerve thee. Rehoboam* took *three days time* to conſider of the matter of their *petition* (in which alone he ſhewed himſelf *wiſe Solomon*'s Son) and during *that time* he conſulted *firſt* with the *old men* that had been *Counſellors* and *ſervants* to his *Father*, and askt them *what anſwer he ſhould return* to the people?

Kings of *Iſrael*.

The firſt King of *Iſrael* JEROBOAM.

Jeroboam being choſen King by the *Ten Tribes*, he *firſt* repaired and fortified *Shechem*, and built himſelf a *Palace* there, and made it the *chief place* of his *reſidence*, and fortified *Penuel* on the other ſide of *Jordan*, and placed a *Garriſon* in it. And being now ſetled in his Kingdom, though God had promiſed him by *Ahijah* the Prophet [*Ch.* 11. 38.] that if he would *walk in his ways he would be with him, and build him a ſure houſe as he had done for David*; yet having no confidence *in this promiſe* he began to think that if he ſhould ſuffer *his ſubjects* to go up to *Jeruſalem* to ſacrifice *there* (as God commanded) they would ſoon *fall off* from *him* to *Rehoboam*. For firſt, he apprehended they would be in danger to be ſeized upon as *Traytors* when they came up to *Jeruſalem* if they did not *renounce their allegiance* to him. 2*ly*, The *Prieſts* and *Levites*, and *their Brethren* of *Judah* he thought would be continually ſetting before them the *ſin* of falling off from their lawful Soveraign. 3*ly*, He ſuppoſed the very ſight of the *Temple*, and the *worſhip of God there celebrated* would much *win* upon them to *come over* to the *Kingdom of Judah*. And if *their hearts* were once turned to *Rehoboam*, he thought they would be ſure to kill him; and not having *faith* to believe that God would either *prevent* or *divert theſe dangers from him*, (if he were faithful to him) he reſolved to ſet up ſome *other way of worſhip* for *his ſubjects*, that they ſhould not need to go up to *Jeruſalem* to worſhip *there*. And thus *that very thing* which God appointed to keep the people of the *Jews* in one *uniform way* of worſhip, (*viz.* that there ſhould be but *one Altar*, and *one place of Sacrifices*,

Kings of *Judah*.

ple? They told him *if he would be kind to them and pleaſe them for this once, and yield to them, and ſpeak good words to them, they would be his ſervants, and obedient ſubjects for ever; but if he did otherwiſe, they would be in danger to revolt from him. Rehoboam* liked not *their advice*, and therefore adviſed with the *younger men* that had been *brought up with him*, and now *attended on him*, and *they* told him that *this people were not to be pleaſed or humoured, but to be ratled*, and *rigorouſly dealt with*; and therefore *adviſed him* to tell them, *that if they complained of his fathers taxes and impoſitions, he would give them more cauſe to complain of his. They ſhould find that his little finger would be thicker than his Fathers loyns. If his Fathers yoke (that he laid upon them) was heavy, he would add to their yoke. If his Father chaſtis'd them with whips, he would chaſtiſe them with ſcorpions.* This is the *anſwer* they *adviſe him* to give them. Accordingly on the *third day Jeroboam* and the *heads* of the people coming again to *him*, *he* (forſaking the counſel of the *old men*) *anſwered them roughly* according to the words which the *young men* had put into his mouth. Thus *Rehoboam* regarded not the *deſire* and *petition* of the people, but utterly rejected it, for *the thing was of the Lord, who with-held the ſpirit of wiſdom and counſel from him*, (elſe he might eaſily have *diſcerned* what the *event* would be) and gave him over to be *miſled* by *raſh* and *evil counſellors*, and thereupon *alienated* the *hearts* of the *people* from him, intending thereby to perform the *word* that he ſpake by *Ahijah* the *Shilonite* concerning *Jeroboam*. This *ſharp* and *rigorous anſwer* of the *King* gave ſuch a *general diſtaſte* to the people that they would no longer *ſtay* to *adviſe* upon it, but *ten* of the *twelve Tribes* unanimouſly manifeſted a *preſent* and *peremptory reſolution* to *fall off from him*, and *muttered* after this manner, *What portion* (ſay they) *have we in David**? that is, *What good can we expect from Davids ſtock? or what inheritance have we in the Son of Jeſſe?* What *advantage* or *profit* can we expect from any of *his poſterity? To your Tents* † *O Iſrael, let us no longer ſtay here to make our ſelves ſlaves to this Tyrant, but every man look*

* See the like *ſpeech* of *Sheba*, 2 *Sam.* 20. 1. to which poſſibly they allude.

† Because they of old dwelt in *Tents*, this *phraſe* is ſtill continued in uſe among them.

to

Kings of *Iſrael*.

ces, namely at the *Temple* at *Jeruſalem*) *that* proved the occaſion of ſetting up a *new way* of Worſhip. Wherefore *Jeroboam* by the advice of thoſe about him made *two Golden Calves*, in imitation of the *Egyptians Idol-gods*, among *whom* he had lived of late, and with *whom* 'tis like he deſired to hold a *ſtrict league* and *amity*, and that poſſibly was another *politick reaſon* that induc'd him to make *ſuch Idols* as theſe. However he pretended the peoples *eaſe* and *accommodation* to be the chief thing that mov'd him to take this courſe, and like a *kind* and *indulgent Prince* told them *it was too much for them to go up thrice a year*, (*viz.* at the *ſolemn Feaſts*) to *Jeruſalem*, and therefore he had found out a way to ſave them that labour, and accordingly had made two *Golden Calves* for them to worſhip in their own Country. And *theſe* he had made not to repreſent any *falſe God* but as *remembrances* and *repreſentations* of the *true God of Iſrael who brought them up out of the land of Egypt*; and therefore he was not afraid to ſay to them *theſe be thy Gods O Iſrael.* When he had given them this account of his proceedings, he placed *one* of his *Calves* in *Bethel* a City* belonging to the Tribe of *Benjamin*, but it ſeems it had *revolted to him*, and ſo was now in his power, and the *Southern border* of his Kingdom; the *other Calf* he placed at *Dan*, which was the *Northern border*. And ſo he provided that his ſubjects both in the *North* and *South* ſhould have a place to *worſhip* at. But *this thing* became a *grievous ſin*, and *high provocation* to the Almighty, and drew all *Iſrael* from God into *Idolatry*, and therefore 'tis put into *his ſtile*, *Jeroboam the Son of Nebat who made Iſrael to ſin*, 2 King. 10. 31. For the people did preſently yield to worſhip *theſe his Idols* both at *Dan* and *Bethel*. And further, inſtead of Gods *Temple* at *Jeruſalem* he made a *Temple* on one of the *high places* or *mountains* where *Altars* were reared to commit *Idolatry* thereon; and he made *Prieſts* for the *high places*, and for the *Devils* †, and for the *Calves* which he had made [2 *Chron.* 11. 15.] of the *meaneſt of the people*, and ſuch as were not of the Tribe of *Levi* but of *other Tribes*. Indeed the *baſeſt* of the people were

* By reaſon of *Jeroboams impiety* the Prophet calls it *Bethaven*, Hoſ. 10. 5.

† Such devotion is not done to the *true God* is done to *Devils*, ſee *Lev.* 17. 7. *Idols* there ſo called.

Kings of *Judah*.

to his own house, and out of our own Tribes let us choose us a King; and look thou to thy own house Rehoboam (who art descended of David) and make much of thy own Tribe, for beyond their bounds thy Kingdom is not like to extend. We are resolved to take care of our selves, and to choose a King from among our own Tribes. *Rehoboam* seeing the people in *such a mutiny* and *distemper*, he sends *Adoram* (who was over the Tribute) to *pacifie them*, hoping no doubt but they would *reverence so venerable an old man* as he was who was not much short of an *hundred years of age*, having enjoyed that office above *sixty years*, *viz.* from the midst of *David*'s reign [see 2 *Sam.* 20. 24.] and all *Solomon*'s until now. But *he* being one of *those* who (they thought) promoted the laying of *Impositions* upon the people; the *very sight* of *him* did so *enrage* them, that in a *mutinous* and *outragious manner* they fell upon him and *stoned* him to death. Upon this, *Rehoboam* thought it *high time* for him to be gone, and therefore speedily getting into *his Chariot* he fled to *Jerusalem*. Things being now come to *this desperate pass*, immediately *ten Tribes* fell off from *Rehoboam*, and chose *Jeroboam* the Son of *Nebat* for *their King*. But the Tribes of *Judah* and *Benjamin* stuck fast to *Rehoboam*. In *memorial* of *this sad rent* the *Jews* afterwards kept a *solemn Fast yearly* upon the *three and twentieth day* of the *third month* called *Sivan*. *Rehoboam* being come to *Jerusalem* forthwith raises an *Army* of an *hundred* and *fourscore thousand* valiant men out of *Judah* and *Benjamin* to reduce the *Ten Tribes* back to his subjection, but is *forbidden* to proceed on in that enterprize by the Prophet *Shemaiah*, who told him *that the thing was of God*, who had so ordered it, for the punishment of his *Fathers defection* from *him*, and so the *people* returned to their *own homes*. But though for the present *that design* was laid aside, yet there followed *continual bickerings* between the *two Kings* all their days, and the *borderers* on both sides did continually make *inrodes* one upon another, see *Ch.* 14. 30.

Rehoboam dwelt in *Jerusalem*, and built and fortified *fifteen Cities* for the defence of *Judah*, and made great *warlike*

Kings of *Israel*.

were *Priests good enough* for his *Golden Calves*, but because he pretended to have erected them for the worship of the *true God*, *this* also is charged upon him as a provocation. And he ordained a *Feast* to be kept in the *eighth month* in imitation of the Feast of *Tabernacles* which God ordained to be kept on the 15*th* day of the 7*th month*, Levit. 23. 34. he ordains it to be kept in *another month*, that the people might not take it for the *same Feast of Tabernacles*, and so think themselves obliged to go to *Jerusalem* to keep it. And to grace *this Idolatrous worship* that he had *set up*, even *he himself* did *sacrifice* upon the *Altar* that he had built, to work in his peoples minds an *higher esteem* of it, and also *burnt incense* to his *Idols*, whereby he usurpt the Priests office *.

* So did *Uzziah*, 2 *Chro.* 26. 16. intrude himself into the Priests office.

Whilst he was thus sacrificing at *Bethel* a *certain Prophet* sent by God out of *Judah* came unto him, (thus timely did the Lord give him *warning*, and called him to repentance) and in the *zeal* and *fervency* of his spirit, he *cried in the word of the Lord* (inventing nothing of his own head) *against this Altar*, saying, *O Altar, Altar, thus saith the Lord, Behold a child shall be born unto the house of David, Josiah* † *by name, and upon thee shall he offer the bones of the Priests of the High-places, that* do *now* or shall *hereafter burn incense upon thee*; so that *this Altar* shall *one day* have a *goodly sacrifice* burnt upon it, *viz.* the *bones of the Priests* that *sacrific'd upon it*, and the *defiling* and *polluting of this Altar in this manner* will be a *sacrifice* very pleasing unto God. Possibly O *Jeroboam* (says he) thou wilt not believe this, therefore I will give thee a *sign from the Lord* that *this* shall certainly come to pass: Behold *this Altar* shall now be *rent in sunder*, and the *ashes* upon it shall fall upon the ground, to signifie the *utter demolishing of it* hereafter. *Jeroboam* hearing this, and being enraged at the *Prophet*, put forth his hand from the *Altar* (where he was burning *incense*) and cried out *lay hold on him*; and immediately *his hand was dried up*, and the *flesh withered*, and the *sinues shrank*, so that he was *disabled* from hurting the *Prophet* himself, and the people were feared from *obeying their King* in what he required.

† About 300 years after this Prophesie was fulfilled. See 2 *King.* 23. 16.

Kings of *Judah*.

like provisions, and put *Garrisons* into the *Cities*, and placed *Captains* and *Commanders* over them, some whereof it seems were his *own Sons*; for 2 *Chron.* 11. 23. 'tis said, *He dealt wisely and dispersed all his children thoroughout all the Countries of Judah and Benjamin into every fenced City*. And *in that* it must be acknowledged he dealt *prudently*, for in his *own Sons* he might most securely confide. And he *stored* those Garrisons with plenty of *victuals* and with *wine* and *oyl*, and in every Garrison he put *Shields* and *Spears*, and other *Warlike ammunition*, and made them exceeding strong. And many *Priests* and *Levites* that were cast off by *Jeroboam* and his *Sons* *, (who would not suffer them to execute the *Priests* office in their Cities) and *many people* out of all the *Ten Tribes* (who set their hearts to seek the Lord God of *Israel*) *resorted* unto *him*, whereby his Kingdom was much strengthned.

* They probably were placed as *Captains* in the Cities of *Israel* as *Rehoboam*'s Sons were in the Cities of *Judah*.

For *three years he* and *his people* walked in the *ways of David, and in the ways of Solomon*, (*viz.* his first ways before his *fall*) but *afterwards* they *forsook the Law of the Lord* (though some *particular persons* among them undoubtedly remained faithful to God) and made themselves *High-places, Images* † *and Groves, doing according to all the abominations of the Heathen. And they did evil in the sight of the Lord, and provoked him to jealousie with their sins*, insomuch that in none of *their Fathers days* there was such a *general apostasie*. And it seems there were among them *some* that practised that abominable sin of *Sodomy*; so that *they did after all the abominations of the Heathen whom God cast out before their Fathers*.

† So that none of the *twelve Tribes* at this time continued faithful to God, the *Ten* revolted with *Jeroboam*, and *these two* with *Rehoboam*.

As for the *Domestick affairs* of *Rehoboam* we find that he took *eighteen Wives*, and *sixty Concubines*, and begat *twenty eight Sons*, and sixty *Daughters*, and dispersed *his Sons* through all the Countries of *Judah* and *Benjamin* into the *several fenced Cities*, and there gave them *liberal* and *Princely allowances*, and sought out *many Wives* for them out of *Noble Families* to *strengthen their interest* by their alliances. Of all his Wives he loved *Maachah* best, the daughter of *Absalom*, who was a great *Idolatress*, see 1 *King.* 15. 13. and he

Kings of *Israel*.

quired. And immediately the *Altar* was *rent*, and *clave asunder*. The *King* then intreated the *Prophet* to pray * for him that *his hand might be restored*, which he accordingly *did*, and it was *upon his prayer restored*, and became *whole* as it was before. The *King* was so taken with *this kindness* that he *invited the Prophet* to come home with him and to *refresh himself*, and he would reward him for it. The *Prophet* replied, *If thou wilt give me half thine house I will not go with thee, neither will I eat bread or drink water in this City; for so God hath commanded me*, intending I should shew my *detestation* of *your Idolatry* by avoiding *all communion* with *such Idolaters*. And *he hath commanded me also that I should not return the way I came*, but *some other way*, as abhorring *the very way* that brought me to *the sight of such abominations*. So he returned *another way*, and not *the way* by which he came to *Bethel*. Now there dwelt an *old Prophet* in *Bethel* whose Sons came to him and told him *all* that *this Prophet* had said to the *King* and what he had done to the *Altar*, and in *healing Jeroboams hand*, the *old Prophet* presently enquired *which way this Prophet* went, and commanding *his Asse* to be presently *sadled* he rode thereon, and following after him found him *sitting under an oak*, and then *invited him* to come home with him to *eat bread*. He told him *could not do it*, for he was expresly *forbidden it* by the Lord. The *old Prophet* said I am a *Prophet* as well as *thou art*, and an *Angel* spake unto me by the *command of the Lord* that I *should bring thee back to my house to eat bread, and drink water*. But he *lyed* unto him. However the *poor deluded Prophet* upon this did go *back with him*, and did *eat bread* and *drink water*. And as they sat at the *Table* the *word of the Lord* came to the *Prophet that fetcht him back* by some *internal inspiration*, or *Prophetick extasie*, whereby he was (as it were) *constrained* to denounce against his *deluded guest* the *judgment* that would fall upon him for *coming back*, and *eating* and *drinking with him*, and so consequently to *condemn himself* for the *gross lye* he had told. He tells him thus *saith the Lord*, seeing thou *hast not kept my commandment*, but *camest back*

* 1 King. 13. 6. *To intreat the face of one that is offended*, is earnestly to desire the *change* of his countenance, & that his angry look may be turned into smiling.

Kings of *Judah*. Kings of *Israel*.

he made *Abijah her Son* to be *chief ruler* over *his brethren*, intending *he* should succeed him in the *Throne*.

In the *fifth year* of his reign (because he had so heinously transgressed against the Lord) *Shishak* King of *Egypt* (invited possibly thereunto by *Jeroboam* who had lived there, and been kindly entertained by him before he was made King) came up *against him* with *twelve hundred chariots, and threescore thousand horsemen, and people without number.* Some of them were *Lybians* (a people in *Africa* bordering upon *Egypt*) some *Suckites*, otherwise call'd *Troglodites* (a people dwelling in Caves of Rocks) and some of them *Ethiopians*. With this *great Army* invading *Judea*, he took the *fenced Cities* that were in *his way* to *Jerusalem*, and then *came* before *that City* also. The people of *Judah* being now in great distress *Shemaiah* the Prophet came to *Rehoboam*, and the *Princes* * that were gathered together in *Jerusalem*, and spake to them after this manner, *Thus saith the Lord, ye have forsaken me, and therefore have I also left you in the hand of Shishak.* *Rehoboam* and the *Princes* upon this *humbled themselves*, and *confest their sins*, and said *the Lord is righteous in all the judgments he hath brought upon us.* Hereupon the *Lord* spake to *Shemaiah* again, saying, *They have humbled themselves, therefore I will not utterly destroy them, but grant them some deliverance, and my wrath shall not be poured forth upon Jerusalem by the hand of Shishak; nevertheless they shall be his servants, and shall yield to such terms as he shall put upon them, that they may know my service, and the service of the Kingdoms of the Countries.* That is, that they may know by the hard conditions *Shishak* will put upon them, *how much better* it had been for them to have *served me*, than by their sins to have brought themselves into *bondage* to other Nations. See *Isa.* 26. 13. So *Shishak* being come before *Jerusalem*, to save the *Temple* and *City* from *plunder*, and to *regain* the *Cities* he had taken as he came up to them, they were forc'd to give him the *Treasures* † of the *Temple*, not the *holy vessels*, but *such gold* and *silver*, and *other precious things* as were laid up for *repairing* the *Temple*, and other *holy uses*; as also the *Treasures*

and *hast eaten and drunk in this place that I forbad thee, behold thy carcass shall not come into the Sepulcher of thy Fathers, and thou shalt not die among thy own kindred, nor be buried with thy progenitors*; which intimated to him that he should *die in his return* before he *got home* to his own land; and this was a *gracious warning to him* that he might *repent of his sin* before his *death*. So when they had *eaten* and *drunken*, the *old Prophet* caused his *own Ass* to be sadled for *the Prophet* he had brought back, and so *dismissed him*. He was not gone *far* from the *old Prophets house* before a *Lion met him* and *slew him*, and *his body* being fallen *in the way*, the *Ass stood by it*, as also the *Lion*. That the *Ass* should not *fly* from the *Lion*, nor the *Lion* prey upon the *living Ass*, nor *the dead body of the Prophet*, but that *both of them* should *stand* rather as a *guard* to *preserve it* from *other creatures*, and that the *Ass* should *stay there* (as it were) on purpose to *carry back the dead Prophets body to Bethel* to be *buried there*, these are *strange passages of Providence*, and do *shew* that 'twas not *hunger* that provoked the *Lion* to *kill* the *Prophet*, but the *over-ruling hand of God*, and that *God* had regard to the *Prophets body*, and would preserve it *for burial*, though he testified his *displeasure against his sin* for the *warning of others*. And behold *men passed by* and saw the *carcass* cast in the way, and the *Lion standing by the carcass*, and they came and told it in the *City* where the *old Prophet* dwelt, who thereupon *said* undoubtedly *it is the man of God that was disobedient unto the word of the Lord, therefore the Lord hath delivered him unto the Lion which hath slain him as the Lord threatned.* So he went immediately and found *his carcass* cast in the way, and the *Ass* and the *Lion* standing by it, so that the *Lion* had neither eaten the *carcass*, nor torn the *Ass*. The *Lion* it seems ran away immediately upon the *old Prophets coming*, as having now done what he *stayed for*, and so the *old Prophet* took and carried *the dead body* of the *other Prophet* to be *buried*, and laid it in his *own sepulcher* which he had prepared for *himself*, and *he* and *his sons mourned over him*, and said, *alas my brother*. See *Jer.* 22. 18.

And

* Ver. 6. *Princes of Israel*, that is, the *Princes of Judah* who were *Israelites*.

† This was the *first spoiling* of the *Temple*.

Kings of *Judah*. Kings of *Israel*.

sures of the *Kings house*, as also the *Golden Shields* that *Solomon* had made, 1 *King.* 10. 16. Instead of these *Rehoboam* made *Shields of Brass*, and committed them to the hands of the chief of the *Guard* that kept the door of the *Kings* house. And when the *King* entred into *the house of the Lord*, the *Guard* came and fetched them, and *carried them before him*, and when he was come *back*, returned them again into his *Guard-chamber*. Thus *Rehoboam* humbling himself the *wrath of God turned from him, so as he would not destroy him altogether.* And after this, *things* began to *go well* again in *Judah*, for they enjoyed *their liberty* of serving the *true God*, the *benefit* of their own *Laws*, and had for the most part *peace* and *prosperity*. So *Rehoboam* recovered *strength* again, and repaired and fortified the Cities of his Kingdom, yet he did not sincerely *set* and *fix his heart* to seek the Lord, that is, did not endeavour to *know him aright*, to *worship* him *purely*, to call upon him *fervently*, and to *obey* him *faithfully*, and in *all these* to *persevere constantly*. Now the *Acts* of *Rehoboam first* and *last*, namely such as were done in his *first three good years*, in his *two next evil years*, and in his *other years* following them, they are written by *Shemaiah* the *Prophet*, and *Iddo* the *Seer* in their Book of *Genealogies* or *Pedegrees*, or *Histories* of *Kings*, and *other great persons* who were *famous* among the *Israelites* in *those times*.

Thus *Rehoboam* having reigned *seventeen years* (and for the most part *wickedly*) *Abijah* his Son reigned in his stead.

1 *King.* 12. from 1, to 25.
1 *King.* 14. from 21, to the end.
2 *Chron.* 10. whole Chapter.
2 *Chron.* 11. wh. Ch.
2 *Chron.* 12. wh. Ch.

The *second* King of *Judah*, *Abijah* called also *Abijam*.

Abijah began to reign in the 18*th* year of *Jeroboam*, and that was the first year of his reign, the 19*th* of *Jeroboam* was the *second year* of his reign, and the *twentieth* was his *third*, and though in that year he died, and *Asa* his Son succeeded him, yet having reigned *two years* compleat, and *some part of the third year*, he is said to have reigned

And the *old Prophet* further spake unto *his Sons*, saying, *When I am dead bury me in the sepulcher wherein this man of God is buried, lay my bones by his bones, that so my bones may lye at rest, and not be digged up and burnt by Josiah.* And for the accomplishing of *this end*, he caused a *superscription* to be engraven on the *Sepulcher*, whereby it might be known *who was buried there*; and herein he *had his desire*, as we may see 2 *King.* 23. 17, 18. He further declared that the *saying* of the *deceased Prophet* which he uttered *by the command of God against the Altar of Bethel, and against all the houses of the high places which were in the cities of the Kingdom of Israel* (afterwards call'd the Kingdom of *Samaria*) *shall surely come to pass.* But notwithstanding this fair warning *Jeroboam* returned not from his *Idolatry* and *evil ways*. One would have thought that *his hand* being miraculously *stricken dead*, and as miraculously *healed* upon the prayer of the *Prophet*, he should presently *with that hand* have plucked down *his Idolatrous Calves* and *Altars*, but neither *that* nor the *cleaving of the Altar asunder*, nor the *strange death* that befell *the young Prophet* (whereby the *truth* of what he had spoken was mightily confirm'd) could prevail with him to forsake *that Idolaty*, whereby he sought to assure *the Kingdom* to *himself* and his *posterity*, but therein he was miserably deceived, for *this Idolatry* was not only the ruin of *his own house*, but of the whole Kingdom of *Israel* at last, and the cause of their *captivity*. And possibly from the *violent death* of *the Prophet* that came from *Judah* he took occasion to *harden himself in his evil ways*, and not to regard his *threatnings*. And thereupon being *obstinate in his Idolatry*, he cast off the *Priests* that were of the *lineage of Aaron*, and the *Levites*, and made of the lowest of the people *Priests* of the *High-places*, even *whosoever* would offer himself he *consecrated him*, and made him a *Priest of that order*. Whereupon *many Priests* and *Levites* leaving their *possessions* which they had in those parts, retired into *Jury*, and were followed *by all such* out of every Tribe of *Israel* who *set their minds upon the true worship of God*.

Some

Kings of *Judah*.

reigned three years. His mothers name was *Maachah* the daughter of *Abiſhalom* *, and he *walked in all the ſins of his Father*. For though *Rehoboam* and *his Princes* humbled themſelves before the Lord upon the Preaching of *Shemaiah*, when the *King of Egypt* made ſuch a dangerous incurſion into their land, [2 *Chron.* 12. 6.] yet when *that danger was over*, he ſoon returned to his former *evil ways*, and this *his Son* likewiſe *trod in his ſteps*, and *his heart was not upright with the Lord* as was the *heart of David*. Nevertheleſs the Lord for *his promiſe* made to *David* [2 *Sam.* 7. 16.] did give him a *lamp* in *Jeruſalem*, that is, continued his *poſterity* to ſit one after another upon *his Throne*, and to reign in *Kingly ſplendor*, and eſtabliſhed *Jeruſalem* in its former *Political* and *Eccleſiaſtical ſtate*, and preſerved therein the *true Religion*, becauſe *David did that which was right in the eyes of the Lord, and turned not from any thing he commanded him all the days of his life, ſave only in the matter of Uriah*, that is, he did not fall into any *heinous* and *enormous crimes* whereby *his profeſſion* was notoriouſly *blemiſhed* all the days of his life, ſave only in the *matter* of *Uriah*, and the *ſins* appendant thereunto. There had been during the life of *Rehoboam* many bickerings between the *two Kingdoms*, but now in the *firſt year* of *Abijah*'s reign *Jeroboam* raiſed a *vaſt army*, intending to fall upon *Abijah* in the *infancy* of his reign. *Abijah* accordingly prepares a *ſtrong an Army* as he could to *reſiſt him*, and defend his Kingdom. The *two Armies* met in the field. *Abijah*'s army conſiſted of *four hundred thouſand valiant men*, which was a *very great Army*, but *Jeroboam*'s conſiſted of as *many more*, viz. *eight hundred thouſand*. Both the Armies being drawn forth and ſet in *battel-array* the one againſt the other, *Abijah* by his *Herolds* or *meſſengers* deſired a *Parley* before the fight began, or at leaſt *liberty* to ſay ſomewhat to *Jeroboam* and his *chief Commanders*, which being granted, he betook

* 2 *Chron.* 13. 2. She is called *Michaiah* the daughter of *Uriel* of *Gibeah*. Some think ſhe was the daughter of *Tamar*, the only daughter of *Abſalom*, whoſe husband this *Uriel* of *Gibeah* was, and ſo ſhe was the daughter of *Uriel*, and withal the daughter that is the *Grandchild* of *Abſalom*. And this ſeems the more probable becauſe the mother of *Abſalom* was call'd *Maachah*, 2 Sam. 3. 3.

Kings of *Iſrael*.

Some years after his Son *Abijah* fell ſick at *Tirzah*; for though *Shechem* was at firſt the *Royal City* of *Jeroboam*'s Kingdom, yet afterwards (as it ſeems) he built ſome ſtately Palace for himſelf at *Tirzah*, a *goodly* and *pleaſant City*, to which *Solomon* alludes, *Cant.* 6. 4. and ſo both *Jeroboam* and the *other Kings* of *Iſrael* that ſucceeded him, did *uſually keep their Courts there*, till *Samaria* was built by *Omri*. From *thence* therefore he ſends *his wife* to *Shiloh* to the *Prophet Ahijah* who firſt told him he ſhould come to the Kingdom, and was now *blind* with old age. He appoints her to go *diſguiſed* leſt if the Prophet *knew her* he ſhould either refuſe to *anſwer her* (being offended with their Idolatry) or elſe give her *ſuch an anſwer* as they ſhould be loth to *hear*, he enjoins her therefore to go to him in this manner, and to carry a *ſmall preſent to him*, viz. *ten loaves*, and *cakes*, and a *bottle of honey*, that by ſo *ſmall a preſent* ſhe might be thought to be only *the wife* of ſome *poor Country-man*, and only came to ask him *what ſhould become of her Son that was ſick*. 'Tis to be obſerv'd that he ſends her not to him to *beg his prayers for the child*, though he had had *experience* of the *efficacy* of a *Prophets prayers* in the miraculous reſtoring of his *own hand*. It ſeems his *obſtinacy in his Idolatry* diſcouraged him from ſeeking ſuch a *favour* from him. His *wife* going accordingly to *Shiloh*, the Lord by the *ſecret inſpiration of his Spirit* inform'd *Abijah* of her *coming*, and that ſhe would feign her ſelf to be *another woman*, and tells him *what he ſhall ſay to her*. Accordingly when *Abijah* heard the ſound of her feet as ſhe came into the door of his houſe, he ſaid to her, *Come in thou wife of Jeroboam, why feigneſt thou thy ſelf to be another woman? I am ſent from the Lord to thee with heavy Tidings, go tell Jeroboam, thus ſaith the Lord God of Iſrael, I exalted thee from among the people, and made thee King over Iſrael, and rent ten of the Tribes away from the houſe of David, and gave them unto thee, and yet thou haſt not been as my ſervant David who kept my commandments, and followed me with all his heart, and (as to my worſhip) did only that which was right in my ſight. But thou haſt done evil above all that were before*

Kings of *Judah*.

betook himſelf to mount *Zemaraim* (which is part of mount *Ephraim*) as the *fitteſt place* from whence he might be heard, and there ſpake to *Jeroboam* and his *Commanders* after *this manner*.

Hear me thou Jeroboam and all Iſrael, Ought you not to know that the Lord gave the Kingdom over all Iſrael to David and his Sons for ever by a Covenant of Salt *; that is, *by a laſting and never-failing Covenant* †, *by a perpetual Covenant not to be abrogated or annull'd*; *yet Jeroboam the Son of Nebat, the ſervant of Solomon is riſen up and hath rebelled againſt his Lord, and there are gathered to him a company of vain men (children of Belial) who by* mutual agreement *combined and ſtrengthened themſelves againſt Rehoboam when he firſt entred upon the Government, being then unexperienced in matters of State* (a), *and much more in warlike affairs, having been bred up delicately in the peaceful reign of Solomon, and being tender-hearted and ſoon daunted, and wanting ſtoutneſs of ſpirit he could not withſtand them, and ſo like rebellious ſubjects they fell off from him. And this is now your caſe. But do you think to go on in this courſe, and to withſtand the Kingdom of the Lord in the hands of the Sons of David, and with all your might and power to oppoſe it? Indeed you are a great multitude, and I perceive you have brought into your Camp the Golden Calves which Jeroboam hath made for you for Gods. But do you think that theſe are able to help you? you have caſt off the Prieſts of the Lord the Sons of Aaron, and the Levites, and have made to your ſelves Prieſts after the manner of other Nations that have no ſtock or family among them to which the Prieſthood is tyed, and you in like manner chooſe whom you will to be Prieſts. Whoſoever cometh to conſecrate himſelf for a Prieſt and bringeth a young bullock* as was enjoined under the Law, *Exod.* 29. 1.) *and ſeven rams*, (whereas the Law required but two at the moſt (b), *Exod.* 29. 15, 19.) *he may be a Prieſt of your Idols that are no Gods. But as for us the Lord God, but in external rites*, they often *exceed* Gods prescriptions. See *Numb.* 23. *is*

* As that which is *ſalted* does not uſe to *periſh* or *corrupt*. See *Numb.* 18. 19.

† *Hoc ex parte falſum erat. Non enim Deus promiſit ſe totam Iſraelem conſervaturum in familia Davidis ſi ipſa deſciſſeret.* Oſiand.

(a) Yet *Rehoboam* was 41 years of age when he began to reign, 1 *King.* 14. 21.

(b) *Hypocrites* can obſerve ſome *rites* preſcribed by

before thee. Saul though a wicked man was *no Idolater*; *Solomon* though by his wives inſtigation he *permitted Idolatry*, yet he was not an *Idolater himſelf*, but *thou haſt made thee other Gods* *, *and molten Images to provoke me to anger, and haſt caſt my Law behind thy back, therefore behold I will bring evil upon thy houſe, and will ſo utterly deſtroy it, and all that belong to it, that I will not leave in it ſo much as a dog to piſs againſt the wall, and will deſtroy both him that is ſhut up at home, or left abroad in the field, and will take away the remnant of the houſe of Jeroboam as a man taketh away dung till it be all removed*; for being a *noiſome* and *filthy thing* he will take it *every whit* away (a). Furthermore let *thy husband know, that him of the houſe of Jeroboam that dieth in the City, the dogs ſhall eat, and him that dieth in the field the fowls of the air ſhall eat* (b), *for the Lord hath ſpoken it. Ariſe therefore and go thy ways home and as ſoon as thy feet enter into thy houſe* (which is in the City *Tirzah*) *thy Son ſhall die; and this judgment is the beginning of your ſorrows: But all Iſrael ſhall mourn for him, and he ſhall be buried with lamentation, and he only ſhall come to the grave, becauſe of all Jeroboams family, in him only there is found ſome good thing, ſome ſeeds of piety, and the fear of the Lord, and conſequently ſome regard to the true worſhip of God. Moreover I muſt tell thee the Lord will raiſe up a King* (c) *over Iſrael that ſhall cut off the houſe of Jeroboam. If thou askeſt when or at what time this ſhall come to paſs? I anſwer, very quickly, and ſooner than you do expect. And the Lord will ſmite Iſrael as a reed is ſhaken in the water. He will afflict both Prince and people with unceſſant wars and troubles, both inteſtine and forreign, ſo that they ſhall never abide long in any ſetled condition, but as reeds that grow in the water are continually ſhaken, ſo ſhall it be with this Kingdom; partly* by the *frequent transferring the Crown* from *one family* to *another*, and *partly* by the *frequent invaſions* of the *men of Judah*, or ſome other *neighbouring Nation*. And *the Lord will root up* (b) *Iſrael*

* *Repreſentations of God* are accounted as *Gods*.

(a) The accompliſhment of this, ſee *chap.* 15. 29.

(b) Intimating they ſhould die *unhappy deaths*, and not have the *honour of burial*.

(c) Viz. *Baaſha* who made a conſpiracy againſt *Nadab, Jeroboam*'s Son, and *ſlew* him in the ſecond year of his reign, and deſtroyed *all the houſe of Jeroboam*, Ch. 15. 27.

(b) Firſt by *Tiglath-pileſar* in the days of *Pekah* King of *Iſrael*, 2 King. 15. 29. & the greateſt part after by *Salmanaſſar* in the days of *Hoſhea*, 2 K. 17. 6.

Kings of *Judah*. Kings of *Israel*.

(a) This must be understood by their *outward profession*, for *Abijah*'s heart was not upright before the Lord, 1 K. 15. 3.

*is our God (a), and we have not forsaken him. For the true Religion is openly professed among us, and the true worship of the true God is incorruptibly maintained in the Temple. And the Priests which minister unto the Lord for us are the Sons of Aaron, and the Levites wait upon their business, and do the services which in special belong to them. And they burn unto the Lord every morning and evening burnt-offerings, and sweet incense; they also set the shew-bread upon the Golden Table (b), and they cause the lamps in the Golden Candlesticks to burn every evening. For we observe those Ordinances the Lord hath given us in charge, but you have forsaken him. And behold God himself is with us for our Captain, and his Priests with sounding Trumpets * to cry an alarm against you. Consider O children of Israel what ye do, fight ye not against the Lord God of your Fathers? and assure your selves that if you persist, ye shall not prosper.*

(b) There were in the Temple *ten Tables* of Shew-bread and *ten Golden candlesticks*; by a *Synecdoche* the singular number may be here us'd for the *Plural*.

* See *Numb.* 10. 9.

Thus *Abijah* spake to *Jeroboam* and the *Israelites*, but they were so far from being *mov'd* with any thing he said, that *Jeroboam* in the mean time drew an *Ambushment* behind the *Camp* of *Judah*, so that the main *Battalia* of the *Israelites* faced them, and an *Ambushment* was secretly laid *behind them* to fall upon their *rear*. When the *fight* began, the Army of *Abijah* beheld, and lo the *battle* was both *before* them, and *behind* them. Then they *cried unto the Lord* for help, and *trusted in him*, and the *Priests* sounded with their *Trumpets* to strengthen *their faith* in the Lords *promise*, *Numb.* 10. 9. So the *men of Judah* giving a *great shout*, and falling on, the Lord smote *Jeroboam* and *all his Army* with such a *dreadful fear* that they *fled* before *Abijah* and *Judah*, and were *discomfited*, and *Abijah* and his *Soldiers* slew them with a *great slaughter*, and cut off no less than *five hundred thousand* of them, so that they slew more than every one *his man*. Thus the *children of Judah* prevailed at this time because they *trusted* and *relyed on the Lord God of their Fathers*. *Abijah* pursuing his victory took from *Jeroboam several of his Cities*, viz. *Bethel*, (where *one* of his *Golden Calves* was set up) *Jeshanah* and *Ephraim*, with the Towns belonging to them. Neither did *Jeroboam* recover *strength* again in the days of *Abijah*.

Abijah now waxed mighty. He married fourteen Wives (partly before he was King, and partly after) and begat *twenty two Sons*, and *sixteen Daughters*. And the rest of the Acts of *Abijah* and his *ways*, and his *sayings*, are they not written in the History of the Prophet *Iddo*, see *Ch.* 12. 15. So *Abijah* having reigned three years, slept with his Fathers, and they buried him in the City of *David*. And *Asa* his Son reigned in his stead.

1 *King.* 15. from 1, to 9.
2 *Chron.* 13. wh. Ch.

The *third King* of *Judah*, *ASA*.

IN the 20*th* year of *Jeroboam*, *Asa* began to reign over *Judah*, and he reigned 41 *years*. He began his reign in the time of the *first King* of *Israel*, and continued to the reign of the *eighth*. In which time the *Kingdom of Israel* was in *three several families*, viz. *Jeroboam*'s, *Baasha*'s, and *Omri*'s. 'Tis probable that he was *very young* when he came to the Crown; and that hereupon *Maachah* his *Grandmother* the wife of *Rehoboam*, (his *mother* possibly being dead) was made *Queen Regent* during his *minority*. But when he came to some ripeness of years he shewed that *his heart was upright before the Lord*, and that he was *an enemy* to the *Idolatry* that was in the land, and desired to maintain the *true worship* of God; a thing the more to be wondred at, he having such a *Father*, and such a *Grandmother*. His *Grandmother* it seems had out of her zeal to Idolatry set up some *new abominable Idol* in a *Grove*. He though young *took courage*, and assuming the Government into his *own hands* deposed *her* from being *Queen Regent*, and destroyed *her Idol*, and burnt it by the Brook *Kidron*, and *stampt it to powder* out of *indignation*, and cast the dust thereof into the *Brook*. He did that which was *right in the sight of the Lord*, and reformed those things that were out of order in matters

NAdab began his reign in the second year of *Asa*, and reigned only *two years*, namely in part of the second and third year of *Asa*. He did *evil* in the sight of the Lord, and walked in the way of his *Father*. *Gibbethon* a City belonging to the Tribe of *Dan*, [*Josh.* 19. 44.] was in the days of *David* and *Solomon* in the *Israelites possession*, but now it seems the *Philistines* had gotten it; *Nadab* therefore and *all Israel* with him, went and *laid siege to it* to recover it, and here during the *Siege* he was treacherously slain by *Baasha* of the Tribe of *Issachar*, and so *the siege* (as it seems) was *raised*; for *twenty six* years after, or thereabouts, the *Son* of *Baasha* did again *lay siege* to *this City*, as we may see *Chap.* 16. 15.

Second King of *Israel*, *Nadab*.

Baasha now setting up himself in the *Throne*, *he smote all the house of Jeroboam*, according to the Prophesie of *Abijah*, 1 King. 14. 10. *Behold I will bring evil upon the house of Jeroboam, and will cut off from Jeroboam him that pisseth against the wall, and him that is shut up, and left in Israel, and will take away the remnant of the house of Jeroboam as a man taketh away dung till it be all gone.* So with *Nadab* the *Regal power* in *Jeroboam*'s house ended. And thus the *Idolatry* wherewith *Jeroboam* thought to have established the Kingdom to *himself* and *his posterity* was *the very cause* of the *ruin of his family*, and the *transferring the Kingdom to another*.

1 *King.* 15. from 25, to 32.

Third King of *Israel*, *Baasha*.

BAasha the Son of *Ahijah* of the Tribe of *Issachar* began his reign in the *third year of Asa*, and *reigned twenty and four years*. He did evil in the sight of the Lord, and walked in the way of *Jeroboam*.

In the *thirty sixth year* of *Asa*'s Kingdom, as it stood divided from the *Kingdom of Israel*, but in the *sixteenth year* of *Asa's own reign*, and about the *fourteenth* of *Baasha*'s, he perceiving *Asa* to grow *potent*, and that *many of his subjects fell off to him*, he began to *arm* against him, and never ceased from henceforward to make *war* upon him *all his days*; and he went up to build *Ramah* which lay between *Samaria* and *Jerusalem* that he might suffer no man to come *out from* or go *unto Asa* King of *Judah*; but he was fain to

Kings of *Judah*. Kings of *Israel*.

Kings of *Judah*. Kings of *Iſrael*.

matters of *Religion*, and removed *all the Idols* that his *Fathers* had made; yet the *high places* where the people worſhipped the *true God* of *Iſrael* were not *removed* (the people being very loth to be tyed to *one place* for the offering of their *Sacrifices*) but the *high places* that were dedicated to the worſhip of *ſtrange gods* he took away. He took away alſo all the *Sodomites* out of the land which he could diſcover, [ſee *Ch.* 14.24.] but ſome it ſeems remained till his Son *Jehoſhaphat* came to the Crown, and then *he* removed them, 1 *King.* 22. 46.

During this time of *peace* which the Lord had given them he exhorted his ſubjects to aſſiſt him in *fortifying ſeveral Cities* in his Kingdom, and to make about them *Walls*, *Towers*, *Gates* and *Bars*, while yet the land was *quiet* before them. For (ſays he) *we have ſought the Lord, and he hath given us reſt on every ſide*, therefore let us make a good improvement of this mercy by preparing in time of *peace* for *war*, 2 *Ch.* 14. 6, 7.

After this he brought into the *Lords houſe* the *things* that his *Father*, after his famous victory over *Jeroboam*, had dedicated, adding ſomething more of *his own free gift*, viz. *ſilver* and *gold*, and *veſſels* for the ſervices of the Temple.

For *ten years* he enjoyed peace, during which time *Jeroboam* died, and *Nadab* his Son ſucceeded him; *Nadab* two years after was ſlain by *Baaſha*, who reigned in his ſtead. When *thoſe ten years* were expired ſome *enemy* or *other* made war againſt him, but *who* it was is not expreſſed. And afterwards about the fourteenth year of his reign *Zerah* the *Ethiopian* with a vaſt Army of the *Arabians* (as it ſeems) and *Philiſtines* joining with him, invaded the Kingdom of *Judah* with an hoſt (according to common ſame) of a *thouſand thouſand*, and with a *thouſand* † and *three hundred Chariots* and *Horſemen* proportionable, *Ch.* 16. 8. *Aſa* met them with an Army of *five hundred*, and *eight thouſand* levied out of *Judah* and *Benjamin*, all mighty men of valour. And at *Mareſhah* a City in *Judah* they ſet their armies in battle-array to fight. Then *Aſa* cried unto the

* See *Ch.* 16. 8.

† *Supple* mille ἀπὸ κοινοῦ *ut patet ex* Cap. 16.8.

give it over, being recalled by an invaſion made into his *Country* by *Benhadad* King of *Syria* hired thereunto by *Aſa*, 2 *Chron.* 16. from 1, to 7. and 1 *King.* 15. 32.

Jehu the Son of *Hanani* the *Prophet* delivers him a ſad meſſage from the Lord concerning the deſtruction of his houſe for his *Idolatry* and *killing of Nadab* (*a*). This *Jehu* was *that Prophet* that was ſent afterwards to *Jehoſhaphat* to reprove him for his league with *Ahab*, [2 *Chr.* 19. 2.] and he that wrote the *Chronicles* of thoſe times, 2 *Chron.* 20. 34. And his father *Hanani* was *the Prophet* that reproved *Aſa* for ſeeking to *Benhadad* for aid againſt *Baaſha*, ſo that both *Father* and *Son* were *eminent Prophets* of the Lord *at the ſame time*, and *both* ſent to the *Kings of Iſrael*, to whom the Lord was pleaſed to ſend *many Prophets* to reclaim them. *Jehu* coming to *Baaſha* tells him, *Thus ſaith the Lord, foraſmuch as I exalted thee out of the duſt, and from a mean condition made thee Prince* (*b*) *over my* (*c*) *people Iſrael*, *and thou haſt walked in the ways of Jeroboam, and haſt made my people to ſin by thy example, and haſt provoked me to anger, behold I will cut off thy poſterity, and will make thy houſe as the houſe of Jeroboam.* And as *this judgment* was pronounced againſt *Jeroboam*, 1 King. 14. 11. *viz.* that *ſuch of his houſe as died in the City the dogs ſhould eat, and ſuch as died in the fields the fowls of the air ſhould eat*, (that is, they ſhould die *unhappy deaths*, and not come to an *honourable burial*) the *very ſame judgment* muſt I pronounce againſt *thee*, and in the *ſame words* [ſee *v.* 4.] becauſe thou perſiſteſt in the *ſame ſins*.

Baaſha died in the *twenty fourth year* of his reign and was buried in *Tirzah*, and his Son *Elah* reigned in his ſtead, 1 *King.* 15. 33, 34.

1 *King.* 16. from 1, to 8.

(*a*) For though *Baaſha* did herein *what God had decreed*, yet *he* had no *command* from God to do it, but did it only to *ſerve his own ends*, and to get the Kingdom. *Sæpe Deus decreta ſua exequitur per malos homines, qui longe aliud agentes, ſua quærunt, ideoque pœna digni ſunt. Impii ſæpe imprudentes ſerviunt voluntati Dei, quam in lege patefactam ſcientes oppugnant.*

(*b*) For it was the Providence of God that made *Baaſha*'s attempt againſt *Nadab* ſo ſucceſsful. *Collatio regni Deo*, doli *vero & parricidium Baaſæ attribuuntur.*

(*c*) They were *Gods people* by *covenant* and *outward profeſſion*, and they retained ſtill *circumciſion*, and the *Laws* of *Moſes*, and there were many pious Prophets, and ſome good people among them.

ELAH

Kings of *Judah*. Kings of *Iſrael*.

the Lord his God, and *prayed*, ſaying, *It is nothing with thee to help whither with many or them that have no power. Help us, O Lord our God, for we reſt on thee, and in thy name we go out againſt this great multitude. O Lord thou art our God, let not man prevail againſt thee.* So the Lord ſmote the *Ethiopians* with ſuch a *dreadful fear* that they *fled* before *Aſa*, and the *men of Judah*, and ſo *many* of them were *ſlain*, and the *reſt routed* that they could not *rally* or *make head* again. So the men of *Judah* purſued them to *Gerar* a City of the *Philiſtines*, and *ſpoiled it and the Cities round about it, and carried away* very much *ſpoil* from them; for a *great terrour from the Lord* fell upon them, ſo that they durſt not *reſiſt*. And the men of *Judah* fell alſo upon the *Tents* of the *Arabians* who had joined with *theſe Ethiopians*, and took from them abundance of *ſheep* and *camels*, and ſo *laden with ſpoils* marched back to *Jeruſalem*. Then the Spirit of the Lord came upon *Azariah* the Son of *Oded*, and he went out to meet *Aſa* and *his Army* at their return, and leſt they ſhould be too much *puffed up* with this *great victory*, he ſaid unto *Aſa* and his Soldiers, *You ſee by experience that the Lord is with you while ye be with him, and that while you walk in his ways he will not fail to bleſs you. If ye ſeek him he will be found of you, but if ye forſake him he will forſake you. You may ſee a clear inſtance of this in the Kingdom of Iſrael, who for above thirty years laſt paſt* (namely ſince their revolt under *Jeroboam*) *have lived without the publick pure worſhip of God, not having his Prieſts to inſtruct them, nor regarding his Law to direct them; but if they would repent and return to God, undoubtedly he would be ready to receive them into his favour again. For in former times* (*viz.* the times of the Judges) *when the Iſraelites were in great trouble, and under ſore oppreſſions, ſo that there was no peace to him that went out or came in, but great vexations were upon all the inhabitants of thoſe Countries, and Nation was deſtroyed of Nation, and City of City, (God vexing them with ſore adverſity) yet even then when they did ſeek to the Lord and turn'd unto him, he had mercy upon them, and did afford them help and deliverance. And*

ELAH began to reign in the 26*th* year of *Aſa*, and reigned *two years* though not compleat. Being upon the *Throne* his ſervant *Zimri* (Captain of half his Chariots) conſpired againſt him, and as he was drinking himſelf drunk in the houſe of *Arza* his Steward he *ſlew* him in the ſecond year of his reign, his forces lying then encamped againſt *Gibbethon*; and then *Zimri* immediately by the *aſſiſtance of the Souldiers* that were under his command *ſlew all his kindred* and *near relations*, and ſo deſtroyed *all the houſe of Baaſha, he left him not one that piſſeth againſt a wall*; by which *Proverbial ſpeech* an *utter deſtruction* of all that belonged to him is to be underſtood. Thus the Lord dealt *with the houſe of Baaſha*. For as *Baaſha* ſlew *Nadab* when he had reigned *two years*, and that whilſt he was laying ſiege to *Gibbethon*, and then immediately deſtroyed all the reſt of *his family*, ſo *Zimri* ſlew *Elah* the Son of *Baaſha* in the *ſecond year* of his reign, and then immediately cut off the *reſt of his family* and *friends*, and that whilſt his army lay encamped againſt *Gibbethon*. And thus God deſtroyed both the houſe of *Baaſha* and *Elah* for their *great ſins* and *tranſgreſſions* whereby they had provoked him, and particularly by their *vanities*, that is, *Image-gods* and *Idols*.

Fourth King of *Iſrael*, *Elah*.

1 *King.* 16. from 8, to 15.

ZIMRI having thus wickedly made himſelf *King*, *his reign* continued but a *week*; for notice that the *King* was ſlain coming to the *Camp* at *Gibbethon*, all *the hoſt* of *Iſrael* (that were there encamped) preſently made *Omri* (their *General*) *King* over *Iſrael*.

Fifth King of *Iſrael*, *Zimri*.

Omri haſtens with his Army to *Tirzah* to beſiege *Zimri*, and ſo the *ſiege* of *Gibbethon* was a *ſecond time* raiſed. *Zimri* when he ſaw the City was taken by *ſtorm*, betook himſelf to the *Kings Palace*, and *burnt himſelf with it*, that he might not fall into the hands of *his enemies*. Thus thoſe that are *cruel to others* are oftentimes given over to be *cruel* at laſt to *themſelves*. But though *Zimri* reigned but *ſeven days* before

Kings of *Judah*. Kings of *Israel*.

And so if the ten Tribes that have thus forsaken the Lord would turn to him, he would surely have mercy upon them. But whatever they do, let me advise thee, O King, and thy subjects to go on courageously with the work of reformation begun by you, and assure your selves that God will still be with you to bless you whilst you are for him.

When *Asa* heard *these words*, together with the *Prophesie* of *Oded* (the *Father* of this *Azariah*) which it seems he declared unto him at this time, and *added it* to his *own exhortation*, *Asa took courage* and made a more *diligent search* throughout all his Kingdom, and put away the *remaining Idols* that were found among them, and that not only out of the *land* of *Judah* and *Benjamin*, but out of the *Cities* which either his Father *Abijam*, or *he himself* had taken about *Mount Ephraim*. See 2 *Chron.* 13. 19. & 17. 2. And he *renewed* and *repaired* the *Altar* of the Lord that *Solomon* had built in the *Priests Court*, which now by continual use was something *decayed*; and he summoned all *Judah* and *Benjamin*, and such of the *ten Tribes* as were *within his Dominions*, (for they fell to him out of *Israel* in abundance when they saw that the Lord so eminently blessed him) and on the third month in the *fifteenth year of his reign* (which was the 35*th* * since the Kingdom of *Judah* and *Israel* were divided, 2 *Chron.* 15. 19.) *he* and *his people* offered unto the Lord of the *spoils* they had gotten, *seven hundred oxen*, and *seven thousand sheep*, and entred into a *Covenant to seek the Lord God of their Fathers with all their heart, and all their soul, and that whosoever should worship any false Gods either publickly or privately should be put to death* according to the *Law*, Deut. 17. 2, *&c. And they sware unto the Lord with a loud voice, and with shouting, and with Trumpets and Cornets sounding. And all Judah rejoiced at the Oath, for they had sworn with all their heart, and sought the Lord with their whole soul, and he was found of them, and heard their prayers, and granted their desires, accepted what they did, and prospered their endeavours*, and he gave them *rest round about*. There had been no war betwixt *Israel* and *Judah* in *Asa*'s time till the 15*th* year

* For *Rehoboam* reigned 17 years, *Abijah* 3, *Asa* 15, at this present.

Omri was proclaimed *King* by the Soldiers, yet perhaps it was longer e're he was forced to *burn himself*. And besides within the space of those *seven days* he might by his *Edicts* make known to the people *his resolution* to continue the worship of *Jeroboam*'s *Calves*, and might destroy the *family of Baasha*, 1 King. 16 *v.* 17, 18, 19, 20.

Things being now at this pass, the people of *Israel* were *much divided*, some of them misliked that the Souldiers should choose a *King* for them, and they chose *Tibni* for *their King*. Between *Tibni* and *Omri* there were continual wars for about *four years*, till at last *Omri* prevailed, and *Tibni* dying, *Omri* reigned alone.

1 *King.* 16. from 15, to 23.

Sixth King of *Israel*, *Omri*.

OMRI reigned *twelve years*, reckoning from his *first election*, whereof *six years* in *Tirzah*. *Zimri* having burnt the Royal Palace in that City, he removed the *Seat* of his Kingdom from thence to *Samaria*, which he built in the *hill* which he bought of *Shemer* for *two Talents* of Silver *, and so made *that* his *Royal City*, and the *Metropolis* of his Kingdom.

* A Talent of Silver was reckoned at 375 *l. sterling*, (but a *Talent* of Gold at 3750 *l.*) so he paid 750 *l. sterl.* for the Hill.

He did *evil* in the sight of the Lord, and *worse* than all that went before him. For it seems he did not only obstinately continue in the *Idolatry* of *Jeroboam* himself, but with violence *forced* and *pressed the people thereunto*, notwithanding all the *judgments* he had seen on all the former Kings of *Israel* for *that sin*. In *Micah* 6. 16. we read of the *Statutes of Omri*, to wit, *concerning their Idolatrous worshipping of the Golden Calves*. He was buried in *Samaria*, and *Ahab* his Son succeeded him.

1 *King.* 16. from 23, to 29.

Seventh King of *Israel*, *Ahab*.

AHAB in the thirty eight year of *Asa* began to reign, and reigned *two* and *twenty years* over *Israel*. He did *evil in the sight of the Lord* above all that

Kings of *Judah*. Kings of *Israel*.

* 2 *Chron.* 15. 19. for, *There was no more war*, read, *there had been no war*, viz. betwixt *Israel* and *Judah*, till the 15*th* year of *Asa*. *Bellum enim non fuerat usque ad annum trigesimum quintum regni Asæ.* Tremel.

year of his reign *. But now about the *sixteenth year of Asa* and 36*th* since the *division of the Kingdoms*, *Baasha* King of *Israel* perceiving how potent *Asa* began to be, and how fast the *Israelites* revolted to him, and how they had *all entred into a Covenant to serve the Lord*, he began to *arm* against them in the *fourteenth year* of his reign, and from *this time* there was *war* between *Baasha* and *Asa* *all their days*, 1 King. 15. 16.

And *Baasha* having gotten *Ramah*, which was one of the *Cities* of *Benjamin* from the King of *Judah*, fearing the greatness of *Asa*, and the revolt of the *Israelites* to him, he resolved to *fortifie* it, and put a *Garrison* into it, that he might keep his own people from flying to him. *Asa* to divert him from building and fortifying of *Ramah*, takes out the *silver* and *gold* that were in the *Treasures* of the *Temple*, and the *Kings house*, and sent them to *Benhadad* King of *Syria*, to hire him to break his *League* with *Baasha* King of *Israel*. He represents to him that there was a *League* between *Benhadad* and *him* as there had been between *their Fathers*; he desir'd him therefore to break the *League* he had with the *King of Israel*, and to *invade his Country* that he might depart from him, for he was come down to his very borders. Doubtless for *Asa* to be *so much afraid* of the *Israelites*, and to *rob the Temple*, and therewith to hire an *Infidel* to break *his Covenant* with them, and to make *war upon them*, and that soon after God had given him so great a victory over *that vast host of the Ethiopians*, *Lubims*, *Arabians*, and *Philistines*, and had manifested so great a readiness to help him, was a great sin. *Benhadad* accordingly *having received this present* (not regarding his *faith* or *league* made with the *Israelites*) forthwith *invaded* and took many of *their Cities*. *Baasha* upon *this*, left off *fortifying Ramah*, and went against *Benhadad* to defend his own Country †. In the mean time *Asa* by *Proclamation* gathered together *all that were able in Judah* to go up to *Ramah* to *demolish it*; and the men of *Judah* and *Benjamin* went up thither and

† And afterwards when he had secured his *own land* he went and dwelt at *Tirzah*.

that went before him; and as if it had been a small thing for him to walk in the *sins of Jeroboam* he took to wife *Jezebel* * the daughter of the King of the *Sidonians*, and served *Baal* the *Idol-god* of *that people*, and built an *house*, and an *Altar* for *him* in *Samaria*.

* Who was a most wicked woman, *Jehu* complain'd of her *witchcrafts* and *whoredoms*, 2 King. 9. 22. and she is often mentioned as a *great persecutor* of *Gods Prophets*, and a great promoter of the Idolatry of *Baal*, and therefore St. *John* calls that *false Prophetess* (who in his time had seduced many to *uncleanness* and *Idolatry* in the Church of *Thyatira*) *Jezabel*, Rev. 2. 20.

Now *this Idolatry* was far *worse* than that of *Jeroboam*'s, for *in that* though they had *Idols*, to wit, the *Golden Calves*, yet they pretended still to *worship the true God*, but *in this* they worshipped *Baal* as *their God*.

In *his days* did *Hiel* the *Bethelite* (which shews the horrible *prophaneness* and *contempt* of God at this time) adventure to *rebuild Jericho* (which though belonging to the Tribe of *Benjamin* yet it seems was at this time under the power of the *King* of the *Ten Tribes*) notwithstanding *Joshuah*'s curse pronounced against any that should attempt it, and therefore it had continued a *heap of rubbish* from *that* time till *this*, but now that bold wretch *Hiel* that dwelt at *Bethel* undertook the work, and paid dear for it (as *Joshua* had threatned) for *it cost* him the *lost of all his sons*, of the *first-born* when he *began* it, and of *some more of them* as he went *forward* with the work, and of the *youngest* when he finished it, and *hung up the Gates* of it, *Josh.* 6. 26. *And Joshua adjured them at that time, saying, Cursed be the man before the Lord that riseth up and buildeth this City Jericho; he shall lay the foundation thereof in his first-born, and in his youngest Son shall he set up the gates of it.*

Though the *Israelites* were *at this present* fallen to the *horrid Idolatry* of *worshipping Baal* †, and the worship of the *true God* was in a manner *neglected* and *disregarded*, and *the Prophets* and *servants of God* that would not *bow to Baal* were *persecuted*, [see *Ch.* 19. 10.] yet there were never *more Prophets* sent to them than *at this time*, (we see *Ch.* 18. 13. that *Obadiah* had hid an *hundred* of them in *caves*) nor never more *eminent*

† *Baal* was the God of the *Sidonians*, *Ahab* marrying a wife from thence did soon set up his wifes Idolatry in the land.

Kings of *Judah.*

and fetched away the *timber* and *ſtones* that *Baaſha* had provided to *build*, and *fortifie it with*, and *Aſa* built therewith *Geba* and *Mizpah* *, two Cities in the Tribe of *Benjamin*. *Hanani* the *Seer* (father of the Prophet *Jehu*, 1 *King.* 16.) came hereupon to *Aſa*, and ſaid to him, *Thou haſt done ill to diſtruſt the Lord, and to relye on the King of Syria to deliver thee from Baaſha. For hadſt thou ſuffered Benhadad to continue firm to his league with Baaſha, they both would have invaded thy land, and thou ſhouldſt have overcome them both as thou didſt the great Army of the Ethiopians; whereas now by making an agreement with Benhadad thou haſt cut off that advantage from thy ſelf, and ſo his hoſt is eſcaped out of thy hands. Thou maiſt remember how God gave thee victory over that vaſt Army of the Ethiopians, becauſe thou didſt relye on him. For the eyes of the Lord run to and fro through the whole earth to ſhew himſelf ſtrong in the behalf of thoſe whoſe heart is perfect towards him. Herein therefore thou haſt done fooliſhly, and from henceforth thou ſhalt have wars with Baaſha,* 1 King. 15. 16.

* See *Jer.* 41. 9. where we read of a *pit* that *Aſa* had in *Mizpah* that continued unto the Captivity.

Aſa was very wroth with the *Seer* for this his *plain* and *faithful dealing with him*, and put him into *priſon*, and dealt very *harſhly* alſo with *ſome of his ſubjects at the ſame time*, who poſſibly ſhewed their diſlike of *theſe his proceedings*.

In the *39th* year of his reign he was *diſeaſed in his feet* (probably with the *Gout*) and his diſeaſe proving exceeding *painful* he ſought not ſo much to *the Lord* for *help* as to the *Phyſicians*.

He died in the forty firſt year of his reign, having reigned in the time of *ſeven Kings of Iſrael, viz.* in ſome part of *Jeroboam*'s, and *all the time* of *Nadab*, *Baaſha*, *Elah*, *Zimri*, *Omri*, and in *ſome part* of *Ahab*'s; and they buried him in a *Sepulcher* which he had *made for himſelf* in the City of *David*, and they laid him in the *Bed* or *Coffin*, which was filled with all kinds of *odours* and *ſweet ſpices* prepared by the Art of the Apothecaries, and they made *a great burning for him*, that is, they *burnt ſweet perfumes* at his burial in very great abundance, and *Jehoſhaphat* his Son reigned in his ſtead.

1 *King.* 15. from *v.* 9, to 25.

2 *Chron.*

Kings of *Iſrael.*

eminent ones than *now*. And of all the Prophets that God raiſed up in the *Kingdom of Iſrael* we find not *any* of whom ſo *ſtrange things* are recorded both for *courage* and *miracles* as there are of *Elijah*. And therefore at the *Tranſfiguration* of Chriſt, *Mat.* 17. *Elijah* as chief of the Prophets appeared (together with *Moſes*) talking with *Chriſt* to ſignifie that both *Moſes* and the *Prophets* had in their *ſeveral ſeaſons* given *teſtimony* of *him*. This Prophet *Elijah* was at this time ſent to the *Iſraelites*, a *man* of *tranſcendent courage* and *zeal*, (as being fitted for thoſe corrupt times) whence 'tis ſaid of the *Baptiſt* (who in his Miniſtry was very *zealous* and *fervent*, Luk. 1. 17.) that he ſhould go before *our Saviour* in the *ſpirit and power of Elias*. *Ahab* and *Jezebel* were very *zealous* to promote *Idolatry*, and now God raiſes up a *Prophet* as zealous to *oppoſe it*, and to defend *Gods own worſhip*. *Elijah* ſeeing how things went in the Kingdom of *Iſrael*, and being exceedingly moved with the horrible wickedneſs of *Ahab* and *Jezabel*, and particularly perhaps with the *contempt* and *ſcorn* they caſt upon Gods *Prophets* did (it ſeems) by the *inſtinct of Gods Spirit pray* that the Lord would *ſhut up the heavens* for ſome years, and not ſuffer it to *rain* till *he ſought unto him for it*, that ſo the *wrath of God* againſt the *iniquity* of *that time* might be *diſcovered*, and the *precious account* he makes of his *Prophets* might be manifeſted. And being by the *ſame Spirit* of God aſſured that *his prayer was heard*, he came to *Ahab* and threatned him beforehand (that he might ſee it was of God) with an *approaching drought* for *three years* and an *half*, and a *great famine* that ſhould enſue thereupon. *As the Lord God of Iſrael liveth* (ſaith he) *whom I continually ſerve, and in whoſe preſence I now ſtand, and who is a witneſs of the truth of what I ſay*, there ſhall not be *dew* or *rain theſe enſuing years* but *according to my words*; and as I have declared to thee from God. And according as he threatned ſo it came to paſs. For during the ſpace of *three years* and *ſix months* it rained not. See *Jam.* 5. 17 *. *Elias was a man ſubject to like paſſions as we are, and he prayed earneſtly that it might not rain, and it rained not*

* See *Luk.* 4. 25.

on

Kings of *Judah.*

2 *Chron.* 14. wh. Ch.
2 *Chron.* 15. wh. Ch.
2 *Chron.* 16. whole Chapter.

The 4th King that reigned in *Judah* was JEHOSHAPHAT.

JEhoſhaphat began his reign in the *fourth year* of the reign of *Ahab*; he was *thirty five years old* when he began to reign, and reigned *twenty five years* in *Jeruſalem*: *He walked in the ways of Aſa his Father, doing that which was right in the eyes of the Lord.* And *the Lord was with him* becauſe he walked in the *firſt ways* of *David his Father*, which were *purer* and *more free from ſin* than were *his latter days*. He ſought not to *Baal* as did *Ahab*, but ſought to the *Lord*, and walked in his ways and commandments, and not *after the doings of Iſrael. And the Lord eſtabliſhed the Kingdom in his hand, and all Judah brought him preſents*; *and he had riches and honour in abundance*; *and his heart was lifted up in the ways of the Lord*; that is, *he was very zealous and couragious in the cauſe of God*, and went on with an *high* and *magnanimous ſpirit*, without any *fear* or *diſcouragement*. At his *firſt coming to the Crown* he placed *forces* in all the *fenced Cities* of *Judah*, and *Garriſon'd* the Cities of *Ephraim* which his Father *Aſa* had taken. See 2 *Chron.* 15.8. And *ſtrengthened himſelf againſt Iſrael.*

The remnant of the *Sodomites* which remain'd in the days of his Father, he took out of the land. He took away alſo *ſuch high-places* as were dedicated to the worſhip of *ſtrange gods*, but *thoſe* wherein the people ſerved the *true God of Iſrael* he took not away, but *the people offered and burnt incenſe ſtill in them.* See 1 *King.* 22. 43. 'Tis true, his Father had *twice* removed them, [2 *Chron.* 14.5. & 15.8, 16.] yet it ſeems *ſome eſcaped*, or elſe the people in his Fathers *declining time* (when he was diſeaſed in his feet) *renewed* them. But *thoſe high-places* wherein they ſerved the *true God of Iſrael*, he *took not quite away*, but the people *offered* and *burnt incenſe ſtill* in them, for *they had not* (at leaſt *not a great many of them*) *diſpoſed their hearts to follow the Lord intirely*, and his *commandments* and *injunctions*. See 2 *Chron.* 20. 33. *Some reformation* indeed they had *yielded unto*, but yet *their hearts*

hankered

Kings of *Iſrael.*

on the earth by the ſpace of three years and ſix months. The *drought* now beginning, and *Ahab* ſeeing there was *no rain* for *ſome time together* as *Elijah* had threatned, he was greatly *enraged againſt him*, and being alſo ſtirred up (as 'tis probable) by *Jezabel* his wife, he ſent preſently out to *take him* that he might be *revenged* on him. See *Ch.* 18. 10. but the Lord foreſeeing what would happen, gave *his Prophet* warning of it, and appointed him to *withdraw* and *hide himſelf* by the brook *Cherith* in *Manaſſeh beyond Jordan*, (that is in ſome *ſolitary place* or *cave* near the *brook*) where he ſhould be fed by *Ravens* with *bread* and *fleſh morning* and *evening*, and ſhould *drink of the brook*. *Elijah* did as the Lord commanded him, and was accordingly *fed* by *Ravens*, who being a very *greedy* and *ravenous kind of bird* (ſo that they often neglect *the feeding of their young ones to feed themſelves*) it was the *more miraculous* that God ſhould make *them Caterers* for *Elijah*; and in ſuch an *orderly manner* to bring him his proviſion *morning* and *evening*, he directing them *where* they ſhould have it, poſſibly out of ſome *rich mans* pantry or ſtorehouſe. Thus we ſee by what *unlikely means* God can provide for his ſervants when they are in their ſtraits. After ſome time (poſſibly about *ſix Months*) the *brook quite dried up*; thus the Lord was pleaſed again to try the *faith* of his ſervant *Elijah*. Then the Lord commands him to go to a widow of *Sarepta* in the Country of *Sidon*, telling him *that he would command her*, that is, *diſpoſe her heart* to entertain him. Accordingly he went thither, and when he came to the *Gate* of the *City* he found a *widow-woman* gathering ſticks, he deſired her to fetch him a *little water*. She going for it, he deſired her to bring him alſo a *morſel of bread*. She knowing him by *his habit* to be a *Prophet of the Lord*, ſhe ſaid to him, *As the Lord thy God liveth, I have not a cake to give thee, I have but an handful of meal in a barrel, and a little oyl in a cruſe, and behold I am gathering two or three ſticks that I may go and dreſs it for my ſelf and my ſon that we may eat it and ſo die.* Hereby its manifeſt that the

drought *

Kings of *Judah*. Kings of *Iſrael*.

hankered ſtill after their *old ſuperſtition*. See 2 *Chron.* 15. 17. And though *Jehoſhaphat* did endeavour to *reform* what was *amiſs* among them, yet from the *high-places* * the people would not be *reclaimed*.

* Docemur hinc Deo diſplicere Electitios cultus a Deo non præſcriptos. Oſiander.

In the *third year of his reign* finding (as we ſaid before) that the people were *in many places* much addicted to *Idolatry*, and had ſet up *the high-places* which his Father *Aſa* had pulled down, he ſent ſome *choice Prieſts* and *Levites* as *Viſitors* into ſeveral parts of his Kingdom to ſee whither they were *rightly taught* and *inſtructed*, and by *their own perſonal teaching* to confirm *thoſe* that were *well inſtructed*, and to convince *thoſe* that were *corrupted* or *miſled*, and to ſhew them how expreſly the *Law* did *forbid*, and *threaten all Idolatry whatſoever*; and *with them* he ſent ſome *Princes* and *men of note* to *countenance* and *encourage them*, and poſſibly to *puniſh thoſe* who ſhould *oppoſe them*, or be *obſtinate* in their errors. *Jehoſhaphat* thus ſetting himſelf to the work of *Reformation*, a *great terror from the Lord* fell upon *all the Kingdoms* round about him, ſo that they made *no war*, nor gave *any diſturbance* to him. Alſo ſome *Philiſtines* (that were deadly enemies to the *Jews*) brought preſents to him, and *tribute-ſilver*; *Aſa* having ſubdued a conſiderable *part of them*, as we may ſee 2 *Chron.* 14. 14. And the *Arabians* brought him *flocks*, (their chief calling being to *breed* and *feed cattel*, and ſo brought *ſuch preſents* as they had) viz. *ſeven thouſand* and *ſeven hundred rams*, and *as many he-goats*. Theſe were all *clean cattel*, and ſo fit both for *meat* and *ſacrifice*.

Jehoſhaphat now *waxed great exceedingly*, *great* in *riches*, great in *power*, and great in *honour* and *eſteem*, and he built *Caſtles* in *Judah*, and *Cities* of ſtore, *viz.* to lay up his *ammunition* and proviſions in. And *he had much buſineſs in the Cities of Judah*, that is, *he took great care himſelf* and *employ'd others* under him about *ſuch things* as were of publick concernment for the *good* of *thoſe Cities* in *particular*, and the *whole Kingdom* in *general*; but *his chief Commanders* and *Captains* with ſome *choice Companies of Souldiers* he kept about *his own perſon* in *Jeruſalem*. Moreover

drought * and *famine* was in the Country of *Tyre* and *Sidon* as well as among the *Iſraelites*; and indeed it being ſent among the *Iſraelites* for the *Idolatry of Baal* (which *Jezabel* the daughter of the King of the *Sidonians* had brought in among them) no marvel if the *Sidonians* were involv'd in the ſame judgment. *Elijah* bids the woman not to *fear*, but to *do* as ſhe intended, but only to make *for him a little cake firſt*, *for* (ſaith he) *thus ſaith the Lord God of Iſrael*, *The barrel of meal which thou haſt ſhall not waſt*, *nor the cruſe of oyl fail until the day that the Lord ſendeth rain on the earth*. The *woman* did as *Elijah* enjoined her, and *ſhe* and *her houſe* did eat thereof *many days*, viz. for about *three years*, neither the *meal* nor *oyl* failing, but being miraculouſly *ſupplied* and *renewed*. *This recompence* had this poor widow for entertaining the *Lords Prophet*; ſhe for giving unto him *one meal* hath *many meals* from him, and by his procurement. But *great bleſſings* are oftentimes mixed with ſome *imbittering afflictions*. For ſome time after the *Prophet* had been with her, the womans *Son* fell *ſick* and *died*. Upon this ſhe comes to the *Prophet* and crys out, *What have I done to thee thou man of God? wherein have I offended thee? art thou come to bring my ſins to remembrance* † *before the Lord, and to puniſh me for them by taking away my Son?* Poſſibly ſhe thought that *Elijah* had *beſought God thus to puniſh her*, as by his *prayer* he had brought the *drought* and *famine* upon the land, or that he was ſent as the *miniſter* of *Gods wrath* to *take away her Son* from her. *Elijah* ſaid to her, *Give me thy Son*, and he took him out of *her boſom* and carried him to an *upper loft*, and laid him on his *own bed*, and *cried unto the Lord*, and ſaid, *O Lord my God*, *let me humbly plead with thee*, *why haſt thou brought ſo great an evil upon this widow* (with whom I ſojourn) *as to take away her Son? I am afraid thy name*

* There is not the leaſt intimation of any *want of rain* that was in the land of *Judah* at *this time*, and yet *Elijah* is ſent to a *ſtranger* rather than to the widows of *Iſrael* or *Judah*, ſuch an one being very unlikely to relieve him (eſpecially the famine being there as well as in *Iſrael*) but herein was ſhaddowed forth Gods *further mercy* intended to the *Gentiles* when the *Jews* ſhould be rejected, whence that of our *Saviour*, Luk. 4.25, 26.

† When God puniſheth any for their ſins whom for a while he did *forbear*, he is ſaid in the Scripture to *remember their ſins*, 1 Sam. 15. 2.

Kings of *Judah*. Kings of *Iſrael*.

over he had a *great Militia* ready to *attend him* upon any emergent occaſion, and *theſe* were under the command of *five able leaders* ſucceſſively. The Trained bands of *Judah* being *firſt* under the command of *Adnah*, and when *Adnah* was *dead* under the command of *Jehohanan*, and when *he was dead*, under *Amaziah* the Son of *Zichri*, *who willingly offered himſelf to the Lord*, viz. *to fight the Lords battels* againſt the *enemies of the land*. So likewiſe the *Trained bands* of *Benjamin* were *firſt* under *Eliada*, and next after him, under *Jehozabad*, and *their numbers* were in the ſeveral times of theſe *Generals* ſometimes *more* and ſometimes *leſs*. This was his *Militia*, beſides the Souldiers he had in *Garriſons*, and theſe *in their courſes*, ſome at *one time*, and ſome at *another* came up to *Jeruſalem* to wait upon the King.

About the *eighth year* of his reign he *join'd in affinity* with *Ahab*, and married his eldeſt Son *Jehoram* to *Athaliah*, *Ahab*'s daughter. It may ſeem ſtrange that ſo *pious a King* as *Jehoſhaphat* was ſhould ever be induc'd to *marry his Son* and *heir of his Crown* to the daughter of *wicked* and *Idolatrous Ahab*, and *curſ'd Jezabel*. But O how *often*, and how *eaſily* does *intereſt of State* and *worldly policy* make *Religion* truckle under it. And *the Kingdom* felt the *ſad effects* of *this match* not long after.

About the *17th year* of his reign, and the *22th* of *Ahab* (making his Son *Jehoram Viceroy* in his abſence) with a *great train*, and (as it ſeems) accompanied with *ſome troops of Souldiers* he went down to *Samaria* to viſit *Ahab*. None of his *Predeceſſors* had ever done ſo *before*, and for *Jehoſhaphat* a *worſhipper of the true God* to go down to ſuch an *Idolater* as *Ahab* was, may ſeem very *ſtrange*. But being come to *Samaria*, *Ahab* entertained *him* and *his followers* very *magnificently*, and killed *ſheep* and *oxen* in abundance to *feaſt them*. But had not the Lord been more *merciful* to *Jehoſhaphat* than he was *wiſe* for himſelf, he had *paid dear* for his entertainment; for when he was *there Ahab* perſwaded him to *go up with him* to *fight againſt the Syrians*, and to *take in Ramoth-Gilead*, where *Jehoſhaphat* was *in great danger*, and *Ahab* was *killed*,

name will hence come to be blaſphemed, *and thy Prophets deſpiſed*, *and it will be ſaid*, *it had been well for this woman if this Prophet had never come into her houſe*. Having *thus ſaid*, he *ſtretched himſelf* upon the *child three times*, putting *his mouth* upon the *childs mouth*, and *his eyes* upon the *childs eyes*, and *his hands* upon the *childs hands*, and he cried unto the Lord, and ſaid, *O Lord*, *I pray thee let this childs ſoul come into him again*. And the Lord graciouſly *heard his prayer*, and the *ſoul* of the child came immediately into him again, and he *revived*. So the *Prophet* took *the child* and deliverd him to his *mother alive* *. Then ſaid the woman, *By this I know that thou art a true Prophet*, *and that the word of the Lord in thy mouth is truth*, namely *the things that were foretold* by thee concerning the *continuance of the drought*, and the *increaſe* of *my meal* and *oyl*. And *this child* is the firſt that we read of in the Scriptures that *being dead* was reſtored to life again.

* See the *like miracle* wrought by *Eliſha*, 2 King. 4. 34. and by *Paul*, Act. 20. 10. See alſo Heb. 11. 35.

Cum graves imminerent vexationes & religionem magis indies piis Deus aperire aliquid voluit de Immortalitate animarum. *Grot.*

The *drought* having now continued well nigh *three years* and *ſix months*, *Elijah* goes to *preſent himſelf* unto *Ahab*, and to give notice to him that *they ſhould have rain*, that ſo *what he had ſaid to him before* might be made *good*, to wit, *that there ſhould be no rain but according to his word*. The *Governour of Ahabs houſe* at this time was *Obadiah*, *an excellent perſon*, and one who *feared the Lord greatly*, and *worſhipped him in ſpirit and truth*, and *kept himſelf* from the *Idolatry* of the *times*, though he went not up to *Jeruſalem* to peform the *Ceremonial worſhip* there required. 'Tis a *wonder* there ſhould be ſuch a *pious perſon* in ſo *corrupt a Court*, but God ordered it ſo by his *alwiſe Providence* for the *good* of *his Prophets*. For when *Jezabel ſlew*, and *cut off* the *Prophets* † *of the Lord*, he took a *hundred* of them and *hid* them by *fifty* in a *cave*, and *fed* them with *bread* and *water*. 'Tis like ſome *other pious men* alſo in *Iſrael* beſides *Obadiah* hid and preſerved *ſeveral Prophets of the Lord* from her fury. But the

† They that gave themſelves to be *throughly inſtructed in the will of God*, and were ready on all occaſions to *declare the ſame* to others were ſtiled *Prophets*.

Kings of *Judah*. Kings of *Iſrael*.

killed, we may ſee more *particularly* in the life of *Ahab*.

When *Jehoſhaphat* returned home, the *Prophet Jehu* the Son of *Hanani* (who reproved *Aſa*, 2 *Chron.* 16. 7.) *met him*, and ſaid to him, *Shouldſt thou help the ungodly, and love them that hate the Lord? was it for thee to join thy ſelf in ſuch a ſtrict league of friendſhip with ſuch an Idolatrous wretch, ſuch an enemy to God and all goodneſs as Ahab was? Therefore is wrath* coming upon thee from the Lord*; that is, *God is highly diſpleaſed with thee, and hath determined to pour out his diſpleaſure upon thee. Nevertheleſs there are good things found in thee, in that thou haſt taken away the groves out of the land, and haſt prepared thine heart to ſeek the Lord, therefore the Lord will deal gently with thee, and even in judgment remember mercy.*

* *Jehoſhaphat* ſoon felt the effects of *this denunciation* in that *invaſion* of the *Moabites* and *Ammonites* which followed after, 2 *Chro.* 20. 1. and in the *diſſention* that began at preſent *among his own ſons*, which was the *ſeed* of that *horrible ſlaughter* which his *Eldeſt Son* afterwards made of them, 2 *Chron.* 21. 4.

Jehoſhaphat being awakened with *this reproof* of the *Prophet*, he went out and viſited his Kingdom from *Beerſheba* the *South border*, to *Mount Ephraim* the *North border* thereof, and *reduced thoſe* who he underſtood had revolted from the Lord unto *Idolatry*, *falſe worſhip*, or *wickedneſs of life*, and *reformed* what he found *out of order* among them. He alſo ſet up *Judges* in all the *fenced Cities* of *Judah*, and ſaid to them, *Take heed what you do; ye judg not for man*, that is, *meerly in the name and by the authority of man, but for the Lord, (to whom ye muſt give account) and who is with you in the judgment, ſeeing all ye do, and is ready to protect you if you judg uprightly, and to puniſh you if you deal unjuſtly. Wherefore let the fear of the Lord be upon you; be afraid to do any thing that may offend him. Take heed to your office and execute it juſtly, and as you ought to do. For there is no iniquity with the Lord our God, neither will he favour it, therefore let there be none in you. God is no reſpecter of perſons, nor will be ſwayed with outward conſiderations, nor will be bribed to do any thing that is unjuſt*, and therefore ſee that you imitate him therein.

Jehoſhaphat had alſo an eſpecial care over his great City *Jeruſalem* to keep it in *good order*. And therefore when he and thoſe that attended him returned thither, he there ſet up the *high Court* or *Council* call'd the *Sanhedrin*, conſiſting of *Levites*, *Prieſts*, and the *Elders of the people*, to which *all appeals* were to be made from *inferiour Courts*, and *to which* all cauſes of *difficulty* were to be *referred*. So that they were *for the judgment of the Lord*, that is, to judge in *matters Eccleſiaſtical*, concerning *which* God had determined in his *word* what ſhould be done, and *for controverſies*, that is, to judge in *matters meerly civil*. And he charged them, ſaying, *Thus ſhall ye do in the fear of the Lord faithfully and with an upright heart; whatever cauſe ſhall come before you* of your brethren *between blood and blood*, that is, *between blood ſhed willingly*, and *unwillingly* and *caſually*, or between *Law* and *commandment*, *ſtatute* and *judgment*, that is, when *each party* ſhall pretend they have the *Law on their ſide*, and ſo *one* ſhall alledge *one Law*, and *another another*, ye ſhall rightly *interpret the Law* to them, and *warn* them that they *treſpaſs not againſt the Lord* by *wreſting* the *Law* to what it never intended. If you do otherwiſe, *wrath from the Lord will come upon you and your brethren*. But if you *rightly warn and direct the people, ye ſhall not treſpaſs therein either againſt God or your brethren*. And behold *Amariah* the *chief Prieſt* is *over you* in *all matters of the Lord*, that is, *in all matters Eccleſiaſtical* that concern *Religion* and the *worſhip of God*, and *Zebadiah* the Son of *Iſhmael* (a chief ruler of the houſe of *Judah*) is over you *for all the Kings matters*, that is, for all *matters of State*, or *controverſies*, or *pleas* that concern the *Crown*, and the *Levites* ſhall be Officers for you, and ready to attend you, and to carry *your orders* and *directions* unto others, and to ſee them executed. Laſtly, let me exhort you to do courageouſly, and aſſure your ſelves, *the Lord ſhall be with the good*, (and ſuch as are *careful* and *conſcientious* in the doing of their duties) to *aſſiſt* and *protect them, and to bleſs their perſons and endeavours*.

About the 18*th year of his reign*, there being no *King in Edom*, [1 King. 22. 47.] but only a *Deputy* ſet over them by the King of *Judah*, *Jehoſhaphat* took that advantage to build for him-

drought now being very *ſore Ahab* ordered *Obadiah* to go *one way* as *he himſelf* would *another*, that ſo *traverſing all the land of Iſrael* they might find *herbage* and *water* for *their horſes* and *mules* which were ready to periſh for want of it. *Elijah* meets *Obadiah*, who knowing him *fell on his face before him*, and ſaid to him, *Art not thou my Lord Elijah?* He anſwered *I am*, and I deſire thee to go and tell thy *Lord* and *Maſter* that *Elijah is here*. *Obadiah* anſwered, *Wherein have I ſo offended thee that thou ſhouldeſt deliver thy ſervant into the hand of Ahab to ſlay me*. I proteſt unto thee that *my Lord the King* hath ſought thee not only in the *land of Iſrael*, but alſo in *all the neighbouring Countries*, and *among all the Nations* that are in *league with him*, and he hath preſſed them ſo far that they were fain *upon their oaths* to avow that they *knew nothing of thee* (*a*); and now why *enjoyneſt thou me* to go and tell *Ahab that thou art here*: Poſſibly as ſoon as I am gone from thee *the Spirit of the Lord* (*b*), that is, *ſome wind from the Lord, or ſome Angel* will *take thee up* (*c*), and carry thee to *ſome other place*, and then *the King* will *ſlay me*, either becauſe *I did not apprehend thee when I ſaw thee*, or becauſe *I ſhall ſeem to have deluded him* by telling him *that* which he will not find *upon ſearch* to be *true*. I thy ſervant have deſired to *fear the Lord from my youth*, and *to cleave unto him*, and have been *kind* to his *ſervants the Prophets* in hiding *many of them* from the fury of *Jezebel* (as I ſuppoſe thou haſt heard) and I may be further *uſeful to them*, and therefore I hope thou wilt not lay upon me *ſo perilous a command*. *Elijah* aſſures him he was reſolved to ſhew himſelf unto *Ahab*. Hereupon *Obadiah* went and acquainted *the King* therewith, who preſently came out to him, and in a *very angry manner* ſaid, *What! art thou he that troubles Iſrael!* No, *ſays Elijah*, *thou and thy Fathers houſe have troubled Iſrael in forſaking*

(*a*) How *Elijah* was concealed in *Sarepta* we need not inquire, ſeeing he being inform'd of *his danger* the widow might uſe means to hide him.

(*b*) What was done by any *ſupernatural working of God* they uſed to ſay was done by *the Spirit of God*.

(*c*) It ſeems in thoſe times *Elijah* was uſually thus *miraculouſly caught up*, (and ſo perhaps *other Prophets* too) and carried from one place to another, whence it was that when *Elijah* was at laſt *taken up into heaven* the *young Prophets* would needs ſend out to ſeek him, 2 *King.* 2. 16. The like we read of *Philip*, Act. 8. 19.

Kings of *Judah*. Kings of *Iſrael*.

ſaking God, and following Baal. After ſome *vehement conteſt* between them about the *Baal-worſhip*, the *Prophet* (having doubtleſs received it in *charge* from God before, as may appear from *ver.* 36.) propounds to the *King* a *way of trial* to be peformed *on mount Carmel* (which ſtood near the *Sea*) whither *God* were *God*, or *Baal* were *God*. The *God anſwering by fire* (ſays he) and *conſuming the ſacrifice from heaven*, let *him* be acknowledged for the *true God*. The *King* being confident that *the way* of *his worſhip* was *right*, agrees thereto, and poſſibly the *natural deſire* that is in all men to ſee things *ſtrange* and *unuſual* (as this trial was) might the more incline him to it. Accordingly he aſſembles the *Prophets* of *Baal* (*viz.* *thoſe* that lived *diſpers'd* up and down in the Country) and *the heads of the people* to ſee the iſſue of this *ſtrange trial*. *Elijah* when the people were met together ſpake to them, ſaying, *How long will ye halt between two opinions: If the Lord be God follow him, but if Baal be God follow him*. The people anſwered nothing, being *afraid* to offend the *King*. Then *Elijah* ſaid, Behold there is not a *Prophet of the Lords* that doth *openly* appear for the *true God* and *his worſhip*, beſides *my ſelf*. But here are *four hundred* and *fifty* of *Baals Prophets* that are for *Idolatry*, let them therefore give us *two bullocks*, and let them *chooſe which they will* for *themſelves*, and let them *cut it in pieces*, and *lay it on wood, and put no fire under, and I will dreſs the other bullock, and lay it on wood, and put no fire under; and let them call on their gods, and I will call on the name of the Lord, and the God that anſwereth by fire, and conſumeth the Sacrifice, let him be acknowledged for the true God*. The people cried out, *it was well ſpoken, they were willing to put it upon that trial*. Then *Baals Prieſts* took the *bullock* that was given them, and *dreſſed it*, and called on the name of *Baal* from *morning* even until *noon*, and ſaid, *O Baal hear us*. But *there was no voice*, nor *any* that anſwered. Then *they danced* and *skipped about the Altar* they had made in a *frantick manner*, as was uſual in the *worſhip of Baal*. And at *noon* when the time limited *for their ſacrifice* was *almoſt ended*, *Elijah mocked* them, and bad them *cry*

Kings of *Judah*. Kings of *Israel*.

himself a *Fleet* at *Ezion-Geber* (which was in *Edoms* Territories) to go to *Tarshish* and *Ophir* to fetch *Gold*. *Ahaziah* the wicked Son of *Ahab* desired to go *shares* with him in *that Fleet*, and that *his servants* might go along with *Jehoshaphats* servants, 1 *King*. 22. 49. At *first Jehoshaphat* refused it, but afterwards (as it seems) upon *Ahaziahs importunity* consented to it. See 2 *Chron*. 20. 35, 36. Thereupon the Prophet *Eleazar* came to him and reproved him for it, and foretold him that *his ships should be broken*, which accordingly so came to pass in the *very Port of Ezion-Geber*, 2 *Chron*. 20. from *v*. 25, to the end.

Sometime after the *Moabites*, and with them probably some of the *Syrians*, and especially of the *Edomites* that dwelt on mount *Seir*. See *v*. 10. gathered together to invade *Judea*. Possibly *Jehoshaphat*'s late aiding *Ahab* in his wars against *Syria* gave occasion to *this invasion*. *Immediately Jehoshaphat* was inform'd that a very *formidable and great multitude* was coming against him from the other side of the *Dead Sea* out of *Syria* *, and that *some* of them were already come to *Engedi* a *City* on the *West-side* of *that Sea*. *Jehoshaphat* was hereat much startled, and being *greatly afraid* he set himself to seek *help* from the *Lord*, and proclaimed a †*Fast* throughout *all Judah*, that they might *all joyn in humbling themselves before the Lord, and earnest supplication to him for mercy*, and so *their prayers* might be the more prevalent and *effectual*. And *Judah* and *Benjamin* gathered themselves together out of the *Cities* and *Towns* that belong'd to *Jehoshaphat*'s jurisdiction, and came to *Jerusalem* to the *Temple* to seek the Lord, and to beg help of him. And *Jehoshaphat* stood before this great Assembly (probably upon the *Brazen Scaffold* in *the great Court* (*a*) where the people used to meet, which was before the

* *Syria* must be here taken in a general and large acception for those Countries that lay beyond *Jordan*, but Westward, & something Southward.

† See Judg. 20. 26. 1 Sam. 7. 6. Ezra 8. 21, 23. Neh. 1. 4. 9. 11. Esth. 4. 9.

(*a*) We read *Chap*. 15. 8. that *Asa* renewed the *Altar* of the Lord which stood in *this Court*. He might also repair the *whole Court*. Or perhaps *Jehoshaphat* himself had done it. Others understand it of the Court of the people which had been lately repaired, and perhaps divided into *two Courts*, the *one* being appointed for the *men*, and the other for the *women*. For though when *Solomon* built it, it was but *one* Court, yet afterwards they say it was divided into *two*.

aloud; for possibly *their god Baal* was at this time *talking*, or *pursuing his enemies*, or *in a journey*, or perhaps he was *asleep*, and must be *rouzed up* with very *loud calling*. *Baals* Priests it is like were vext at these *sharp taunts* of the *Prophet*, however they *cried aloud* and *cut* themselves with *knives* and *lances* till the blood gushed out, (as the *heathens* used to do in their *great sorrows*. See *Deut*. 14. 1.) the more to move *their God* to have *compassion on them*, and not to be wanting at this time to his *own honour* as well as *theirs*. But no answer could they get notwithstanding they went on *praying* and *calling upon Baal*, and (with many *strange gestures* as men inspired) sang the praises of their *Idol-god*, labouring by all means possible to *prevail with him* to send *fire* to consume their Sacrifice, but *all in vain*. There was none that answered or regarded them. Then *Elijah* called the people to come near, and *mount Carmel* having been one of the *high places* whereon they us'd to *sacrifice in former times unto the Lord*, there were still the *ruins* of *an old Altar* which the *Idolatrous Israelites* had broken down, [see *Ch*. 19. 14.] and *this* the Prophet did now *repair*, thereby intimating to them that his design was to restore and set up the worship of the *true God* in the land. Then he took *twelve stones* according to the number of the *twelve Tribes*, and with them he built an *Altar* in the name of the Lord, to intimate to them that *they ought all to be united in the worship of the God of their fathers*, or else it would be in vain for them to reckon themselves the *Israel of God*. And he made a *Trench* about the *Altar* as great as would contain *two measures of seed*, and he put the *wood* in order, and cut the *bullock in pieces* and laid it on the *wood*, and bad them fill *four barrels* with water out of the *Sea* that was near, and pour it on the *Sacrifice*, and on the *wood*. He bad them do it *three times*, which they accordingly did, and the *water* ran about the *Altar* and filled the *Trench*; so that it was evident that there was no *fraud* used to hide *any fire* secretly under the *wood*. Then at the time of offering the Evening-sacrifice *Elijah* came and prayed, saying, *Lord God of Abraham, Isaac*

Kings of *Judah*. Kings of *Israel*.

Priests Court newly repaired and beautified) and prayed unto the Lord, saying, *O Lord God of our Fathers, art not thou God in heaven? and rulest thou not over all the Kingdoms of the heathen? and in thy hand is there not power and might, so that none is able to withstand thee? Art not thou our God who didst drive out the inhabitants of this land before thy people Israel, and gavest it to the seed of Abraham thy friend* * *for ever* †? *And they dwell therein, and have built a Temple therein for the honour of thy name, and they humbly desired of thee when they consecrated it*, [1 King. 8. 30.] *that if any evil came upon them at any time, as the sword, pestilence, or famine, or any other dreadful judgment, and they stood before this house* (in which thy name is call'd upon) *and cried unto thee in their affliction, that then thou wouldst please to hear and help them. And now behold, O Lord, the children of Moab and Ammon, and Mount Seir, (whom thou wouldst not permit Israel to invade, when they came out of the land of Egypt, but didst command them to turn from them, and not to destroy them) behold how they now reward us who are coming in this hostile manner to cast us out of the possession which thou hast given us? O our God wilt not thou judge them and punish them for this? As for our selves we must needs acknowledg that we have no might or power comparatively to resist this vast body of people that cometh against us; we know not what to do, but our eyes are upon thee; on thee only we rest and depend, and from thee alone we humbly expect help.*

* *This Title* is *three times* given to *Abraham here*, and *Isa*. 41. 8. and *Jam*. 2. 3. Thus *our Saviour* stiled *Lazarus Friend*, Joh. 11. 11. and his Disciples, *Friends*, Joh. 15. 15.

†That is to the coming of the *Messiah*.

Thus *all Judah* (for *some* from every place were there present) *stood before the Lord* with their *wives* and *little ones*. For in times of *publick humiliations* they us'd to bring their *little ones* to the *publick assemblies* [see *Joel* 2. 16.] *that their own bowels might be the more moved at the sight of their children (now in danger to be cruelly butchered by the enemy) and so their hearts might be stirred up to be more serious, and earnest in their supplications to God for help*. Immediately the *Spirit of Prophesie* fell upon *Isaac and Jacob* *, *let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word, and by thy command and direction. Hear me O Lord, I pray thee hear me, that this people may know that thou art the Lord God, and that thou hast appointed these things to be done, to the end that their hearts may be turned from their Idols unto thee. Immediately* the *fire of the Lord* fell from heaven and consumed the *Burnt-sacrifice*, and the *wood* and the *stones*, and the *dust*, and *licked up the water* that was in *the Trench*. And when the people *saw it, they fell on their faces, and cried out the Lord he is the God, the Lord he is the God. Elijah* seeing them so wonderfully affected with *this miracle*, and so clearly *convinced* of the *juglings* and *deceits* of *Baals Priests*. He bad them presently *apprehend those Prophets of Baal*, and to let none of them *escape*, and to bring them down to the brook *Kishon* at the foot of *Carmel*, and there to *slay them*. The people being at this present under a *great dread* of the Majesty of God (who *by this miracle* had testified so *loudly against their Idolatry*) *they without any fear of the King* were ready to *do* whatever *Elijah advised* them unto, and accordingly they took *those Priests* and carried them down to the brook *Kishon* (that the *place* where *Elijah* had sacrific'd unto the Lord might not be defiled with their blood) and *slew them there* according to the *Law*, Deut. 13. 5. & 18. 20. The *King* (as it seems) thought it not *adviseable* to set himself against the *torrent* of the people's *zeal* at this time, or possibly he *tacitely consented* to it upon hope that *rain* would presently be given thereupon. *These Prophets* of *Baal* that were slain at this time seem to have been *those* that were *dispersed up* and *down* in the Villages and Towns, and not the *Prophets of the Groves* who attended at *Court* and performed their Idolatrous service in the *Groves* planted by *Ahab* near *Baals* Temple in *Samaria*. For after this we read *Ch*. 22. 6. of 400 *Prophets* that were called together by *Ahab*. *Ahab* having *fasted all day*

* To these *three Patriarchs* God *made* and *ratified* his *promises* of the *good things* which he did for *Israel*, and God took this *stile* to himself, *Exod*. 3. 6. to move the *Israelites* (that came from those Patriarchs) to *take him* for *their God*, and *oft* to call to mind *his promises*.

Kings of *Judah.* Kings of *Iſrael.*

on *Jehaziel* a *Levite* of the Sons of *Aſaph* (as he ſtood in midſt of the Congregation) and he ſpake to the *King* and *all the Congregation, Thus ſaith the Lord, Be not afraid nor diſmaid by reaſon of this great multitude; for the battel is not yours but Gods; God himſelf will fight for you, he will not ſo much as uſe you for inſtruments to vanquiſh this great hoſt. To morrow go ye down againſt them, behold they come by the cliff of Ziz, and ye ſhall find them at the end of the valley,* before the wilderneſs of *Iſrael. Ye ſhall not need to fight in this battel. Compoſe your ſelves quietly to expect the deliverance that God will give you: Stand ye ſtill, fly upon your enemies, you ſhall ſee the ſalvation of the Lord will be with you, and he will deliver you, therefore fear not nor be diſmaid.*

Jehoſhaphat hearing this *joyful news bowed his head with his face to the ground, and all the people alſo fell down before the Lord* and *worſhipped him,* and the *Levite-ſingers ſtood up to praiſe the Lord with an high and loud voice, accounting the victory already gotten becauſe promiſed by one of the Lords Prophets.* And ſo they departed with great comfort for that time. The *next morning* they roſe very early and marched forth into the *Wilderneſs of Tekoa*, betwixt which and *Iſrael* was the *Cliff of Ziz*, and as they marched forth *Jehoſhaphat* ſaid to them, *Believe and truſt in the Lord your God, ſo ſhall ye be eſtabliſhed, and your minds ſetled; believe his Prophets* particularly what *Jahaziel* yeſterday propheſied unto you, and *ſo ſhall ye proſper.* And when he had conſulted with the *Commanders* of the Army what was fit for them to do, he (as being by *faith aſſured of the victory*) appointed ſome of the *Levite-ſingers* to go *before the Army*, and to *ſing the high praiſes of God*, and *to praiſe the Lord* (in whom is the *beauty* and *perfection of holineſs* *) and to do it according to *that beautiful* and *holy order* that was preſcribed in the *Temple*, and eſpecially to ſing *praiſe ye the Lord for his mercy endureth for ever*; which was the *foot* of ſeveral *Pſalmes of Thanksgiving* compoſed by *David*, and *particularly* of the 136 *Pſalm.* It might ſeem a *ſtrange thing*

* *V.* 21. Some by the *beauty of holineſs* underſtand Gods moſt *holy Majeſty*, who dwelleth in *Heaven*, where is the *beauty of Holineſs.*

day to ſee the event of this buſineſs, *Elijah* bids him now go *eat* and *drink*, and *refreſh himſelf*, for he heard a *ſound* or *noiſe* in the *heavens* that was ſome *intimation* to him that *much rain* was coming. *Ahab* accordingly going to *refreſh* himſelf, the *Prophet* went up to the top of *Carmel*, and there *kneeling upon the ground, and bowing his face down to his knees*, in this *humble poſture* he earneſtly prayed unto the Lord for rain. For though he knew that the Lord had *promiſed to ſend rain*, yet he knew alſo that it muſt be *obtain'd by prayer.* Then he ſent *his ſervant ſeven times* * to *ſpie* whether he could ſee any *likelihood* of it. At laſt the ſervant diſcern'd a *little cloud* ariſing out of the *Sea* as big as a mans hand; upon this *Elijah* preſently ſends to *Ahab* to make haſt home leſt he ſhould be ſtopped by the *rain* that was now coming. And immediately the *heaven* was black with *clouds* and *wind*, and there fell a *great rain. Ahab* getting into his Chariot went to *Jezreel* a City of *Iſſachar* where was *one* of his *houſes*, and *Elijah* being extraordinarily *moved* and enabled by God *girded up his long garment* and *ran* † before his *Chariot* to ſhew him how *ready* he would be to *honour* and *ſerve him* if he would proceed on to remove *Idolatry* out of the land, and perfect *that work* which was ſo happily begun by the *ſlaughter* of *Baals* Prophets, 1 *King.* 18.

* He ſent him *ſeven ſeveral times* to teach us that we muſt not be diſcouraged though we have not preſently that which we pray for, but muſt with patience *be content* to wait upon the Lord for it.

† *V.* 46. Curre-bat ante Ahab, *ut* officium honorarium *Regi ſuo præſtaret. Is qui* cælum *clauſerat tanquam unus e ſervis currit ante* Regem. *Neque enim* viri ſancti *hanc externam rerum pompam aſſis* faciunt.

Ahab coming to *Jezebel*, tells her the *event* of *that conteſt* between *Elijah* and the *Prophets of Baal*, and the *unavoidable execution* of the *Baalites* that followed thereupon; and to excuſe himſelf to his *imperious wife* he *repreſents* their *Execution* as *Elijah's act*, not *his*; ſhe falling into a *great rage* and *paſſion* like a *raſh* and *unadviſed woman* ſent one to *Elijah* to tell him that *ſhe deſired the gods might do ſo to her and more alſo, if ſhe did not make his life like one of theirs by to morrow about that time.* And hereby ſhe gave him (as it were) *fair warning* to be gone. *Elijah* hereupon flies *for his life* to *Beerſheba*, God

Kings of *Judah.* Kings of *Iſrael.*

thing for an *Army* to march againſt a *potent enemy* in ſuch a *manner* as this, but *Jehoſhaphat* firmly relying on what *God had promiſed*, he found the *ſucceſs* anſwering his *faith*; for when the *Levites* began to *ſing praiſes unto the Lord*, and as it were to *triumph before hand for the victory promiſed*, the *Lord* ſet *ambuſhments* againſt the children of *Ammon, Moab*, and *Mount Seir*, that is, *ſent a ſpirit of diſcord and diſſention among them*, ſo that the *Ammonites* and *Moabites* ſuſpecting thoſe of *Mount Seir* * fell *unexpectedly upon them* like *men* that riſe ſuddenly out of an *ambuſh* upon *their enemies*; and when *they had deſtroyed them*, they *fell out among themſelves*, and *deſtroyed one another.* The Army of *Jehoſhaphat* coming now to the *Watch-tower* of *Ziz* in the *Wilderneſs*, they looked towards the *formidable army* of their *enemies*, and they ſaw none but *dead bodies* on the ground; they ſaw *none flying* or *eſcaping* whom they needed to *purſue* or *fall upon*; and ſo *that was accompliſhed* which the *Prophet* foretold, *v.* 17. *Ye ſhall not need to fight in the battel.* When *Jehoſhaphat* and *his people* came to the *field* where *their enemies lay ſlaughtered*, they found *very rich ſpoils* among the *dead bodies*, viz. *rings on their fingers, chains about their necks, jewels in their ears*, beſides the *wealth* and *riches* they brought on their *beaſts*, and in their *carts* and *carriages*, and their being ſo *vaſt a number* of the enemy ſlain, the *Iſraelites* could not carry away *all* in one day, but were *three days* in gathering *the ſpoil*, it was *ſo much*; ſo God not only *freed* them from their *enemies*, but greatly enriched them *by them.* On the *fourth day* they marched to the valley of *Berachah*, or *bleſſing*, and there ſolemnly *praiſed the Lord for this great victory*, and from thence that valley had *this name* given it. Then they all marched with *great joy* to *Jeruſalem*, (*Jehoſhaphat* marching in the *front* of them) for *the Lord had made them rejoice over their enemies.* And they came to *Jeruſalem* playing on *Pſalteries* and *Harps*, and with the *ſound of Trumpets*, and ſo went to the *houſe*

* The *Edomites* that join'd now with the *Moabites* and *Ammonites* againſt *Jehoſhaphat*, might be only ſome *voluntarie mercenaries* not ſent out by the *State* of *Edom* (that was in ſubjection to the Kingdom of *Judah*) and it ſeems *they* were *ſuſpected* not to be *firm* againſt *Judah*, and therefore were *ſlain* by the men of *Moab* and *Ammon.*

God ſuffering him to be *overborn with fear of Jezebel* now, who e're while feared not *Ahab and all his Baalites*, that he might ſee *his own weakneſs*, and not be *exalted in mind* by reaſon of *thoſe great miracles* that had been wrought by him) ſo he now fled into *another Kingdom*, viz. that of *Judah* where *good Jehoſhaphat* reigned, yea to the uttermoſt *Southern part* of it, and from thence withdrew himſelf into the *Wilderneſs* as fearing leſt *Ahab* or *Jezebel* ſhould ſend ſome thither to *diſpatch* him. And therefore when he went from *Beerſheba* he left his ſervant *there*, becauſe he would not expoſe him to the *wants of the Wilderneſs*, and going a *days journey* in the *Wilderneſs*, and ſitting under a *juniper tree* he even *wiſhed for death*, and ſaid *it is enough*, O Lord, *I have lived long enough, take away I pray thee my life, I know I muſt die at one time or other, for I am not better than my Fathers that have all died before me*; and ſeeing *my life* is ſo full of *troubles* and *miſeries*, I deſire (*if it be thy* holy will) *to end my days preſently.* Then laying himſelf down to ſleep under the *tree*, as he ſlept behold *an Angel* touched him, and ſaid, *Ariſe and eat.* And he looked and behold there was a *cake* baking on the coals at his head, and a *cruſe of water* by him. So he did *eat* and *drink* and laid him down to ſleep again. The *Angel* awoke him a ſecond time and bad him ariſe and *eat again*, for the *journey* that he was to take was *too great* for him except he were *well refreſhed beforehand* by *that proviſion* which God by his holy Angels had now ſent him. Accordingly he did *eat* and *drink again*, and in the ſtrength of *that food* he travelled *forty days*, and *forty nights* (*a*) without any *other* ſuſtenance, even to *Horeb* (*b*), where the Lord formerly appeared unto *Moſes* in a *burning buſh.* Being come *thither* and lodging

(*a*) *Chriſt, Moſes* and *Elijah*, (who all appeared together at Chriſts Transfiguration) did each of them faſt in their ſeveral times *forty days* and *forty nights* without any ſuſtenance.

(*b*) *Non recta via progrediebatur, alioqui tantum 4 aut 5 dierum iter erat; ſed fugientium more, vias invias & inopinatas ſectatus eſt, interdum & ſubſtitit, quievit, latuit. Et forte a principio non ei erat propoſitum ad Horeb proficiſci; ſed per 40 dies per deſertum vagatus eo pervenit. At Deus illum huc perduxit, ut ibi inſtitueret.*

houſe of the Lord to offer up there their more *ſolemn praiſes* and *ſacrifices of thanksgiving*. *And the fear of the Lord fell on all the Kingdoms round about, when they heard how the Lord had fought againſt the enemies of his people.* So the realm of *Jehoſhaphat* was *quiet*; *for his God gave him reſt round about.* But notwithſtanding this *ſignal deliverance*, and though *Jehoſhaphat* had been reproved by the Lord for joining *firſt* with *wicked Ahab*, and then with *Ahaziah* his *wicked Son* in *building* and *fitting* out *Ships* to go to *Tarſhiſh*, yet he fell again a *third time* into the *like ſin* by *aſſiſting Jehoram* the *ſecond Son* of *Ahab* (who ſucceeded *Ahaziah*) and *going forth with him* and the *King of Edom* againſt the *Moabites*. In which *expedition he* and the *two other Kings* were in great danger of *periſhing* for want of *water*, had they not been ſupplied by the *prayers* of *Eliſha* the *Prophet*, who had a great regard for *Jehoſhaphat*, [2 *King.* 3. 14.] and ſo they obtained ∎ *great victory* over their *enemies*, 2 *King.* 3. from *v.* 4, to the end. Of this we may ſee more in the life of *Jehoram* King of *Iſrael*. This ſeems to have happened about the 22*th year* of *Jehoſhaphat*, and then 'tis probable he ſet up *his Son Jehoram* again as his *Viceroy*, or took him into *Copartnerſhip with him* in the *Kingdom* [2 *King.* 8. 16.] as he had made him his *Viceroy* before when he went to viſit *Ahab*. *Jehoſhaphat*, 2 *Chron.* 21. 2. is call'd *King of Iſrael*, that is, of the *Iſraelites* that lived in the *Kingdom of Judah*. He reigned 25 *years*, and they buried him with his *Fathers* in the *City of David*, and his Son *Jehoram* ſucceeded him, who reigned *eight years*, which together are 33 years. Yet in *Chronological account* there were not above 29 *years* in the *reigns* of *them both*, becauſe *Jehoſhaphat* did ſet up his *Son Jehoram* as *partner with him in the Kingdom*, whilſt he himſelf was alive, [ſee 2 *King.* 8. 16.] which was about the 22*th year of his reign*; ſo that the *four laſt years* of his reign, and the *four firſt* of his Son *Jehoram*'s were not *eight* but only *four years*, ſeeing *both of them* reigned *together* at the ſame time.

∎ *King.* 22. from 41, to 51.

2 *Chron.*

in a *cave*, the Lord asks him *what he did there?* he anſwers, *I have been very zealous for the honour of the Lord God of hoſts. For the children of Iſrael have forſaken thy Covenant, thrown down the Altars that have been erected to thee, and have preferred Baal before thee, and have ſlain thy Prophets, and I, even I, only am left*, (this he ſpeaks according to his own apprehenſion *) *and they ſeek my life to take it away.* The Lord bad him *go forth* and *ſtand upon mount Horeb* where he would manifeſt *his preſence* to him. And behold the Lord immediately *paſſed by* in ſome viſible manifeſtation of his glory. 1. There was a *great ſtrong wind* that *rent the mountains*, and *brake the rocks in pieces.* 2. *An earthquake.* 3. After that a *fire*, but *the Lord was in none of theſe*, to wit, did not *in theſe* ſpeak to *Elijah*, nor make known *his mind* to him. Theſe were the *dreadful foregoing ſigns of Gods majeſty and power* to prepare *Elijah* with the more *awe* and *reverence* to hearken to what he ſhould ſay to him, and to ſtrengthen *his faith* in Gods *power* who had *all creatures* at his command. Then there came a *ſtill* and *ſmall voice.* It ſeems *Elijah* ſtood all this while in the *mouth of the Cave*, but kept himſelf ſomewhat *inward* till knowing that in *that ſtill voice* the Lord would ſpeak to him, then he went to the *very entrance* of the Cave, caſting his *mantle* about his face out of *an awful fear* of Gods Majeſty as *Moſes* did, *Exod.* 3. 6. The Lord asks him *by this ſtill voice* the ſame queſtion he did before, *viz. what he did there?* and *Elijah* gave the ſame anſwer he had done before. The Lord to *comfort* and *ſupport his ſpirit* intimates to him that *he took notice of* and was *ſufficiently diſpleaſed* with the *Idolatry* of the *Iſraelites*, and intended to *puniſh them* ſeverely for it. And in order thereunto he bids him go to the Wilderneſs of *Damaſcus*, and there anoint *Hazael* to be *King over Syria*, and to *anoint Jehu* the Son of *Nimſhi* to be *King over Iſrael* (that is *to anoint them himſelf*, or take order they ſhould be anointed by others at the appointed times) and to *anoint Eliſha* to be a *Prophet* in his *room*, to ſucceed him in the Prophetick office. And the Lord tells him that he that *eſcapes the ſword of Hazael*

* See Rom. 11. 2, 3.

1 *Chron.* 17. whole Chapter.
1 *Chron.* 18. wh. Ch.
1 *Chron.* 19. wh. Ch.
2 *Chron.* 20. wh. Ch.
2 *Chron.* 21. 1.

The 5th King that reigned in *Judah* was *JEHORAM.*

*2 King. 3. 1.

† 2 King. 1. 17.

JEhoſhaphat had deſigned his Son *Jehoram* to be *King*, and appointed him to govern the Kingdom in his abſence in the 17*th year of his reign*, a little before he went with *Ahab* againſt *Ramoth-Gilead* (thence the *beginning* of the *reign* of *Jehoram King of Iſrael* is counted to be both in the 18*th year* of *Jehoſhaphat* *, and *in the ſecond year of Jehoram* † Son of *Jehoſhaphat*) but at his return *reſumed the Royal power* wholly to himſelf, not communicating *the ſame* again to his *Son* until the *fifth year of Jehoram* King of *Iſrael*, which was the 22*th of Jehoſhaphats own reign*, and then *this King* (being old) took *Jehoram* his Son as *partner* with him in the Government. The cauſe whereof in all probability was *ſome diſcord* or *differences* that brake out even *then* between *him* and *his younger Brethren*, which moved *Jehoſhaphat* to give to his *younger Sons great gifts* of *gold* and *ſilver*, and *jewels*, and to commmit to their cuſtody *ſome ſtrong fenced Cities* in *Judah*, [2 *Chron.* 21. 3.] the better to ſecure them againſt the power of their *Elder Brother*, and on the other ſide he put his *Eldeſt Son* into the poſſeſſion of the *Kingdom* (whilſt himſelf was living) for fear of *tumults* and *commotions* that might ariſe after his death.

Jehoram therefore being 32 *years old* ſucceeded his *Father*, and reigned *eight years* in *Jeruſalem*, to wit, *four years* together with his Father, and *four years* by himſelf alone.

He walked in the *Idolatrous ways* of the Kings of *Iſrael*, as did the *houſe of Ahab*, whoſe daughter he had married, *viz. Athaliah*; and a *vertuous daughter* ſhe was like to be that ſprang from the *curſed root* of *Ahab* and *Jezebel*; ſhe ſoon drew him to follow her *Fathers* courſes, ſo great an *influence* have bad *wives* upon their *husbands* to draw them to *evil*. He did that which was *very evil* and *provoking* in the ſight of the Lord, howbeit the Lord would not *Hazael ſhall Jehu ſlay.* For though the *greateſt deſtruction* wrought by *Hazael* was towards the *end* of *Jehu's reign*, [2 *King.* 10. 32.] and *after it* [2 *King.* 13. 3.] yet he *began to deſtroy Iſrael* before *Jehu's* time, [2 *King.* 8. 28.] and *many of thoſe* who eſcaped *Hazael's* hands, *Jehu* ſlew, as *Jehoram* and *others*, 2 *King.* 9. 24. *And him that eſcapeth the ſword of Jehu ſhall Eliſha ſlay*; that is, *by his Prophetical denouncing* * *divine vengeance* (*a*) againſt ſuch *Iſraelites* as remained *Idolaters* even after *Jehu* had deſtroyed the *houſe of Ahab*. And laſtly the Lord ſays to him, *Though in this general apoſtacy of the Iſraelites thou thinkeſt there is none left untainted with the Idolatry of Baal but thy ſelf, I tell thee that there are many thouſands* (*b*) *in Iſrael that are not infected with it, and who have not bowed the knee to Baal, nor with their mouths kiſſed him in token of adoration, and ſubjection*, [ſee *Hoſ.* 13. 2.] *Elijah* having receiv'd *theſe commands* from God, he took care to have *Hazael* (*c*) *anointed* by appointing *Eliſha* to do it when he was dead, 2 *King.* 8. 7. And *Jehu* was *anointed* by a *young Prophet* at the command of *Eliſha*, 2 *King.* 9. 1. who (as 'tis like) received order from *Elijah* to do it. And as for *Eliſha* (who as it ſeems was before a *Country farmer*) *Elijah* found him plowing with *twelve yoke* of oxen before him; that is, there were *many Plows* going in the field where *Eliſha* was, and many perſons attending them, and *Eliſha* himſelf went with the *laſt*. *Elijah* paſſing by him caſt his *Prophets mantle upon him* as ∎ *ſign* of his calling to be a *Prophet*; whereupon being endued with a *Prophetick ſpirit*, he preſently left the *oxen*, and ran after *Elijah* a little way, but then ſaid unto him, *I pray thee let me go and kiſs my father and mother* (*d*), *and pay my duty to them, and take my* made that

* See *Jer.* 1. 10. *Hoſ.* 6. 5. ſome think that this is meant of ſome *other judgments* not expreſſed in the Scripture, which upon the *Propheſying* and *Prayers* of *Eliſha* did fall upon the *Idolatrous Iſraelites.*

(*a*) Prophetæ *eos per accidens* perdere *dicuntur, dum exitum iis minantur.*

(*b*) *Seven thouſand in Iſrael*, a *certain* number for an *indefinite*, meaning ∎ *great number*, ſee *Rom.* 11. 4.

(*c*) But ſome think *Elijah* did anoint them *all three* himſelf, though it be not particularly expreſſed, and that he went forthwith to *Damaſcus* to anoint *Hazael.*

(*d*) He in *Luk.* 9. 61. ∎ pretext to *depart from Chriſt*, or at leaſt to make *delay*. But *Eliſha* intends only ∎ friendly farewell, and ſpeedily to return.

Kings of *Judah*. Kings of *Israel*.

not *destroy the house of David*, because of the *Covenant* he had made with him to *give him always a light*, that is, a *royal glory* in a *successor*, and to *continue the Sovereignty* in his *race* as long as *that Kingdom* should last. See 1 *King.* 11. 36.

When he was setled in the Kingdom, he sought to make himself *strong* (as *Jeroboam* did, 2 *Chron.* 13. 7.) that he might the better effect his *mischievous intents and purposes*; and accordingly getting *his six younger brethren* into his hands, he like a *cruel Tyrant* slew them, and many also of the *great men* of the land, who he thought *favoured* them, and had a *kindness* for them.

He made great *innovations* in Religion, erecting those *Idolatrous places* in *mountains* which his *Father* and *Grandfather* had with so *much zeal* destroyed. He caused the *inhabitants of Jerusalem* to *commit spiritual fornication* in worshipping of *Baal*, and to embrace *that Idolatry* which himself had learned from the *house of Ahab*, and compelled *the people of Judah* thereunto *by force*, persecuting such as refused.

A *Letter* (whilst he was going on *in these abominable ways*) comes to him from *Elijah*, who before his *translation* saw by the spirit of *Prophesie* what *great wickedness this Jehoram* would commit, and *what punishments* the Lord would inflict upon him for it. *This Letter* was written by *Elijah* *, *whilst he lived* upon the earth; neither need *that* seem *strange* seeing *Isaiah* wrote before hand concerning *Cyrus*, Isa. 45. 1. and the *Prophet* that was sent to *Jeroboam* prophesied of *Josiah* many years before he was born, 1 *King.* 13. 2. *Elijah* having written it, committed it either to *Elisha*, or some other of the *Prophets*, and by them it was now sent to *Jehoram*, whose *insolent cruelty* was *such*, that he would hardly endure the *reproof* of a *living Prophet*. In that Letter *Elijah* speaks thus to him, *Thus saith the Lord God of David thy Father, because thou hast not walked in the ways of Jehoshaphat* † *thy Father, nor the ways of Asa thy Grandfather, but hast walked in the ways*

* *Probabile est* Eliam *hoc Scriptum commisisse* Elisæo, *quia certo* allud *ei commisit* post mortem *peragendum, nempe ut* Hazaeli *indicaret* ipsum futurum Regem Syriæ.

† *To degenerate* from the example of *pious Antestors is a great provocation.*

leave of them, and then I will follow thee and wholly attend upon thee. Elijah bids him use his liberty *as to that, for* (says he) *what have I done to thee to make thee so willing to follow me? I have only cast my mantle upon thee, and* (it seems) *thou hast received the spirit of Prophesie, and the Spirit of God being come upon thee*, thou maist thereby know that thou art *called* to a *great* and *extraordinary work* which thou must not delay to *execute*. So *Elisha* went back to his *Fathers* house, and took a *yoke of oxen* and *slew them*, (probably the *very oxen* with which he had plowed) and *boiled the flesh* with the *plow* and *all the wooden instruments* belonging to it, (thereby shewing that *he willingly left his former calling*) and so made a *farewell feast* for his *kindred*, *companions* and *neighbours*, and *they did eat with him*, and then he presently arose and followed *Elijah* and ministred unto him, and diligently observed *his carriage and behaviour* in his *function*, that he might *learn* of him; and possibly *Elijah* did also *anoint him* as he was commanded, *ver.* 16. 1 *King.* 19. wh. Ch.

About this time *Benhadad* King of *Syria* gathered all his forces together, and with the *assistance* of *thirty two petty neighboring Kings** came and besieged *Samaria*, and *Ahab* in it. At first he pretended a willingness to *make conditions* with *Ahab*, upon the performance of which he would raise his siege, and accordingly sent *messengers* into the *City* to him, who in an *insolent manner* spake to him, saying, *Thus saith Benhadad King of Syria, thy silver and thy gold is mine, thy wives also, and thy children are mine*; that is, *at my disposal and under my power*. *Ahab* being exceedingly afraid, like a *poor spirited Prince* returned *this tame answer, My Lord O King of Syria according as I understand thy message, I am willing to be thine*, that is, a *Tributary King to thee, and to hold all in fealty and fee under thee, paying thee homage*. *Benhadad* perceiving *Ahab* to *yield* thus far, now sends *another message* to him, and requires *harder conditions* of him than before.

* These were *Kings* of *cities, Counties* and *Provinces*, such as *Joshua* destroyed in *Canaan*, *Josh.* 12. 7. The *kind* of their *Government* (which was by one alone) and not the *largeness of their Dominion* gave them the title of *Kings*.

Kings of *Judah*. Kings of *Israel*.

ways of the Kings of Israel, and hast made Judah and the inhabitants of Jerusalem to go a whoring and commit spiritual fornication, like the house of Ahab, and hast also slain thy brethren of thy Fathers house, which were better than thy self; behold with a great plague will the Lord smite thee, and will punish thee in thy people, and thy children and thy wives, and all thy goods, and thou shalt have great sickness by a disease of thy bowels, (who hast had no *bowels* towards thy own brethren) *and thou shalt day by day without intermission be tormented with it till thy bowels fall out.*

This was the *threatning* of *Elijah* the Prophet against him, and we shall now see how it was *fulfilled*.

1. The *Edomites* who from *Davids* time had ever been in subjection to the Kingdom of *Judah*, see 2 *Sam.* 8. 14. and had been *Tributaries* thereunto, and had been governed by a *Viceroy* set over them *by them*, [1 *King.* 22. 47.] now *fell off* and revolted from *him*, and made a King over themselves: *Jehoram* to reduce them went over to *Zair* a City in *Idumea*, and took with him all the *Chariots* and *Horsemen*, and *Souldiers* he could provide, and he arose by night that he might come upon them *suddenly* and *unexpectedly*, but the *Edomites* were so *numerous* and so well *prepared* that they *compassed his army round about*. However his *Souldiers* so manfully stood to it, that they put the *Edomites* to flight, and *slew many of them*, and thereupon the *Captains* of the *Edomites* Chariots, and many of their *Souldiers* fled to their *own houses*. But though *Joram* overthrew them *at this time*, yet they *retiring* into places of *advantage*, persisted *resolutely* in *their revolt*, and so *he was* forced to return again into his own land without *conquering* of them. And thus according to the Prophesie of *Isaac*, Gen. 27. 40. [*By thy sword thou shalt live, and serve thy Brother; and it shall come to pass when thou shalt have the dominion, that thou shalt break his yoke from off thy neck.*] They for ever after *shook off his yoke*.

2. Whilst he was endeavouring to *reduce the Edomites*, *Libnah* a great City within *Judah*, (one of the *Royal Cities* of *Canaan*, Josh. 10. 29, 30. and given to the Priests, *Josh.* 21. 13.) now *rebelled* before. *Thou* (says he) *didst so interpret my last message as if I intended no more than homage and fealty to be paid by thee unto me, and that thou shouldst hold all that thou hast in my Vassal and Tributary, but know thou that my intent and purpose is to have the actual possession of all, and I will send my servants to thee to morrow about this time, and they shall search thine house and see what is laid up therein, as also the houses of thy people, and whatsoever is of value or desirable in thine or their eyes, (and you are loth to part with) they shall take from you, and bring to me. Ahab* ('tis like) *of his own head* and *out of fear* had returned the *former answer*, but now perceiving *Benhadad* to *grow upon him*, and to require things of him *so extreamly unreasonable*, he calls together his *ancient grave Counsellors* the *Elders of the land* that were with him in the City, and says to them, *I pray you mark and observe how this man seeks mischief against us. He pretends a Treaty as if he were willing upon terms to raise his siege, but he intends nothing but mischief and ruin to us, for he sent unto me before for my wives, my children, my silver and gold*; that is (as I understood it) *to have the dominion over them, as chief Lord*, reserving to me *my subordinate interest* and *propriety* in them, and *this* I denied him not. But *that* will not now *content* him; but he will have *liberty* to take of *ours* whatsoever he pleases. The *Elders* and the *people* being extreamly *startled* at this, earnestly desired the King by no means to consent to such abominable terms. So *Ahab* returned this answer by the messengers, *Tell* (says he) *my Lord the King, all that thou didst require of me in thy first message* (as I understood it) *viz. that I should only be Tributary to the King of Syria, I am willing to perform*. But *that* which thou requirest in *thy last*, viz. *that I should put all presently into thy hands, that* I may by no means consent unto. The messengers returning carried this answer of *Ahab*'s to *Benhadad*, who hearing it, in a proud rage said, *The Gods do so to me and more also, if the dust of Samaria shall suffice for handfuls for all the people that follow me!* As if he should have said, *I swear I will bring more Souldiers into Samaria than there are handfuls of dust* in that City. *Ahab*

Kings of *Judah*. Kings of *Iſrael*.

rebelled againſt him, poſſibly becauſe he had made ſuch innovations in Religion, and forced the people to Idolatry, and had *forſaken the Lord God of his Fathers*. The revolt of this City was a matter of great moment, it being a *Frontier City*, and *one* of thoſe which the King of *Aſſyria* ſet upon when he came with his huge hoſt to have taken *Jeruſalem*, 2 *Chron.* 32. 9. It is much indeed that one City alone ſhould venture upon ſuch an attempt, but perhaps the Kings abſence whilſt he was in *Edom*, and the diſcontent of the people, yea perhaps ſome correſpondence they might have with the *Philiſtines*, (who ſoon after invaded the land) gave them hopè of ſome *abettors*, and how they *ſped* in the concluſion the Scripture no where expreſſes.

3*ly*, God *ſtirred up* againſt him *the ſpirit* of the *Philiſtines* and *Arabians* (who bordered upon the *Ethiopians*, and had been *Tributaries* to the Kings of *Judah*) and they ran through the land ſo far as to come up to *Jeruſalem*, and plundered and carried away all the ſubſtance they found in the Kings houſe, and carried away *all his ſons**, but the youngeſt call'd *Ahaziah*†, (whom it ſeems they could not find) and all his wives they could lay their hands on, but it ſeems they unhappily miſt *Athaliah*, who remained to uſurp the Crown, and to be a *ſcourge* to the Nation afterwards.

* Here we ought to take notice of the righteous judgment of God againſt him. He ſlew all his Brethren, and all his Sons were ſlain by the *Philiſtines* and *Arabians*, excepting his youngeſt *Ahaziah*, and he was ſlain afterwards by *Jehu*, 2 *Chron.* 22. 9. And all the Sons of *Ahaziah* were ſlain by their Grandmother *Athaliah*, excepting *Joaſh*, who was hid from her, and afterwards Crowned King. And *Joaſh* himſelf was at laſt ſlain by his *own ſervants*.

† And herein appeared the *Divine Providence* for the *accompliſhment* of the *promiſe* to *David*.

4*ly*, After all this the Lord ſmote him *in his bowels* with an *incurable diſeaſe*; his *malady* was very tormenting, and after two years continuance (a long time for a man to lye under ſuch a ſharp diſeaſe) his torment was ſo great that at laſt it forced out his very *guts* and *bowels* from him, and ſo he died under the heavy hand of God. The *great ſins* he had committed againſt God, *the great wrongs* he had done to his ſubjects, and the *great judgments* he had brought upon the land turned the hearts of his people from him, ſo that they ſhewed him *little reſpect* when he was dead, making no *burning for him* like the *burning* made for his *Father*. See 2 *Chron.* 16. 14. And ſo he departed *without being deſired* or *lamented*. Howbeit they buried him in the *City of David*, but *obſcurely*, not in the *Sepulchers of his Anceſtors* (the *Kings of Judah*) and without the lamentations and ſolemnities that had been uſed at the *Funerals* of other Kings. He reigned *eight years*, *four* in his Fathers life time, and *four* after; which though a *ſhort reign* in its ſelf, yet ſeem'd undoubtedly *long* to the *poor people* that were ſo *ill treated* by him. All the time of this Kings reign, another King of *the ſame name* reigned in *Iſrael*, to wit, *Joram* the Son of *Ahab* his wives brother.

2 *King.* 8. *v.* from 16, to 25.
2 *Chron.* 21. wh. Ch.

The *ſixth* that reign'd in *Judah*, was AHAZIAH.

AHAZIAH call'd *Jehoahaz*, 2 *Chron.* 21. 17. and *Azariah*, 2 *Chron.* 22. 6. was the *ſixth* that reigned in *Judah*; he was the *youngeſt Son* of *Jehoram*, for all his Elder Brothers were either ſlain or carried away by the *Philiſtines* and *Arabians* as we ſhewed before. It ſeems he was made *King* by the *Inhabitants of Jeruſalem*, viz. the *Sanhedrin*, or *great Council* there, the reſt giving their conſent. He reigned only *one year and did evil in the ſight of the Lord, and walked in the ways of the houſe of Ahab*, for *his mother was his counſellor to do wickedly*; and as *ſome think* he married a wife alſo of the houſe of *Ahab*, and therefore is ſaid * *to be a Son-in-law of it*, and *the houſe of Ahab were his counſellors after his Fathers death to his deſtruction*. 'Tis ſaid 2 *Chron.* 22. 2. that he was *forty two* years old when he began to reign, but 2 *King.* 8. 25. 'tis ſaid he was *twenty two years old* when he began to reign, and 2 *King.* 9. 29. 'tis ſaid *he began to reign in the eleventh year of Joram King of Iſrael*. But 2 *King.* 8. 25. 'tis ſaid he began to reign in the *twelfth year of Joram*. Here ſeem to be *two contradictions*, for the *reconciling of which* we muſt know that probably the *beginning of*

* 2 King. 8. 27.

hearing of this proud ſpeech of his, bad them ſay to him, *Let not him that girdeth on his harneſs boaſt himſelf as he may do that putteth it off*; intimating thereby that the *iſſue of war* was uncertain, and 'twas a *fooliſh thing* to *triumph* before the battel was ended. *Benhadad* and the *petty* Kings that were with him were *drinking themſelves up to drunkenneſs* in *his Pavilion*, when *this* was told them from *Ahab*, whereupon in a rage he charged *thoſe of his Commanders* that were about him to attack the City preſently, and to place their Engines againſt it to batter it down to the ground. It ſeems there was at this very time a *true Prophet of the Lords* ſecretly lurking in *Samaria*, and being *ſent* of the Lord to *Ahab*, he went confidently to him, though he knew he had cut off many of the Lords Prophets before [*Ch.* 18. 4.] and ſaid unto him, *Thus ſaith the Lord, Haſt thou ſeen from the towers of Samaria all this vaſt hoſt, and great multitude of the enemy? I will deliver them into thy hand this day, and thou ſhalt know that I am the Lord that give victory and not Baal.* *Ahab* greedily asks him *by whom this deliverance ſhould be wrought?* he tells him he ſhould not *by his experienced Captains*, or old *Souldiers* prevail over the *Syrians*, but by a *forlorn* of the *young men* that waited on the *Princes of the Provinces*. *Ahab* then asks him *who ſhall order the battel?* He tells him, *he himſelf ſhould do it*. Whereupon *Ahab* numbred the *young men* before mentioned and found them 232; then he numbred *all the reſt* that were fit to bear arms in *Samaria*, and found them to be *ſeven thouſand*. And at noon they marched out, firſt the *young men* as *the forlorn*, and then *the body* of the Army followed; *Benhadad* underſtanding that there was a *party* come out of the City, he *gives this inſolent order* that *if they came out to ſue for conditions of peace* they ſhould *take them priſoners*, *and bring them to him*, (though it was *againſt the Law of Arms*) *and if they came out as Souldiers*, he commands his men, (thinking it ſcorn to fight with them) to *take them all alive* that ſo he might put them to *cruel deaths*, or *impriſon them*, or deal with them as he ſaw cauſe. The *forlorn* and *the army of the Iſraelites* now

Kings of *Judah*. Kings of *Iſrael*.

now approaching the enemies Camp, *fell upon them*, and *ſlew every man his man*, that is, as *many* of the enemies as *they themſelves* were in *number*, viz. 7232, whereupon a *panick fear* ſeiſing upon the reſt of the *Syrians*, they *fled*, and *Benhadad* himſelf made ſhift to eſcape with his Horſemen to his own Country. *Ahab* with ſuch Troops of Horſe as he had *purſued* them, and ſmote many of their Horſes and Chariots, and ſlew them with a very great ſlaughter.

Shortly after this *the Prophet* that had foretold *this victory* to *Ahab*, having by *Divine revelation* knowledg of the enemies *intentions* and *deſigns*, he came to him again, and ſaid, *Go ſtrengthen thy ſelf*, and be not *ſecure* and *careleſs* as if thou wert free from all danger; for *at the return of the year* when the time is ſeaſonable, the King of *Syria* will come up againſt thee again. Accordingly the ſervants of the King of *Syria* were forward to engage their Maſter to another *encounter*, telling him *that the gods of the Iſraelites were Gods of the hills*; poſſibly *they thought ſo*, becauſe the *Iſraelites* did uſe to *worſhip God* and ſacrifice to him on *hills* and *high places*. They reflect not at all on the *true cauſe* of their overthrow, *viz. their own ſenſuality*, *pride* and *inſolence*, but aſſign *this* only for the *cauſe* of it, viz. *the Gods of the Iſraelites were Gods of the hills*, and this battel being fought in an *hilly Country* they were worſted; but (ſay they) *let us fight with them in the plain*, *and then ſurely we ſhall be ſtronger than they*. Further they deſired the King that if he intended to make a new invaſion into the *Iſraelites* Country that he would pleaſe to diſmiſs *thoſe petty Kings* he had in his Army before (who were fitter to *drink* than *fight*) and to put *valiant Captains* and *experienced Souldiers* into their rooms, and to provide *ſuch an Army* both of *Horſe*, *Foot* and *Chariots* as he had before, *and then* (ſay they) *we will fight them in the plain*, *and doubt not but we ſhall prevail againſt them*. *Benhadad* hearkened to their counſel, and accordingly *at the return of the year* he muſtered *a great Army*, and marched with them to *Aphek* in the Tribe of *Aſher*, and he intended (if he could) to fight with

Kings of *Judah*. Kings of *Israel*.

of his reign did fall in with the *latter end of the eleventh*, and the beginning of *the twelfth year* of *Joram* King of *Israel*. And whereas 'tis said in the *Chronicles* that he was *forty two* years old when he began to reign, (though his *Father Jehoram* was but *forty years old* when he died, as we may see 2 *Chron.* 21. 5.) and in the *Kings* that he was *twenty two years old when he began to reign*, we must thus understand it, that *he began to reign* in the *two and fortieth year* of the continuance of the *Crown* in the house of *Omri*, and *his race* (from *which* he was *descended* by his mother *Athaliah*) but in the *22th year* of his *own age*. For *Omri* reigned as *sole* King six years, 1 *King.* 16.23. *Ahab* twenty two *years*, 1 King. 16. 29. *Ahaziah* his Son, *two years*, 1 King. 22. 51. *Jehoram* twelve years, 2 *King.* 3. 1. Thus *Omri*'s stock continued *forty two* years, *in this sense Ahaziah* was a Son of forty two years *, if we reckon from the beginning of *Omri*'s reign.

* Some think here is a *Sphalmagraphicum*, and 42 is put for 22, and so the LXX. seem to intimate, who there only say that *Ahaziah*, was 22 *years old, when he began to reign.*

He went up with his Uncle *Jehoram* King of *Israel* to war against *Hazael* King of *Syria* for the recovery of *Ramoth-Gilead*, which was withheld from the *Crown of Israel* by the *Syrians*. *Ahab* had with his own and the joint forces of *Jehoshaphat* endeavoured to recover it, but failed of his purpose, and was there slain by *Benhadad*, whose life he had imprudently spared, 1 *King.* 20. 34. But *Jehoram* his Son, with the joint forces of *Judah* actually recovered it from *Hazael*, but was there himself *wounded*. Having therefore won the Town, [2 *King.* 9. 14.] and leaving the chief of his Army there with his Commanders (of whom *Jehu* was chief) to keep it, (lest *Hazael* should come with new forces to recover it) he withdrew himself to *Jezreel* to be cured of his wounds. *Jehu* being left at *Ramoth-Gilead* was there *anointed* (by the *direction* and command of *Elisha*) to be King of *Israel*, who thereupon soon slew both *Jehoram* and *Ahaziah*. For *Ahaziah* going to *Jezreel* to visit *Jehoram*, and they understanding that *Jehu* marched furiously towards them, they both went with the *Israelites* thereabout, not only because it was a *plain Country*, but because *this was one of those Cities* which his *Father* had formerly taken away from the *Israelites*, and hither they might *fly* as to a *place of retreat* if the *battel* should go against them. Upon *this second invasion* the children of *Israel* put themselves into the *best array* they could to resist the *Syrians*, and all the *Israelites* that were appointed came to *their general Rendezvous*, and they divided their forces into *two bodies*, and they were but like *two little flocks of kids* before the *Syrians* that filled the Country. Then *the Prophet* before mentioned came again to *Ahab* and said to him, *Thus saith the Lord because the Syrians have said the Lord is God of the hills but not of the vallies, therefore will I deliver all this great multitude into thy hands, and though you by reason of your great wickedness deserve not this favour at my hands, yet to confute this blasphemy of the Syrians, seven in the vallies I will overthrow them, and thereby give you a plain evidence and demonstration that I am the only true God.* So the *two Armies* faced one the other for *seven days*, and on the seventh day the *battel was joined*, and the *Israelites* slew of them *an hundred thousand footmen in one day*; so that they slew now *many more* than every one *his man*, and the *rest* fled to *Aphek*, and *Benhadad* himself among them, who was fain to *hide himself* in an *inner chamber* in a private house in the City. The *Israelites* drawing up their forces now to *Aphek*, and the *Syrians* (as it seems) placing themselves round about upon the *wall* of the City to defend it, the *wall* either by an *earthquake*, or *some immediate hand of God* fell upon *twenty seven thousand of them*, and killed them. *Benhadad* being now in a *deadly fear* of being taken, his *servants* that were about him gave him *this advice*, The Kings of *Israel* (say they) as we have heard are *merciful* Kings *, *Let us therefore put sackcloth on our loins*, and ropes on *our necks, and go out to the King of Israel, peradventure he will be perswaded to save thy life.* *Benhadad* consenting hereunto, *in this abject posture* they came to *Ahab*, and said to him, *Thy*

* It seems *their merciful dealing* with *those* they had taken *in battel* had got them this *good report.*

Kings of *Judah*. Kings of *Israel*.

went out to meet him; but *Jehu* killing *Jehoram*, *Ahaziah* fled towards *Jezreel*, yet durst not enter the *City*, but in the *suburbs* (where their Gardenhouses were) he turned aside into some *by-way* hoping by that means to escape, but *Jehu* and his Captains at last *overtook* him, and smote him at a place by *Ibleam*, and he flying further (after he was wounded) to *Megiddo* (a City not far off which belongs to the Kingdom of *Samaria*) *Jehu* and his men following him close, at last by making *diligent search* in the City, there they found him out, and brought him to *Jehu*, who presently caused him to be put to death.

Thus the destruction of *Ahaziah* was of God, and his going to join with *Joram* King of *Israel* was the occasion of it. Had he stayed at *Jerusalem Jehu* would not have medled with him. When he was dead *Jehu* and his *Commanders* permitted *his servants* to carry him in a *Chariot*, and to *bury him* at *Jerusalem* in the Sepulchers of his Fathers. For they said, *he is a Son*, that is, *a Grandson of Jehoshaphat who sought the Lord with all his heart.* Thus we see that the *piety*, *sincerity* and *integrity* of *Jehoshaphat* was *reverenced* and *highly esteemed* even by *those* that had not their own hearts possessed therewith, God delighting to *honour them that honour him.* Shortly after this *Jehu* going to *Samaria* met by the way *forty two young Princes* of the blood of *Ahaziah*, (*viz.* the *Sons* of his *Brethren* *) who came thither probably to *attend* and *wait upon their* King, and *Uncle*, being several of them possibly *Officers* of his *Court.* It seems they knew nothing of the *late revolution* in *Israel*, nor of the *death* of *Jehoram*, *Jezebel*, or *Ahaziah*, or that *Jehu* reigned. *Jehu* asks them *who they were?* It seems they knew him not, but supposing him to be some great Officer of *Jehoram*'s, told him they were kinsmen to *Ahaziah* King of *Judah*, and coming to attend him there, they thought themselves obliged (being so near the Court) to go and *pay their respects* to King *Jehoram*'s Sons, and the Sons of Queen *Jezebel*, and thither they

* V. 13. The word *Brethren* must be here taken in a *large sense* for his Brethren, *Sons* or *other kindred.* They are called *Princes of Judah* because places of *dignity* and *government* were committed unto them.

Thy servant Benhadad saith unto thee, I pray thee let me live. *Ahab* replies, *Is he yet alive? He is my brother.* Now the *messengers* did diligently observe whither *any words would fall from him* that signified *any comfort* to them, and hastily *catched at them.* And accordingly hearing these words, they speedily replied, *Thy Brother Benhadad yet liveth. Does he* (says he) *go and bring him unto me.* And *he spake these words so*, as they perceived he intended *good* to *their* King. Then *Benhadad* came forth to him, and he caused him to come up *into his Chariot*; so that he not only shewed *mercy* to *him* (who had before carried it so insolently towards *himself*) but he highly honoured him. *Benhadad* being much wrought upon *by this kindness*, tells him that *the Cities* which *his Father* had taken from *Ahab*'s *Father*, or *Predecessor*, [see *Chap.* 15. 20.] he would now *restore to him*, and he should make *streets* for *his subjects to meet* and *freely trade in* at *Damascus* as his *Father* had made in *Samaria*; so that (it seems) the *former Kings of Syria* had *great power* over the Kings of *Israel.* *Ahab* like a *weak Prince* told him *he did accept those conditions*, and would send him away upon *that Covenant* and *agreement*, and accordingly so *dismissed him.* Thus slightly did this *weak* and *wicked King Ahab* pass over the *great damage* had been done to the *people of Israel* by the *Syrians invading their land* two years together. But how well *Benhadad* performed *his Covenant* will appear afterwards by his detaining *Ramoth-Gilead*, so that *Ahab* and *Jehoshaphat* were fain to join their forces to *besiege it*, see *Ch.* 22. 3. Nevertheless upon *this league made* there followed a *three years cessation of Arms* between the *two Nations*, see 1 *King.* 22. 1. Shortly after *this victory* one of the *Sons of the Prophets* to *foreshew in himself* (as was *usual with the Prophets*, see *Isa.* 20. 2, 3, 4. *Jer.* 27. 2.) *a shadow of that calamity* which was to come upon *Ahab*, requires *one of his neighbours*, (by command from the Lord which he made known unto him) to *smite him*, to wit, *with a sword*, so as to *wound him*, that thereby he might the better resemble a *Souldier* that had been in the *battel*, and being *wounded* and *bloody* he might the bet-

Kings of *Judah*. Kings of *Iſrael*.

they were now going. *Jehu* being *at this time* in *his full career* of executing the *judgment* of God upon the *houſe of Ahab*, and perceiving *theſe young men* to be of *that curſed ſtock* (being deſcended from *Athaliah Ahab's daughter*) he looked upon it *as within his commiſſion to put them to death*, and accordingly bidding thoſe about him to *lay hold on them*, he commanded them all (with ſufficient ſeverity) to be immediately ſlain in the place.

2 *King.* 8. from 25, to the end.
2 *King.* 9. *v.*16. and from 21, to 30.
2 *King.* 10. 13, 14.
2 *Chron.* 22. from *v.* 1, to 10.

The 7*th.* that reigned in *Judah* was *ATHALIAH.*

THE houſe of *Ahaziah* was ſo miſerably weakned by the *late deſtruction* of *ſo many of the branches* of it, and none of *his children* being of years ſufficient to maintain *their right to the Kingdom* againſt ſuch as ſhould go about to *uſurp* it, *Athaliah* mother of *Ahaziah* (who probably was left by him to *govern* the Kingdom in his abſence when he went to help *Joram* King of *Iſrael* in his wars) hearing that *her Son was dead*, and that *many others* of the *Royal family* were ſlain by *Jehu*, taking *this advantage*, forthwith ſhe laid hold on *the Princes of the blood*, and thoſe of the Royal family that remained in *Judah* and *ſlew them*, although ſome of them (as 'tis like) her *own Grandchildren*; ſo *cruel* and *bloody* are the minds of *Idolaters*. But by the wonderful Providence of God it happened that *Joaſh* an *infant-ſon* of *Ahaziah* eſcaped her hands; for *Jehoſhaba* the wife of *Jehoiada* the *High Prieſt* got him *away*, and *hid* him with his *nurſe* in a private Chamber belonging to the *Temple*. *Athaliah* did theſe ſtrange and *unnatural things* that ſhe might quietly poſſeſs the *Royal Throne*, and ſet up the worſhip of *Baal* again in the Kingdom. And ſome conjecture that ſhe had *Sons* by ſome *other man* beſides *Jehoram* whom ſhe deſired to promote *to the Crown*, perhaps *ſome of thoſe* who brake up the *houſe of God* and beſtowed the *dedicated* things thereof upon *Baal*, as we read 2 *Chron.*24. 7. *For the Sons of Athaliah that wicked woman had*

better ſhew *Ahab* what he was to *expect* from the *revenging hand of God* for *ſparing Benhadad*. But *this neighbour* (preferring his *own reaſon* before the command of God) refuſed to ſmite *the Prophet*, and was thereupon for his diſobedience immediately *ſlain by a Lion* as the Prophet threatned him. And hereby Gods anger againſt *Ahab* for *his miſcarriage* in *not ſmiting Benhadad*, (whom God had appointed to deſtruction) under a pretence of *clemency*, was intimated. Then *the Prophet* met *another man*, whom he bad (as he did the former) to *ſmite him*, and *he ſmote him ſo* that he *wounded him*. Then the *Prophet* departed and waited for the King by the way and *diſguiſed himſelf*, puting *aſhes upon his face beſmeared with blood*, that it could not eaſily be diſcerned *who he was*, that ſo the King not *knowing him* might the more impartially give *his judgment* in the caſe propounded. As the King paſſed by, he cried unto him, ſaying, *Thy ſervant, O King, went out into the midſt of the battel, and behold a Commander in the Army turned aſide to me, and brought me a priſoner, and charged me to keep him ſafe, and to look to him that he might not eſcape; if he did* (he told me) *my life ſhould go for his, or elſe I ſhould pay a Talent* * *of ſilver for my neglect. But ſo it was, as thy ſervant was buſie here and there the priſoner ſlipt away from me.* *Ahab* replied, *As thou haſt ſtated the caſe ſo ſhall thy judgment be. Thou haſt decided the caſe againſt thy ſelf, and ſhalt ſuffer accordingly.* Then the *Prophet waſhed off the aſhes from his face*, ſo that the King knew him. And he ſaid to *Ahab*, *Thus ſaith the Lord, becauſe thou haſt let Benhadad go, whom I put into thy hands, and whom I appointed to utter deſtruction*, (as *Saul* ſpared *Agag*) *therefore thy life ſhall go for his life, and thou thy ſelf ſhalt die for it, and thy people ſhall die inſtead of his people.* Poſſibly *Ahab* had been expreſly charged not to ſpare *Benhadad*; certain it is, the *Prophet* had told him, *v.*28. that becauſe *he* and *his Syrians* had blaſphemed the Lord, ſaying, *He was the God of the hills and not of the vallies*, therefore he would deliver them into his hands. And therefore he could not ſpare

* A *Talent of ſilver* was reckoned at *Three hundred ſeventy five pounds* of our money. A *Talent of Gold* was *ten times* as much.

Kings of *Judah*. Kings of *Iſrael*.

had broken up the houſe of God, and all the dedicated things thereof did they beſtow upon Baalim. *Athaliah* having thus uſurped the *Crown*, ſhe reigned about *ſix years*.

2 *Chron.* 22. 10, 11, 12.
2 *King.* 11. from 1, to 4.

The 8*th.* that reigned in *Judah* was *JOASH.*

ATHaliah having uſurped the *Crown* and reigned about *ſix years* (during which time ſhe had much promoted the worſhip of *Baal* in *Judah*) at length *Jehoiada* the *High Prieſt* began to think of ſetling this young *Joaſh* in the *Throne*, to whom it did belong not only by *natural right* (being the former Kings *Son*) but by vertue of the *promiſe* made by God to *David* and his poſterity, 2 *Sam.* 7. 13, 16. Having therefore imparted *this ſecret* to *five Captains* of the land in whoſe fidelity he had moſt confidence, and he and *they* having made a *Covenant* to do their utmoſt to *depoſe* *Athaliah* the *Uſurper*, and to ſet up *Joaſh* and to *pull down Idolatry*, and *eſtabliſh the true Religion*, afterwards by *their means* he *drew in others* of the *principal men* of the Kingdom (both *Levites* and *others*) procuring them to meet at *Jeruſalem* in order to the carrying on of *the deſign*. And accordingly they being met together in ſome Chamber of the *Temple*, and having taken an *Oath of ſecreſie* and *fidelity*, he *ſhewed them the Kings Son*. Then they *reſolved* how the buſineſs ſhould be manag'd the next *Sabbath-day* in every particular. The *Levites* were by an *order* long ſince eſtabliſhed among them by *David* divided in *twenty four Companies*, which did in their *courſes* (each company a *week*) perform the *ſervice of the Temple*, the *reſt* abiding in their *private dwellings* in the ſeveral Cities of *Judah*, and ſo every *Sabbath-day* they that ſerved the week before *went out*, and *another company came in* to ſerve in their rooms. In *each company* there were a *great many of theſe Levites* beſides *Porters* and *Singers*. Now becauſe *Jehoiada* and his *Aſſociates* were not able to bring together *ſecretly* ſo many *truſty* and *ſerviceable hands* of the *Country* as would be ſufficient to manage *this great buſineſs*, therefore he reſolv'd to arm the *Levites*

ſpare that *blaſphemous wretch* without plain contempt of God who had delivered him into his power. *Ahab* being thus *ſelf-convict* went to his own houſe in *Samaria* heavy and diſpleaſed with *this doleful meſſage* of the Prophet.

1 *King.* 20. wh. Ch.

God had now given to *Ahab* great evidences of his *Almighty power* (and that he was *the true* and *only God*) in *giving rain* in ſo ſtrange a manner [*Ch.* 18. 45.] and *in giving him two ſuch great and wonderful victories over the Syrians*, as we have ſeen in the foregoing Chapter. But yet *none of theſe things* (as it ſeems) ſo *far wrought upon him* as to *turn his heart to God*. *No mercies* will mend *ſome kind of men*, nor work upon their *baſe* and *diſingenuous tempers*. We have this fully *exemplified* in *Ahab*, of whom we are next to relate a *remarkable ſtory*.

Ahab had in *Jezreel* a *Palace Royal*, and near unto it one *Naboth* a Citizen of that place had a *Vineyard* which *Ahab's* eye being often upon, he had a *great mind* to it, and ſpake to *Naboth* to let him have it, (to make a Garden of Herbs) and he would either give him a *better Vineyard for it*, or the *full worth* of it in *money*. *Naboth* conſidering that God had *forbidden in his Law* the *perpetual alienating of Inheritances*, [*Levit.* 25. 23.] told the King *he could not do it without ſinning againſt God*. *Ahab* hereupon went home *heavy* and *diſpleaſed*, and ſo *inwardly vext* that he laid him down upon his *bed*, and *turn'd away his head* as not caring to ſpeak to any body, and *refus'd to eat*. *Jezebel* his wife came to him, and ſeeing him ſo much *out of humour* asked him *what ailed him?* He told her the *reaſon* of it was *Naboths refuſing to ſell him his Vineyard*. *Jezebel* anſwered, *Art thou King of Iſrael, and doſt thou trouble thy ſelf ſo much about ſuch a thing as this? chear up thy heart and be merry*; let me alone, ſee if I do not procure this Vineyard for thee. Whereupon ſhe preſently wrote Letters in *Ahab's* name to the *Elders* and *Nobles* of the City, and *ſealed* them with the Kings *Seal*, wherein ſhe orders them to *proclaim a Faſt*, (as if ſome *high wickedneſs* had been committed againſt God that called for *ſpee-*

Kings of *Judah*. Kings of *Israel*.

Levites for the work, having ſecretly laid in the *Chambers* of the Temple ſome *arms* and *weapons* for the purpoſe. And that the *Levites* whom he intended to employ in this buſineſs might be the *ſtronger*, he *took in* the *new company* (that were to come in on the Sabbath-day) and did not *diſmiſs the old* (that ſhould have gone out) but retained them ſtill, and ſo *by that means* without *any noiſe*, he made up ſuch a *number* as he thought would be able to deal with the *Queens* ordinary Guards if need ſhould be. *All theſe Levites* therefore he diſpoſes under the command of *ſeveral Captains* (either *ſuch* as were *principal men among the Levites*, or others whom he had ſworn his *aſſociates* in this deſign) in *this manner*. Thoſe that were to enter into the *ſervice of the Temple that Sabbath-day*, he divided into *three Companies*. *One Company* whereof he aſſigned to watch at the *Gate of the outer Court*, viz. the *North-gate* that led to the *Kings Palace*, where *Athaliah* now was. *Another company* he aſſign'd to the *Eaſt* * *Gate* that led into the *City*. A *third company* to the *South-gate*. *Thoſe Levites* that ſhould have *gone out* from the ſervice of the Temple he divided into *two companies*, and appointed them to be a *Guard* in the Temple unto the *Kings perſon*, the *one* on his *right hand*, and the *other* on his *left*. Then he gave to the *Captains* for *themſelves* and their *men*, King *David*'s *Spears* and *Shields*, viz. *ſuch weapons* as were there reſerved as *Trophies* and *monuments* of *David*'s *victories*, which *weapons of war* were ſome of thoſe things dedicated by *David*, and brought into the *Temple* by *Solomon*, 1 King. 7. 51. Thus *this Guard* of *Levites* ſtood every man with his *weapon in his hand*, and *Jehoiada* charged them to look to it that *their watches* were not *diſordered* by the breaking in of any body, and that if any offered to break through their *ranks* by force, they ſhould ſlay them. Things being thus ordered, he brought forth the Kings Son to them, and ſet him on the *Brazen Scaffold*, and *Jehoiadab* and *his Sons anointed him*, and put the *Crown upon his head*, and gave into his hands the *Teſtimony*, that is, the *Book* wherein the *Law* of God was written, and *wherein* was *teſtified* what

* Call'd the Gate of *Shur*, or the Gate of the *foundation*, 2 King. 11. 6.

See 1 Sam. 21. 9. 2 Sam. 8. 7.

dy humiliation from all the people) and *after that* to ſet *Naboth* upon a *Scaffold* in the ſight of the *people* to be *judged*, and to *ſuborn* againſt him *two falſe witneſſes* (wicked fellows *Sons of Belial* that would ſwear any thing for *money*) that ſhould witneſs *that he blaſphemed God* * *and the King*. And that upon *this evidence* they ſhould condemn him, and then immediately carry him out and *ſtone him* as a *blaſphemer*. *Theſe Magiſtrates* (being it ſeems themſelves wicked men) having received *theſe orders*, and being deſirous to *ingratiate* themſelves with *Jezebel*, (and poſſibly *willing* and *forward enough* to *take off* ſo *good* and *conſcientious a man* as *Naboth* was) did readily execute *her bloody purpoſe* in all particulars. Accordingly *they proclaimed a Faſt*, and then *arraigned innocent Naboth*, and *condemned him* upon the teſtimony of *two falſe witneſſes* by themſelves *ſuborned*, and then *ſtoned him* (and which was mor *cruel* and *barbarous*) with *him* (as it ſeems) his *Sons alſo*, [ſee 2 *King.* 9. 36.] which was directly againſt *the Law* of God, *Deut.* 24. 16. and againſt all *humanity*, *juſtice*, and *common equity*. If *this were done* (as *ſome interpreters* from the forementioned place ſuppoſe) 'tis like the *reaſon* of it was that none might be left to *lay claim* to the Vineyard, and ſo it might *be forfeited* to the King. Theſe things being done, *theſe good Magiſtrates* gave notice to *Jezebel* that they had executed her commands, and *Naboth was dead*. *Jezebel* hearing this, went to *Ahab* and bad him go and *take poſſeſſion of Naboths Vineyard*, for now it was *his*. *Ahab* accordingly goes down to *Jezreel* for that purpoſe. At the ſame time the word of the Lord came to *Elijah*, and bad him go and meet *Ahab* (whoſe chief reſidence was at *Samaria*) but he was now in *Jezreel*, and at this preſent in the *Vineyard* of *Naboth*, which he was gone to take poſſeſſion of, and poſſibly was now giving orders about it. The Lord bad him when he came to him to ſpeak to him *after this manner*, *What! haſt thou killed and taken poſſeſſion? Well, I tell thee from the Lord, according* † *as the dogs have licked the blood of Naboth ſo*

* Lev. 24. 15, 16. Exod. 21. 17. Exod. 22. 28.

† V. 19. *Aliqui vertunt*, propterea quod, *aut* eo quod *aut* quemadmodum. *Vide* Belgic. Annot. & Poli.

ſhall

Kings of *Judah*. Kings of *Israel*.

what *God required of his people*, and what *they* might expect from him in caſe of obedience. Theſe things being done, *all there preſent* made a *great acclamation*, and cried out, *God ſave the King*. Then *Jehoiada* made a *Covenant* between the *Lord and the King*, and *the people*, *viz.* that the *King ſhould ſerve the Lord*, and *maintain his pure worſhip*, *and root out Idolatry*, *and that the people ſhould join with him therein*, *and ſhould fear and ſerve the Lord*, *and him only*, and every way carry themſelves as became *his people*. Then he made a *Covenant* between the King and the people, *viz.* that the King ſhould *govern them righteouſly*, and that *they* ſhould yield due obedience unto him.

Athaliah being at the *Palace* (which was near the Temple) and hearing *theſe great loud acclamations* of the people, and of ſuch as *in the great Court* ſtood about the King, ſhe with a few of her ſervants that were about her, ruſht into the Temple *through the Guards*, and when ſhe came to the *great Court* ſhe ſaw the King ſtanding by the *Pillar* on the *Brazen Scaffold* with the *Crown on his head*, and the *Trumpeters* about him *blowing*, and *all the people* there preſent wonderfully rejoicing; upon this, *ſhe rent her clothes*, and cried out, *Treaſon*, *Treaſon*. *Jehoiada* immediately commanded the *Officers* and *Commanders* to lay hold on her, and to have her out of the *ranges*, and and to *kill any man* that offered to *reſcue her*, and to carry her out of the *Temple*, and to *ſlay her*, which accordingly they did in the *way* that *horſes* came into the Kings Palace. Thus as ſhe was *like her mother in ſin*, ſo ſhe was not *much unlike her* in her *death*. See 2 *King.* 9. 33.

Jehoiada then appointed *Officers* for the watch of the Lords houſe, to prevent any danger that might happen upon this ſudden change, and the *rites* of *Coronation* being finiſhed, and the *aforeſaid Covenants* made, and *Athaliah* ſlain, *Jehoiada* and the *Rulers* and *Officers* brought the King down to *his Royal Palace* and ſet him upon *his Throne*, and no diſturbance followed thereupon, but *the City was quiet*, and *the people rejoiced*. *Joaſh* was *ſeven years old* when he was *Crowned*, and reigned *forty*

ſhall they lick thy blood, *even thine* *. It argued a *mighty faith* and *courage* in *Elijah* that he durſt deliver *ſuch a meſſage* as *this* to *Ahab*, his *ſervants* and *Courtiers* being about him. But Gods *holy Prophets* when ſtrengthned by him, were as *bold as Lions*. *Ahab* hearing the *Prophet* ſpeak thus to him, *What* (ſays he) *haſt thou found me O mine enemy? What ſhall I never be at quiet for thee?* Thus *wicked men* count *thoſe their enemies* who tell them of their *faults*. *Elijah* replies, *Yes indeed I have found thee*, *and am come to denounce Gods judgments againſt thee*, *becauſe thou haſt ſold thy ſelf to do evil* †, and (as it were) *wholly yielded up thy ſelf to the ſervice of the Devil to do his will*, *and to work that which is evil in the ſight of the Lord*, [ſee 2 *King.* 17. 17.] *therefore thus ſaith the Lord*, *I will bring evil upon thee*, *and take away thy poſterity*, *and will cut off from Ahab him that piſſeth againſt the wall* (*a*), *and him that is ſhut up and left in Iſrael*. *And will make thy houſe like the houſe of Jeroboam the Son of Nebat*, *and like the houſe of Baaſha* (*b*) *the Son of Ahijah*, *for the provocation wherewith thou haſt provoked me to anger*, *and thereby haſt made Iſrael to ſin*. And as for *Jezebel*, *the dogs ſhall eat her by the wall of Jezreel*. *And as for him of the houſe of Ahab that dieth in the City the dogs ſhall eat* (*c*), *and him that dieth in the fields the fowls of the air ſhall eat*. *Elijah* having delivered *this dreadful meſſage* departed. *Ahab* hearing theſe *diſmal words*, *rent his clothes*, and *put on ſackcloth*, and *faſted*, and *lay in ſackcloth*, and *went ſoftly*, that is, *ſlowly* and *heavily* as *ſorrowful men* and *mourners* uſed to do. Thus *Ahab* humbled himſelf out of fear of the vengeance threat-

* And thus the *dogs* licked the blood of *Ahab* in the Pool of *Samaria*, Ch. 22. 38. and the *dogs* licked the blood of *Joram*, *Ahabs Son*, 2 King. 9. 26. And his *dead body* was caſt out into *that very place of ground* where *Naboth* was ſtoned; it was alſo in part fulfilled in *Jezebel* her ſelf. See v. 33. of that Chapter.

† If *Ahab* was not acquainted with the deſign of murthering *Naboth*, yet he puniſhed not the actors of it, but approv'd and ratify'd it by taking poſſeſſion of his Vineyard.

(*a*) See Notes on Ch. 14. 10.

(*b*) See Ch. 16. 3, 4, 11.

(*c*) None need wonder at theſe dreadful things denounced againſt *Ahab*, *for there was none of the Kings of Iſrael before him like unto him*, *for he ſold himſelf to work wickedneſs in the ſight of the Lord*, *Jezebel his wife ſtirring him up*: *He did very abominably in following Idols*, *and that after the manner of the Amorites*, (*even the worſt of the heathens*) *whom God caſt out before the children of Iſrael*.

Kings of *Judah*. Kings of *Iſrael*.

forty years. *Jehoiada* now beſtirs himſelf to rectifie things that had been diſordered in *Athaliah*'s reign, and *firſt* he reſtores the *true worſhip of God*, and takes care to have the *ſervices* of the *Temple* duly performed. Then the people went into the *houſe of Baal*, and *brake it down* with *its Altars* and *Images* (which by the encouragement of *Athaliah* had been ſet up) and they ſlew *Mattan* the *Prieſt of Baal* even before the *Altars*, to manifeſt their *greater deteſtation* of *that Idolatry*, and poſſibly in imitation of *Jehu*, who had *with ſo much zeal* ſuppreſſed *that Idolatry* in *Iſrael*.

Joaſh when he was grown up took *two wives* whom *Jehoiada* choſe for him, and *he did that which was right in the eyes of the Lord all the days of Jehoiada*, who ceaſed not to inſtruct him *in the ways of the Lord*. But the *high places* (wherein they worſhipped the *true God*) were *not taken away*. For the people having been ſo long uſed to offer *Sacrifices* and *burn incenſe* on them, it ſeems *Jehoiada* durſt not adviſe the King to proceed to *a reformation* of this evil.

The *Temple* at this time was fallen *into great decay*, either by the negligence of former Kings, or through the *wickneſs of Athaliah*, whoſe *Sons* had broken up *the houſe of God, and had beſtowed the dedicate things thereof upon Baalim*, 2 *Chron.* 14. 7. *Joaſh* therefore now takes order for the *repair* of it. And indeed it was fit *he* ſhould be very *careful to uphold the Temple* that had been *the nurſery of his infancy*, and the *beſt means* under God of ſecuring his *life*, and upholding *his juſt title* to the *Crown*. In order therefore hereunto he enjoined the *Prieſts* carefully to gather *all the mony of the dedicated things*, that is, *all the money dedicated* to the *ſervice* and *repair* of the *Temple*: Particularly, 1. The *money of every one that paſſeth the account*, that is, *the half ſhekel* that they were to pay when *they were numbred from twenty years old and upwards*, [*Exod.* 30. 12, 13.] which is therefore called *the collection of Moſes the ſervant of the Lord, and of the Congregation of Iſrael, for the Tabernacle of witneſs** *laid*

threatned againſt him, but did not *truly repent* of his ſins he had committed. However hereupon the Lord ſpake to *Elijah* again, ſaying, *Seeſt thou how Ahab humbleth himſelf before me? That the world therefore may ſee how well I accept of true repentance, and ſerious humiliation, I will ſo far regard this ſeeming humiliation of his (though I know he is not truly penitent) that I will defer theſe my threatned judgments during his life, and will in his Sons days bring theſe evils upon his houſe.* 'Tis like *Elijah* was to acquaint *Ahab* herewith, and thus God makes *his Prophets* meſſengers of *good tidings* as well as of *evil*. And from hence we may obſerve how *effectual true repentance* and *ſerious humiliation* and *contrition* is, and what it may aſſuredly expect from God when ſuch *an humiliation as this of Ahabs* was ſo far regarded. 1 *King.* 21. wh. Ch.

We have ſhewed before that upon the *Covenant* made between *Ahab* and *Benhadad* [*Ch.* 20. 34.] there was a *ceſſation of arms* between them for *three years*, but *Ramoth-Gilead* * not being all this while reſtored by *Benhadad*, *Ahab* at laſt reſolved to take it out of his hands by *force*. It ſeems *Jehoſhaphat* King of *Judah* was now come to viſit *Ahab*. 'Twas ſtrange that a King of *Judah* ſhould go down to viſit a King of *Iſrael*, none of his *predeceſſors* had ever done it before him, but more ſtrange that a *worſhipper* of the *true God* ſhould go to viſit *ſuch an Idolater* as *Ahab* was. See 2 *Chron.* 19. 2. However *Jehoſhaphat* being there, *Ahab* took occaſion to ſpeak to his *Counſellors of State* after this manner, *Do you not forget that Ramoth-Gilead (that goodly City, a City of the Levites*, and a *City of refuge*) is *ours*, and ſhould have been reſtored to us by *Benhadad*, had he perform'd *his Covenant* made with us; but he *perfidiouſly* keeps it from us, and we are *ſtill* and *quiet*. Then addreſſing himſelf to *Jehoſhaphat* he asks him, *if he would pleaſe to join with him to recover it*, and would go *in perſon* with him to *beſiege it*. *Jehoſhaphat* replied, *I am as thou art, my people as thy people, my horſes as thy horſes*. As if

* It was a *goodly City*, and belonged to the *Levites*, and was a *City of refuge*, *Joſh.* 21. 38. therefore no wonder he was unwilling it ſhould be any longer in the hands of the *Syrians*.

*So call'd in regard of the *Ark*, and the *Tables of ſtone in it*, which contain'd the Covenant between God and his people, and was a witneſs between them.

Kings of *Judah*. Kings of *Iſrael*.

laid upon the people when the *Tabernacle* was building. So in a *like caſe* 'twas thought reaſonable that a *like courſe* ſhould be taken for the *Temple*. 2ly, *The money that every one is ſet at*, that is, *the money* which *any man* ſhall by the *Prieſt* be appointed *to pay* for his *redemption*, when he hath vowed himſelf to God according to the *Law*, *Levit.* 27. 2. 3ly, *All the money that cometh into any mans heart to bring into the houſe of the Lord*, that is, which any man ſhall voluntarily give for the *repair* of the *Temple*. This *threefold collection Joaſh* appointed the *Prieſts* to gather from year to year in the *ſeveral Cities* where *they dwelt*, and were well known among the people; and *with this money* he orders them to *repair* the breaches of the *Temple* as there was need, and to *expedite* it with all convenient ſpeed. But it ſeems the *Prieſts* were *negligent* herein; when therefore in the *twenty third* year of his reign he ſaw that nothing conſiderable was done, he ſuppoſed that either the *Prieſts* had been exceeding *remiſs* in gathering this money, or had not faithfully *paid* in what they had received, or *at leaſt* that the people ſuſpecting they did convert it to their *own private uſe*, did not pay it *ſo willingly* as otherwiſe they would have done. He thereupon *took the work out of their hands*, commanding them to pay in what they had received, and appointed *another way* for the gathering of it. And that was *this*, the King by the advice of *Jehoiada* made a *great Cheſt*, and bored a *hole* in the *lid of it*, and ſet it in the *great Court*, at the entrance of the *Prieſts Court*, and into *this Cheſt* (for preventing of *all fraud* in this buſineſs) he orders that *all the money* that was *brought in* for the repair of the houſe of the Lord *ſhould be put*. The *Prieſts* readily conſented *to this courſe*, being willing to be excuſed from the care and trouble of collecting this money. Whereupon a *Proclamation* was iſſued out through the whole Kingdom, that *every man* ſhould *bring in to this Cheſt his appointed contribution*, or *voluntary offering*, which accordingly was done with *much alacrity* and *willingneſs*, and they continued their *contributions* till all that needed repairing was finiſhed. And thus *money* came in *in abundance*.

if he ſhould have ſaid, *I my ſelf, my people*, and *my horſes* are all *at thy ſervice*, and ready to *go* and *do* as thou ſhalt order, even as if they were thine *own*. But he deſired before they engaged *in this enterprize*, that he would preſently ſend to ſome *holy Prophet* and enquire by him *after the mind of the Lord* whether it were *his will* they ſhould undertake *this war?* and whether he would proſper them in it? *Ahab* thereupon gathers together his 400 *Baaliticſh Prophets*, viz. *thoſe of the Groves*, which were reſerv'd from appearing to *Elijah*'s Challenge, *Ch.* 18. 19, 20. (thinking poſſibly that *Jehoſhaphat* by ſuch a *multitude* would be the better perſwaded of the *truth* of what they ſaid) and ſpake unto them after this manner, *What ſay ye? ſhall we go againſt Ramoth-Gilead to battel, or ſhall we forbear?* They preſently ſaid, *Go up, for the Lord will deliver it into thy hand*. But though they made uſe of the *name of the Lord*, yet they received not *this anſwer from him*, but ſpake as they thought was moſt *agreeable* to *Ahab*'s humour. *Jehoſhaphat* was not ſatisfied with what they *ſaid*, but *ſuſpecting* their *word* was not from the Lord, he askt if there were not *beſides theſe* a *Prophet* of the Lords in the land that they might enquire of? *Ahab* told him there was indeed *one* in *Samaria*, *Michaiah** by name, but (ſays he) *I hate him, for he doth not uſe to propheſie good concerning me but evil*. *Jehoſhaphat* replied, *Let not the King ſay ſo*; we ought not to *hate the Prophets of the Lord* becauſe they *ſpeak* ſometimes *things* that do not *pleaſe us*. If they be the *faithful ſervants of the Lord* they muſt ſpeak the *truth* whatever it be. God forbid therefore the *King* ſhould hate them for *that*. *Ahab* hearing him ſay ſo, commanded an *Officer* to fetch *Michaiah* to him. Then *both the Kings* ſitting on *Chairs of State* (clad in their Royal Robes) in a void place at the entrance of the Gate of *Samaria*, all the 400 *Prophets of Baal* before mentioned came and *Propheſied before them*; that is, by *ſtrange affected paſſionate geſtures* made ſhew of *Propheſical raptures*. And *Zedekiah* the *chief of them* made him *horns* *

* Some think *this Michaiah* was the *Prophet* that denounced the judgment againſt *Ahab*, ch. 20. 42. and that thereupon he had put him in priſon in *Samaria* till now.

Kings of *Judah.*

Kings of *Iſrael.*

dance. And when they perceived there was *much money* in the *Cheſt*, the Kings *Secretary* and the *High-Prieſt* came and *took it out* and *told the money* and put it up *in bags*, and gave it into the hands of the *Maſter-workmen* that therewith they might provide *materials*, and pay the *inferiour workmen.* And they had *ſuch experience* of the *honeſty* and *fidelity* of theſe *Maſter-workmen* (into whoſe hands they committed the money) that they expected no particular account of them how it was laid out. And till the *Temple* was fully repair'd they would not *employ* any of the *money* ſo collected to other uſes, but when it was *fully done*, and the *houſe of God* ſet into a *good ſtate* as it was *before*, then *theſe overſeers* of the work brought in the *remaining money*, and with it they made *veſſels* for the *Temple* ſuch as were made by *Solomon*, viz. *Incenſe-cups*, *Spoons*, *Cenſers*, and other *utenſils of gold* and *ſilver.* But though *theſe contributions* of the people *before mentioned* were brought *into this Cheſt*, yet the *treſpaſs-mony**, and *ſin-money* was not brought into it, it being properly the *Prieſts.* Thus when they had made the *Temple* fit for the ſervice of God, they *daily* performed *ſuch worſhip* therein as was required by the *Law*, and this they did *continually all the days of Jehoiada. Jehoiada* being now *very old*, and *full of days*, (having lived *an hundred and thirty years*) he *died.* He was about *ten* or *eleven* years old at *Solomons death*, and lived in the reigns of *eight Kings* of *Judah.* It was a *great bleſſing* to that Kingdom that he *lived ſo long.* And they *buried* him in the *City of David* among the *Kings* (which was an high honour to him) *becauſe he had done good in Iſrael* both *towards God* in reſtoring *his worſhip*, and *towards his houſe* in cauſing it to be *repaired.*

* That is, *the money* which by the Law *thoſe men* were to pay by way of *ſatisfaction* (according to the *eſtimation of the Prieſts*) that had any way *wronged the Lord* in *his holy things*, Levit. 5. 15. whether it were done *ignorantly* or *wittingly.* In *both caſes ſatisfaction* was to be made, and the one of theſe is call'd *treſpaſs-mony*, and the other *ſin-money.*

Now after the death of *Jehoiada* (that *wiſe godly and zealous Governour*) *ſeveral of the Princes of Judah* who (as it ſeems) had concealed their *impious mind* and *hollow heartedneſs* in Religion before,

*horns * of iron* (thereby to ſignifie the *power* of *theſe two Kings*) and ſaid to *Ahab, Thus ſaith the Lord, with theſe ſhalt thou puſh the Syrians until thou haſt deſtroyed them.* And *all the reſt* of *thoſe Prophets* propheſied accordingly, ſaying, *Go up to Ramoth-Gilead and proſper, for the Lord ſhall deliver it into the Kings hands.* The *meſſenger* that went for *Micaiah*, as he was bringing him to the *King*, ſaid to him, *Behold the reſt of the Prophets have ſpoken good things to the King, and that with one conſent, let thy word therefore I pray thee be like theirs, and ſpeak things pleaſing to him, and to the people. Micaiah* replied, *As the Lord liveth, what the Lord ſaith unto me that will I ſpeak.* So *Micaiah* came to the *King*, who ſpake to him after this manner, *Come, Micaiah, what ſaiſt thou to our deſign? ſhall we go againſt Ramoth-Gilead, or ſhall we forbear?* He anſwered, *Go and proſper, the Lord will deliver it into thy hands*, if *that* which *thy Prophets* have told thee be *true.* The King ſaid unto him, *How oft ſhall I adjure thee that thou deal really with me, and tell me nothing but that which is true, and which thou haſt received from the Lord. Micaiah* then ſaid to him, *I ſaw in a viſion all Iſrael ſcattered upon the hills as ſheep that have no ſhepherd:* implying, that the *King* (who was the *ſhepherd* of the people) ſhould be *ſlain*, and thereupon *the people* ſhould fly and be ſcattered. *When I ſaw this* (ſays he) *the Lord ſaid to me, Theſe have no Maſter* (that is, *their King* is ſlain) *let them return every man to his own houſe in ſafety, and eſcape with their lives.* See *v.* 36. *Ahab* turning to *Jehoſhaphat* ſaid, *Did not I tell thee that he would propheſie no good to me but only evil? Micaiah* upon this ſaid, ſeeing thou haſt *adjured* me to *tell thee the truth in the name of the Lord*, I now will do it *fully* and *plainly*, *I ſaw in a viſion the Lord ſitting on his Throne* †, *and all the hoſt of heaven*, viz. the *good Angels* and *Saints* attending him *on his right hand*, and *on his left*, and ſome *evil ſpirits* were mixed among them. And the Lord ſaid, *who will perſwade Ahab* that he may *go up* and *fall* at *Ramoth-Gilead?* and *ſome* of them ſpake *on*

* *Solebant* Prophetæ *&* verbis *&* ſignis *eventus prædicere.*

† Viſio parabolica ut Job 1. 6. dicuntur hæc ἀνθρωποπαθῶς, ad indicandum varios providentiæ divinæ modos quibus decreta ſua ad exitum perducit.

Kings of *Judah.*

Kings of *Iſrael.*

before, came now to *Joaſh*, and making a *low obeiſance* to him, and preſenting unto him a *flattering addreſs*, they *petitioned him* (as appears by what follows) that they might have leave to ſet up the *Idolatry* of *Baal* again in the land, and to worſhip God in the *high places* after the manner of *their fathers*, becauſe it was burdenſome to go up from all parts to the *Temple.* The King being prevailed upon by *their flatteries* *, granted *their requeſt*, and ſo they *left* the *Temple* (the houſe of the God of their Fathers) and ſerved *Idols* in *Groves*, and thereby brought *the wrath of the Lord* upon *Judah* and *Jeruſalem* by this *their great treſpaſs.* For ſhortly after *Hazael* King of *Syria* [ſee 2 *King.* 12. 17.] *invaded the land*, and took *Gath* (*a*), and was preparing to *go againſt Jeruſalem.* So formidable to *Joaſh* was *this approach* of *Hazael* that he was forc'd to *purchaſe his peace with him* by making him a *preſent* of *all the hallowed things*, and of *all the gold* that was found in the *Treaſuries* of the Temple, and in his *own houſe* (*b*). Sundry *Prophets* and extraordinary meſſengers God ſent to them one after another, to reclaim the *King* and *his people* from thoſe evil ways, and to bring them again to the Lord. And *theſe Prophets* (*c*) did faithfully declare their ſin to them, even to their very faces, and foretold them of the *judgments* God would bring upon them if they did not *repent*; however they would not *hearken* to them, but by an *obſtinacy in ſin* pull'd down *vengeance* on their own heads. At length *Zachariah* the Son of *Jehoiada* was by the Spirit of God ſtirred up to *admoniſh them of their wickedneſs*, who accordingly *did it* with *great boldneſs* and *courage*, and ſtanding up in an *high place* in the *Court of the Temple*, and ſpeaking to the *King*, his *Nobles*, and *people*, he told them, *Thus ſaith the Lord, why do ye ſo tranſgreſs the commandments of the Lord that ye cannot proſper, becauſe ye have forſaken the Lord, he hath forſaken you, and given you over into*

* *Multorum Principum aures nihil accipiunt niſi jucundum & læſurum. Tacitus.*

(*a*) *This City David* recovered from the *Philiſtines*, 1 *Chr.* 18. 1. and the *Kings of Judah* held it to this time. It was one of the Cities *Reboboam* fortified, 2 *Chr.* 11. 8.

(*b*) 2 Chron. 24. 27. *The greatneſs of the burdens laid upon him*, may hereby be meant which are mentioned in ſome *civil Records.*

(*c*) So the Lord dealt with the *Ten Tribes*, 2 King. 17. 13. and with the *men of Judah* after this, 2 *Chron.* 36. 15, 16.

on this manner, and *others* on *that.* At length there came *an evil ſpirit* and ſtood before the Lord and ſaid, *I will perſwade him.* The Lord askt him, *How he would do it?* He anſwer'd, *I will go forth and be a lying ſpirit in the mouth of all his Prophets*; that is, I will *urge them*, and *put them on* to *lye* to him and *deceive* him. For *falſe Prophets* are *inſtructed* and *moved* by *evil ſpirits* as *true Prophets* are by the *Spirit of God.* The Lord anſwers, *I permit thee to go and to delude Ahabs Prophets with lyes*, and by *them to delude Ahab himſelf*, and thou ſhalt not *miſs* but ſhalt *effectually perſwade and prevail. Go forth* therefore and *do* as thou intendeſt, for it is *an act of juſtice* ſeeing *Ahab hated my Prophets* and *would not believe them*, that therefore *he ſhould be given up* to believe *lyes.* According to this viſion (O King) the Lord hath permitted a *lying ſpirit* to enter *into all theſe thy Prophets, who hath poſſeſt their hearts and tongues*, and they ſpeak *meer lyes* unto thee when they tell thee *that thou ſhalt proſper in this expedition. For aſſure thy ſelf the Lord hath determined evil againſt thee. Zedekiah* hearing this, ſtept to him, and *ſmote him on the cheek*, and ſaid to him *which way went the Spirit of the Lord from me to ſpeak to thee? Micaiah* returneth not *blow* for *blow*, but tells him *thou ſhalt find to thy coſt that I have the Spirit of God, and do declare the truth of God* when thou ſhalt ſee my *Propheſie* exactly fulfilled, and when *Ahab ſhall be ſlain, and his army worſted, on that day thou ſhalt hide thy ſelf* in an *inner Chamber* from *Ahabs children* and *friends* who will *ſeek thee out* to *ſlay* thee as a *falſe Prophet* and a *deceiver of thy King*, and to revenge the *blood of the King*, and the overthrow of the *Army* upon thee. *Ahab* hearing *theſe things* look'd upon them as *meer dreams* and *enthuſiaſtical fancies*, and ſo regarded them not. (Thus God *judicially blinds* thoſe whom he intends to *deſtroy.*) And being in a rage he orders them to carry back *Michaiah* to *Amon* the *Governour*, and to *Joaſh* (the Son of *Omri*, who it ſeems had ſome place of authority in the City) and to command them *in his name* to put him again into *priſon*, and *to feed him with the bread of affliction, and the water of affliction* [ſee *Deut.* 16. 3.] *until*

Kings of *Judah.* Kings of *Iſrael.*

into the hands of the Syrians. Hereupon *theſe Idolatrous Princes*, and the *people* that were *like them* being *enraged*, immediately conſulted together to deſtroy him, and probably complained grievouſly to the King of him, repreſenting him (as the manner of ſuch perſons is) as a *man highly diſaffected* to the *Kings perſon* and *government*, and an enemy to the State. And having by this means *inflam'd* the King againſt him, they *aſkt him* if they ſhould preſently *ſtone him*, which *he agreeing to*, and *commanding*, they furiouſly ruſhed into the *Prieſts Court* whither *Zachariah* had betaken himſelf, and with *moſt daring impiety ſtoned him* between the *Temple* and the *Altar* *. But before he expired he ſaid, *The Lord will look upon it and require it*; that is, he will ſeverely avenge *my blood* upon you. Thus *Joaſh* remembred not the *kindneſs* which *Jehoiada* the Father of *Zachariah* had done for him, who had *nouriſhed* him in the *Temple in his infancy*, and with *extream hazard* to himſelf *ſet him upon the Throne, and inſtructed him in the ways of God*, and had been his *moſt faithful counſellor*, and a means of *procuring many bleſſings* to him; and yet notwithſtanding all this, *he* now cruelly conſents to the *murdering of his Son*, and that only for giving him faithful counſel. But though *Joaſh* was thus abominably *ungrateful*, yet the Lord would not let it ſo paſs. For before *that year* was expired the *Syrians* invaded the land again, and *executed the judgment of God upon them* with great ſeverity. For though they came only with a *ſmall company* of men (intending poſſibly to *pillage* rather than to perform any *great action*) and *Joaſh* went out againſt them with a *very great army*, yet *this ſmall band of the Syrians* overthrew that *great hoſt* of *Judah*, becauſe *they had forſaken the Lord God of their fathers*. The *Syrians* being highly encouraged with this victory, they went up againſt *Jeruſalem*, and deſtroyed *all the Princes of the people* (on whom they could lay their hands) who had been the *great inſtruments* to *draw away their King* from the worſhip of the *true God* to *Idolatry*; and they ſent the *ſpoil* of them to the King of *Damaſcus*. And when they departed they left *Joaſh* in

* See Mat. 23. 35.

until he came again in peace. Micaiah replys, *If thou return at all in peace, the Lord hath not ſpoken by me; and all you that are here preſent* take notice and obſerve *what I ſay*, and whither I am a true Prophet or no. 'Tis ſtrange that *Jehoſhaphat* ſhould ſee *this holy Prophet Micaiah* thus injuriouſly uſed by a *proud Prieſt* of *Baal*, and *afterwards ſent away to priſon*, and yet ſpeak never a word *in his behalf*; we may ſee from hence how dangerous a *ſnare*, even *to good men ill company* is. But 'tis much more *ſtrange* that after the *Prophet* had told them *ſo plainly* what would be the *event of this expedition* that he ſhould yet join with *Ahab* therein. It ſeems having joined himſelf lately in *affinity* with him, and engaged *his word* to him, he was loth to *ſhrink* from it notwithſtanding the *threatnings* of the *Prophet*, and ſo *he* and *Ahab* went up to fight againſt *Ramoth-Gilead*. *Ahab* being (as 'tis like) ſomething *inwardly* troubled at the threatnings of *Micaiah* (though he ſeemed outwardly to ſlight them) and having heard of the King of *Syria*'s charge to his *Captains* concerning *himſelf*, v. 31. viz. *That they ſhould fight neither with ſmall nor great ſave only with the King of Iſrael*; that is, that they ſhould *obſerve* eſpecially where *he was*, and to bend *their main* force againſt *him* as the *chief cauſe* of the war; he told *Jehoſhaphat* that he himſelf would go into the battel *diſguiſed* as an *ordinary Commander*, but adviſ'd *him* to put on his *Royal Robes*, or ſuch kind of *Armour* as was fit for the *General* of the *field*, that he might appear like himſelf. This being accordingly done, when the battel was joined, the *Syrians* ſeeing *Jehoſhaphat*, they thought he had been the King of *Iſrael*, and accordingly leaving all others *aſſaulted the party where he was*, and compaſſed them about. Hereupon *Jehoſhaphat cried unto the Lord* for *ſuccour*, who helped him in *that great ſtrait*, and moved the *Syrians* to depart from him; for (it ſeems) they gathered from *ſome circumſtance* or *other* that *he* was not the King of *Iſrael*, and ſo not the *man* they aimed at. Thus the *Lord* was pleaſed by bringing *Jehoſhaphat* into *ſo great danger* to let him ſee *his folly* in joining with *Ahab*, notwithſtanding the *Prophets*

Kings of *Judah.* Kings of *Iſrael.*

in *ſore diſeaſes* (perhaps by reaſon of *ſome wounds* he had received in the *fight*) which *advantage* two of his own *ſervants* laying hold upon *ſlew him in his bed*, and thereby avenged *the blood of the Son* * *of Jehoiada the Prieſt*, he was ſlain in the beginning of the *fortieth year* of his *reign*. And they *buried* him in the *City of David*, but not in the *Sepulchres* of the Kings. He reigned *twenty two* years with *Jehu*, the reſt in the time of *Jehoahaz Jehu*'s *Son*, and *Jehoaſh* his *Grandchild*; and *Amaziah* his Son ſucceeded him.

* V. 25. For the blood of the Sons of Jehoiada, i.e. one of his Sons, the Plural number for the Singular.

1 *King.* 11. wh. Ch.
2 *King.* 12. wh. Ch.
2 *Chron.* 23. wh. Ch.
2 *Chron.* 24. wh. Ch.

The 9th. King of Judah, AMALIAH.

AMAZIAH the Son of *Joaſh* was *twenty five years* old when he began to reign, and reigned *twenty nine* years †.

† 'Tis ſaid that in the *ſecond year* of *Joaſh* King of *Iſrael* he began to reign, that is in the *ſecond year* of *Joaſh* after he began to reign *alone*, his father *Jehoahaz* being dead. For *Joaſh* began to reign *three years* before his father died, and that was the 37*th.* year of *Joaſh* King of *Judah* (the father of *Amaziah*) who reigned forty years compleat.

In the *beginning* of his reign he did that which was *right in the ſight of the Lord*, viz. *that* which was *for the ſubſtance* of it *good* and *approved* of God, yet *not with an upright heart like David*, but according to what *Joaſh* his Father had done. For *ſuch* as his *Father* was, ſuch was *he*. His *Father* a *while* (out of *reſpect to men*, *viz.* as long as *Jehoiada* lived) *did that which was right*, but *afterwards fell away to Idolatry*, and ſo did *he*. As his Father did not ſuppreſs the worſhip of God *in high places*, no more did *he*. As ſoon as he was ſetled in the *Government* he put to death *thoſe* that had killed the *King* his Father, who it ſeems were *great men*, and had *Court-offices*, (and therefore call'd *his ſervants*) whom at firſt for fear of danger he forbore to meddle with, but when he ſaw a *fit opportunity*, and felt his *own ſtrength*, he dealt with them, yet ſpared *their children* according to the Law of God, *Deut.* 24. 16. *The fathers*

phets fair warning to the contrary. But the *battel* going on againſt *that party* in which *Ahab* was, a *Syrian* drew a *bow at a venture*, and the *arrow* (being directed by God) hit *Ahab*, and entred between the joints of *his harneſs* and wounded him ſorely. He being *thus wounded* ſpake to the *driver of his chariot* to carry him out of the *hoſt*. The *battel* growing *fiercer* and *fiercer*, it ſeems they had not *time* to dreſs his *wound*, but only *ſtayed him up* in *his chariot* (in which he went out to fight againſt the *Syrians*) and towards the evening *he died*, and *his blood* ran out of his *wound* into the midſt *of the chariot*. And thus at laſt *the vengeance of God* fell upon him for *his Idolatry*, and *perſecuting the Prophets* of the Lord, and for the *murder of Naboth*. When the *Commanders of the Army* had notice of the *Kings death*, they had no heart to continue the *fight* any longer, and ſo made *Proclamation* about *Sun-ſetting* that *every man* ſhould depart to his *own Country* and *to his own City*. And ſo the *word* of the *Prophet* was fulfilled which he ſpake *v.* 17. *I ſaw all Iſrael ſcattered upon the hills as ſheep that have not a ſhepherd; and the Lord ſaid, Theſe have no maſter, let them return every man to his houſe in peace.* Thus died *Ahab*, and was brought to *Samaria*, and was there *buried*. And they waſhed *his Chariot* in the Pool of *Samaria*, (and poſſibly *his bloody Armour* might be waſhed in *Jezreel* where his chief Armory was, and where *Naboth was killed*) and the *dogs licked up his blood* according to the *word of the Lord* which he ſpake by *Elijah*, *Ch.* 21. 19. And the reſt of the *Acts* of *Ahab*, and the *Ivory houſe* which he made *, and the *Cities of defence* which he *built*, are written in the *Chronicles* of the *Kings of Iſrael*, that is, in thoſe *large records* and *Chronicles* which were written for the uſe of *thoſe times*, but were no part of *Canonical Scripture*, and differed from the *Chronicles* of the *Kings* of *Judah* and *Iſrael* which we now have. So *Ahab* ſlept with his fathers, having reigned 22 *years* in *Iſrael*, and *Ahaziah* his Son reigned in his ſtead. 1 *King.* 22. from 1, to 41.

* See Amos 3. 15.

As ſoon as *Ahab* was *dead* all the

Kings of *Judah*. Kings of *Israel*.

fathers shall not be put to death for the children, neither shall the children for the fathers, every man shall be put to death for his own sin. About the 13 or 14 year of his reign he resolved to make war upon the *Edomites* who in his Grandfather *Jehoram*'s time had rebelled against the Kingdom of *Judah*, and so continued unto this time. In order hereunto he musters *three hundred thousand choice men* of his own subjects, such as were able for *war*, and could handle *spear* and *shield*, and made *Colonels* over *thousands*, and *Captains* over *hundreds* according to the *dignity* of their *families*. But notwithstanding he had so *great an Army* it seems he did not much *confide in them*, but thought it better in point of *policy* to manage this war by *Auxiliaries*, and accordingly hired *an hundred thousand able valiant men of the Israelites* (who in those times by reason of their *successful wars* against the *Syrians* were accounted *excellent Souldiers*) to go with him against the *Edomites*, and gave them *an hundred talents of silver* * to engage them in this service. A *Prophet* comes to him from the Lord, and advises him to *dismiss these Israelites*, for *the Lord* was *not with them* †, God did not *love them* because they were *Idolaters*, though he did sometimes *prosper them* in their wars against the *cruel Syrians*. But (says he) *if thou wilt go up to fight against the Edomites with these Israelites*, (contrary to the declared mind of God) *do it at thy own peril*, and make thy self as *strong* as thou canst for the *battel*, and see what will come of it, *Assure thy self God will make thee fall before the enemy.* For *God alone hath power to help* or *cast down*; *success* in war is wholly *ordered* by him. The *King* was something startled at this message, but (says he) if I should *dismiss them what shall I do for the hundred Talents* that I have given them; I know not how to *recover them* from such a *numerous company*, without much *hazard*, and *much bloodshed*. The *Prophet* answers, *The Lord is able to give thee much more than this.* So *Amaziah* separated

* That is, *thirty seven thousand, five hundred pound* sterling. See 1 *Chron.* 22. 14. So *every Regiment* consisting of a *thousand* had a *Talent of silver*, that is 375 *l.*

† 2 Chron. 25. 7. to wit, *with any of the children of Ephraim. Ephraim* is here put for the *ten Tribes*, being the *greatest Tribe* of the *ten*, and having the priviledg of the *first born*, Gen. 48. 19.

land of *Moab* fell away from the *Israelites*. *David* had subdued them, and made them *tributary* to him, see 2 *Sam.* 8. 2. but when the *Ten Tribes* revolted from the house of *David* the *Moabites* (as it seems) revolted also from the *Kingdom of Judah*, and rather chose to be *vassals to the Kings of Israel*, upon *part of whose Kingdom their land* bordered, and so they continued to the days of *Ahab*. But now taking advantage from the *late discomfiture* of the *Israelites* by the *Syrians* at *Ramoth-Gilead*, and the *death of Ahab*, *Mesha* the *present King of Moab* refused any longer to pay *the tribute* of *an hundred thousand lambs*, and *an hundred thousand rams with their wool*, which before he paid to the *Kings of Israel*.

2 *King.* 1. 1. and *Ch.* 3. 4. 5.
2 *Chron.* 18. from 3, to the end.

The Second Book of the KINGS.

WE are now come to the *second Book of the Kings*, which is a *continuation* of the History of the *Kings of Israel* from *Ahab*, and of the *Kings of Judah* from *Jehoshaphat*, till *Israel* was *destroyed* by the *Assyrians*, and *Judah* captivated by the *Babylonians*.

The *time* and *order* of their *reigns* we may see in this ensuing Table.

Kings of *Judah*.		Kings of *Israel*.	
Jehoram	8. years.	*Ahaziah* †	2 year.
Ahaziah	1.	*Jehoram* or *Joram*	12.
Athaliah	6.	*Jehu*	28.
Joash	40.	*Jehoahaz*	17.
Amaziah	29.	*Joash*	16.
Uzziah	52.	*Jeroboam*	41.
Jotham	16.	*Zachariah*	6 Month.
Ahaz	16.	*Shallum*	1 Month.
Hezekiah	29.	*Menahem*	10.
Manasseh	55.	*Pekahiah*	2.
Amon	2.	*Pekah*	20.
Josiah	31.	*Hoshea*	9.
Jehoahaz or *Shallum*,	3 Months.		
Eliakim or *Jehoiakim*	11.		
Jehoiakin	3 Month. and then carried captive to *Babylon*.		
Mattaniah, alias *Zedekiah* *.	11.		

* The History of *Ahaziah* is partly in the last *ch.* of the *first Book* of *Kings*, and partly in 2 *King.* 1. And some think the *2d Book of Kings* should begin with the *beginning of his reign.*

† So that 20 in all with *Athaliah* reigned in *Judah*, and 19 in *Israel*.

A H A-

Kings of *Judah*. Kings of *Israel*.

separated them from his own Army to which they were joined, and sent them *home* again. But they being *thus dismissed* were exceeding *angry*, and lookt upon themselves as *slighted* and *scorned*, as if their *aid* and *assistance* had not been of *any value*; wherefore in their *return home* they fell upon the *Cities* of *Judah*, *viz.* such as were the *frontier Towns* bordering all along the *breadth* thereof upon the Kingdom of *Israel*, and slew *three thousand* of the *subjects* of *Judah*, and carried away *much spoil.*

Amaziah having dismissed the *Israelites*, marches with his *own Army* into the *Edomites Country*, and there obtain'd a *great victory* over them, wherein he slew *ten thousand* of them, and took *ten thousand prisoners*, whom he cast down from the *Rock Selah*, and so broke them in pieces. Possibly he us'd them with the *greater severity* because of their *revolt* from the Crown of *Judah*, and their unwillingness to return to their obedience thereunto.

Having thus conquered the *Edomites*, among *other spoils* he brought away *their Gods also*, and by a *monstrous impiety* set them up to be *his Gods*, and *bowed down before them*, and *burnt incense unto them. David* did not use *to do so*, but *burnt the gods of his enemies* which he *took*, see 1 *Chron.* 14. 12. But *this man* seems more *infatuated* and *bewitched with Idolatry* than *Ahab* himself. The *anger* of the Lord was hereupon exceedingly kindled against *Amaziah*, and he sent a *Prophet* to him, who said to him, *Why hast thou sought after the gods of the Edomites which could not deliver their own people* (*viz.* the people that worshipped them) *out of thy hands?* The *King* being vexed at this *free reproof* of the *Prophet*, would not let him *go on*, but said, *Who made you of the Kings councel? I charge thee forbear speaking any many, or speak at thy own peril.* So the *Prophet* forbore, and only said, *I know that the Lord hath determined to destroy thee, because thou hast done this great wickedness in setting up these Idols, and now refusest to hearken to my counsel.*

Amaziah being *puft up*, and *grown insolent* upon his *good success* against the *Edomites*, and taking *advice* of some *such*

The 8th King that reigned in *Israel* was *AHAZIAH.*

AHAZIAH began to reign over *Israel* in the 17*th.* year of *Jehoshaphat* King of *Judah*, and reigned *two years. He did evil in the sight of the Lord*, and walked in the way of his *Father* and of his *Mother*, and in the way of *Jeroboam who made Israel to sin, and he served Baal and worshipped him, and provoked the Lord God of Israel to anger according to all that his Father had done*, 1 *King.* 22. from 51 to the end.

As he was walking in his *Palace* at *Samaria*, some *grate* in the floor of the Chamber where he was (whereby perhaps *light* was conveyed to the lower room) did suddenly break, and so he fell through and was dangerously *bruised* with the fall. In *this extremity* he sends messengers to inquire of *Baalzebub the god of Ekron*, whither he should *recover* or no? This *Idol* was so famous that the *Jews* used to call the *Prince of Devils*, *Baalzebub*, Mat. 12. 24. An *Angel* of the Lord sends *Elijah* to meet *these Messengers*, and to say unto them, *Is it not because there is not a God in Israel, that you go to inquire of Baalzebub the God of Ekron?* Therefore go back again to the King that sent you, and tell him what I say unto you, and further acquaint him that *he shall not come down from that bed on which he is gone up to lye, but shall surely die.* The *Messengers* perceiving *Elijah* to understand *the secret message* they were sent about, and hearing him also so peremptorily to *foretell* the *Kings death*, they knew he must be *some Prophet*, though (it seems) they knew not his person. And accordingly they went back to the King and told him faithfully what he had *said.* The King askt them what *manner* of man he was? they told him *an hairy man*, and *girt with a leathern girdle* * *about his loins.* Then the King knew it was *Elijah* the *Tishbite*, and being enraged at *this hard message*, he resolved to *have the life of him* that sent it, and possibly he was something also *excited* thereunto by his mother *Jezebel*, who was as much incensed against *Elijah* as *Herodias* was against *John Baptist*, Mat. 14. 8. Whereupon he sent a *Captain of fifty* with *his fifty men* to apprehend him, who (he understood

* *John Baptist* was thus attired to shew that he was that *other Elijah* that was to come, compare *Mat.* 3. 4. with *Mal.* 4. 5.

Kings of *Judah*. Kings of *Iſrael*.

ſuch Counſellors as *Rehoboam* did, in a *vain* and *proud manner* ſends a *challenge* to *Joaſh* King of *Iſrael*, ſaying to him, *Come let us look one another in the face, and meet in a pitched field with our Armies.* Probably the *injury* done him by the *Iſraelites* whom he *diſmiſſed* when he undertook his *late expedition* againſt the *Edomites*, was *that* which provoked him to *challenge Joaſh*, and *this late wrong* might probably bring *other old matters* to remembrance. *Joaſh* (who was a *Prince* as *proud* and *haughty* every whit as *Amaziah*) anſwers him in a *ſcornful manner* by a *Parable*: The *Thiſtle* (ſays he) that was in *Lebanon* ſent to the *Cedar*, ſaying, *Give thy daughter to my ſon to wife, and there paſſed by a wild beaſt and trod down the Thiſtle.* Whereby he *intimates* that it would be *inſufferable pride* in the *Thiſtle* to preſume to deſire the *Cedars daughter* as a *wife for his ſon.* For he that ſeeks to match his *child* with another mans, ſuppoſes himſelf *equal* to that *other man.* But he takes it in great ſcorn that *Amaziah* ſhould think himſelf *equal* to him. But if it be *too much preſumption* for the *Thiſtle* to offer to make *affinity* with the *Cedar*, how much more *preſumption* is it to make *war* againſt him, which he would have *Amaziah* to know was *his preſent caſe.* He further tells him, Indeed *he had ſmitten the Edomites*, and thereupon he *perceived his heart was proud, and much lifted up.* But however he *adviſes him* to *content himſelf* with *that victory*, and *to tarry at home*, and *not meddle with him to his hurt, leſt he and Judah with him fall in the enterprize.* But *Amaziah* was nothing *mov'd* with *what* he ſaid, (for *whom God intendeth to deſtroy, he uſually firſt hardens*) and God intended to puniſh him for his *abominable Idolatry*, into which he had lately fallen. *Joaſh* underſtanding this would not *ſtay* till *Amaziah* came to him, but he enters *Judah* with a ſtrong *Army*, wiſely reſolving to make *his Enemies Country* the *ſtage* of the *war.* So they met in a pitcht field at *Bethſhemeſh* (which belongs to *Judah*) and *Judah* was *worſted* before *Iſrael*, and *Amaziah* himſelf taken *priſoner*, and brought in *Triumph* * as it ſeems) was at *Mount Carmel.* The *Captain* coming to the place where he was *call'd to him*, and as 'tis like (in a ſcornful deriding manner) ſaid, *Thou that art eſteem'd a man of God, and takeſt liberty to ſend what bold meſſages thou pleaſeſt to the King, know thou that by me the King commands thee to come down and to render thy ſelf to me: If thou wilt not*, I have here thoſe with me that will fetch thee down with a vengeance. *Elijah* anſwered, *If I be indeed a man of God* (as thou ſcornfully calledſt me) *let fire come down from heaven and conſume thee and thy fifty.* And immediately *fire* came from heaven and *conſumed them.* This judgment *Elijah* denounced out of an *extraordinary zeal for the glory of God*, and by a *ſpecial inſtinct* of his Spirit. And therefore when the *Diſciples of Chriſt* out of a *carnal deſire of revenge* would have imitated *this act of Elijah*, they were *reproved* by our *Saviour* for it, who told them *they knew not what manner of ſpirit they were of*; that is, they did not well conſider from what frame of ſpirit that *uncharitable motion* came. For thoſe who are called to *preach the Goſpel* are to ſhew *all meekneſs and gentleneſs* to men, and to deſire and endeavour to *ſave* them, and not to *deſtroy* them, *Luk. 9. 54, 55. Ahaziah* was nothing moved with this dreadful judgment that had befallen *his Captain* and *his men*, but like a man that neither *feared God* nor regarded *the lives of his ſubjects*, he ſends *another Captain of fifty* and *his men* to take the Prophet. This *ſecond Captain* ſhews himſelf as *impudent* as the *former*, and coming to *Elijah* ſaid to him, *O man of God, thus ſaith the King, Come down quickly.* He not only commands him *to come down*, but to do it *ſpeedily*, implying that *he would not be delayed*, but would *drag him down by force*, if he would not yield *inſtantly. Elijah* gave *him* the ſame anſwer he had done the former Captain, ſaying to him, *If I be a man of God let fire come down from heaven and conſume thee and thy fifty*, which was done immediately. And thus we ſee that *like ſins* uſually pull down *like judgments.* One would have thought that *Ahaziah* ſhould have been *greatly terrified* with *two* ſuch dreadful judgments

* Thus *in this Amaziah* (the Son of *Joaſh* King of *Judah*) God did yet further *revenge* the death of *Zachariah* the Son of *Jehoiada*, who was moſt *inhumanely* and *ungratefully* murdered in his *fathers* days, according to what he ſaid at his death, *the Lord will look upon it and require it*; and withall *Amaziah* himſelf was ſeverely puniſhed for his *Apoſtacy* to *Idolatry.*

Kings of *Judah*. Kings of *Iſrael*.

triumph * to *Jeruſalem* by *Joaſh*; which City (as it ſeems *ſtanding out againſt him*, he *battered* down *that part* of the *wall* by the *North-gate* which was towards *Ephraim*, even *four hundred cubits in length*, and ſo took *the City* by force; then he ſeized upon all the *gold* and *ſilver*, and *all the veſſels* that were found in the *houſe of the Lord*, with the *poſterity of Obed-Edom* (who were *porters* and *keepers* of the *treaſures* in the Temple, 1 *Chron.* 26. 15.) as alſo the *treaſures* of the Kings houſe. And having made *what ſpoil he thought fit in Jeruſalem*, he ſet *Amaziah free* upon *certain conditions* impoſed *upon him* and *his ſubjects*, and for the *ſurer performance* of the *Covenants* on *Judah*'s part, he took *hoſtages* of him, *viz.* ſome *noble mens children* whom he carried along with him to *Samaria.* And he choſe rather to go away with *his preſent ſpoil* than to *hazard all* by endeavouring to conquer the *Kingdom of Judah*, which he was not like to hold if he did obtain, the *ſubjects thereof* being ſo greatly addicted to the *houſe of David. Amaziah* lived after this *fifteen years*, but a *very miſerable life*, for *his ſubjects* were ſo diſaffected to him for the *Idolatry he had brought in*, that from *that time* they began to *conſpire* againſt him, though it broke not *forth openly*, till by his *raſh unadviſed* and *unproſperous war with Joaſh* he had brought *ſo many miſeries* upon his Kingdom. The *conſpiracy* now breaking forth, he fled to *Lachiſh*, and poſſibly there *hid himſelf*, and *lived in obſcurity*; ſo *thoſe* that had *conſpired againſt him* (as it ſeems) governed the *affairs* of the Kingdom in his abſence. About *twelve years* after *theſe conſpirators* (being *men of power* in the Kingdom) *upon ſome new occaſion* were ſo *enraged againſt him* that they ſent ſome to *Lachiſh* to ſlay him. *Amaziah* being *dead* they brought him from *Lachiſh* in a Chariot drawn with horſes, and *buried* him in *Jeruſalem* with his *fathers.*

2 *King.* 14. from *v.* 1. to 21.
2 *Chron.*

ments as theſe were; but *increaſe of judgments* increaſes ſome mens *hardneſs* and *obdurateneſs.* Therefore like a *deſperate man*, and as it were *in defyance of God himſelf* he ſends a *third Captain* with his men to take *Elijah*, but he being ſenſible of his *extream danger*, and terrified with what had befallen the *two Captains* and *their men* that went before him: *He*, when he came to *Elijah* in a *moſt humble poſture* fell on his *knees* before him, and beſought him, ſaying, *O man of God, I pray thee let my life and the lives of theſe fifty thy ſervants be precious in thy ſight, and do not ſuffer them as vile things to be caſt away, nor deal with us as thou didſt with the former Captains and their men, but be intreated to go along with us to the King.* An *Angel* from the Lord immediately ſpake to *Elijah* to go along with him, and bids him not be afraid, but to tell the King expreſly *what the Lord had ſaid. Elijah* being aſſured of Gods protection *readily* goes, and tells the King plainly from the Lord *that he ſhould die of that ſickneſs.* It may ſeem ſtrange that the King who was ſo enraged againſt the *Prophet* before, that he ſent no leſs than *three Captains of fifty* one after another to take him, intending no doubt *to kill him*, for delivering ſo *ſad a meſſage* to his ſervants concerning his death, yet now when he has the *Prophet* in his *hands*, and hears him utter the *ſame terrible things* againſt him to his face, he ſhould neither *ſpeak* nor *do* any thing againſt him. So true is *that* of *Solomon*, that *the hearts of Kings are in the hands of God*, Prov. 16. 1. And as *Elijah* propheſied, ſo it came to paſs, for *Ahaziah* ſoon after *died*, having reigned *two years*, and *Jehoram* his Brother reigned in his ſtead.

2 *King.* 1. from *v.* 2. to the end.

JEHORAM [or *Joram*, 2 King. 8. 16.] *ſecond Son* of *Ahab* ſucceeded his Brother *Ahaziah*, in the latter end of the 18*th.* year of *Jehoſhaphat*, and reigned *twelve years. He did evil in the ſight of the Lord*, but not like his *Father* or his *Mother.* He put away the *Image* of *Baal* which his *Father* had made, but *cleaved to the ſins of Jeroboam*, The 9th King of *Iſrael*, JEHORAM

Kings of *Judah*. Kings of *Iſrael*.

2 *Chron.* 25. wh. Ch.

Tenth King of Judah, UZZIAH.

UZZIAH (or *Azariah* as he is called, 2 *King.* 15. 1.) Son of *Amaziah* was the next that reigned in *Judah*. In *Mat.* 1. 8. 'tis ſaid that *Uzziah ſucceeded Joram*, [*And Joram begat Ozias*] whereas there were *four* that reigned in *Judah* between *Joram* and *Uzziah*, viz. *Ahaziah*, *Athaliah*, *Joaſh* and *Amaziah*. Some think that *theſe* were omitted becauſe of *their evil Government* and *unnatural deaths*, (each of them being *ſlain* one after another) or becauſe by the *mother-ſide* they deſcended from the ſtock of wicked *Ahab*, whoſe houſe the Lord doomed to be rooted up. *Uzziah* when his Father was *ſlain* was about *four* or *five* years old, and there ſeems to have been a kind of *Interregnum* or *vacancy* in the Throne of *Judah* for about *twelve years*, *viz.* from the 15*th.* to the 27*th.* year of *Jeroboam* the *ſecond* King of *Iſrael*, at which time *Uzziah* being *ſixteen years of age*, was ſetled in the Throne by the general conſent of the people and not till then. And this poſſibly may be intimated to us by that *unuſual phraſe*, *And all the people of Judah took Uzziah being ſixteen years old, and made him King inſtead of his Father*, 2 King. 14. 21. And this might happen *partly* by reaſon of *his minority*, and partly through the *prevalency* of ſome *powerful men* who perchance had had a hand in putting *his Father* to *death*; or poſſibly the *Government* of the Kingdom might be carried on *in his name* all that time, though he came not to the *full exerciſe* of his *Regal power* till the 27*th.* year of *Jeroboam*. So that the *twelve years* from his Fathers death (which happened in the 15*th.* year of *Jeroboam*, ſee 2 *King.* 14. 23.) unto the 27*th.* *of Jeroboam* (when he was put into full poſſeſſion of the Crown) are to be accounted into the number of the *fifty two years* he is ſaid to have reigned; and according to *this account* in the 26*th.* *year* of his reign *Jeroboam* died. After which (it ſeems) there was an *Interregnum* or *vacancy* in the Kingdom of *Iſrael* alſo for about *eleven* or *twelve years*, *viz.* to the 38*th.* *year* of *Uzziah*'s reign. After which *Zacha-*

boam, and upheld ſtill the Idolatry of the *Golden Calves*, 2 King. 3. from 1. to 4.

God now revealed to *Elijah* that *he ſhould ſhortly be taken up to heaven*, as appears *Ch.* 2. 9. but firſt he commanded him to viſit the *Schools* of the *Prophets*, which were at *Bethel* and *Jericho*, that he might both by *his counſel* and *prayers* leave a bleſſing among them, and perhaps that he might *put into their hands* the Propheſie againſt *Jehoram* Son of *Jehoſhaphat* King of *Judah*, which ſome time after was to be *delivered unto him*, whereof mention is made, 2 *Chron.* 21. 12.

Elijah therefore addreſſing himſelf to this journey, (immediately after which he knew he was to be taken up into heaven) and not knowing (as it ſeems) whither the Lord would allow *any witneſſes* to be preſent to ſee his *Aſcenſion*, or *deſiring to be alone* that he might the better prepare himſelf for this his *ſtrange paſſage* to the other world, or deſiring to try the conſtancy of *Eliſha*'s love to him, and to diſcover whither God had revealed any thing to him concerning this *his aſſumption*, or whatever elſe the reaſon was, when he was going from *Gilgal*, he adviſed *Eliſha* to ſtay there. But *Eliſha* told him, *As the Lord liveth, and as thy ſoul liveth, I will not leave thee*, ſhewing therein his *grateful faithfulneſs* to his *Maſter*. So they came down together to *Bethel* *, (which City was indeed ſince the diviſion of the Kingdom won by *Abijam*, 2 Chron. 13. 19.) but it ſeems it was afterwards recovered, and was at *this preſent* in the hands of the Kings of *Iſrael*. The Sons of the Prophets that dwelt there came to *Eliſha* (*Elijah* probably not being by) and ſaid to him, *knoweſt thou not that the Lord will take thy Maſter from thy head this day* †? that is, *take him up* and carry him *over thy head* to heaven. It ſeems the Lord had revealed *Elijah's aſſumption* unto *ſome* of

* *In his locis erant Prophetarum conventus, quos Reges Iſrael quamvis Idololatræ paſſi ſunt. Quod ſingulari Dei Providantia factum eſt ne populus ipſius præſidio verbi ſui penitus denudaretur.* P. Martyr.

† *Id eſt brevi non enim uno die conſecerunt hoc iter.* A capite tuo, *a præſentia tua, vel a capite tuo*, i. e. *ſurſum rapitur, nempe in cælum.* Some think here is an *alluſion* to the *Elder Prophets* ſitting in *high places* in their Schools *above the heads* of the younger, and the *younger* ſitting in lower places, & as it were *at their feet*, Act. 22. 3.

them

Kings of *Judah*. Kings of *Iſrael*.

Zachariah reigned in *Iſrael* ſix *months*, *Shallum one month*, *Menahem ten years*, *Pekahiah two years*, and *Pekah* had reigned *a year* or ſomething more before he died, which was in the *fifty ſecond year* of his reign, 2 *King.* 15. 27. ſo that he lived in the times of *ſix Kings* that ſat on the Throne of *Iſrael*.

In the *beginning* of his reign *he did that which was right in the ſight of the Lord, and maintained the worſhip of God uncorrupt*, (as *his Father* had done) ſave that the *high places* were not removed, *but the people ſtill offered ſacrifice, and burnt incenſe on them.* And during the life of *Zachariah* (Son of that *Zachariah* that was ſtoned in the Temple) who was an *eminent Prophet*, and *had underſtanding in the viſions of God*; that is, was accuſtomed to ſee *viſions*, and had a ſingular underſtanding in *ancient Propheſies*, (and ſo was able to counſel and inſtruct *Uzziah* in matters that concerned the knowledg of God and his Laws) and poſſibly was *skilful* to interpret the *dreams* and *night-viſions* of others (as *Joſeph* and *Daniel* were) I ſay during the life of this Prophet *Uzziah ſought the Lord*, and *ſo long the Lord made him to proſper.*

He recovered *Elath* (a City near the *Red-Sea* which had been taken from the Crown of *Judah* by the enemies bordering upon it) and *repair'd* and *fortified it.* In *Ahaz*'s time it was *loſt again* being taken by the *Syrians*, ſee 2 *King.* 14. 22. He was a *great warrior*, he had under his command *three hundred ſeven thouſand five hundred fighting men*, under *two thouſand* and *ſix hundred Captains*, all which were *diſpos'd into Regiments*, and *companies*, and *regiſtred*, that they might be in *readineſs* againſt any *urgent occaſion.* And he furniſhed *all theſe* with *Shields* and *Spears*, *Helmets* and *Habergeons* *, and *Bows* and *Slings* to caſt ſtones.

* Armour for Back and Breſt.

He was very *victorious* againſt the *Philiſtines*, of whoſe *Towns* he brake down the *walls* of ſome, and *diſmantled them*, as particularly *Gath*, *Jabneh* and *Aſhdod*, and built *Cities* in the *Country of Aſhdod*, and Garriſon'd them to keep them in ſubjection. Alſo he maſtered ſome parts of *Arabia*, and brought the *Ammonites* to pay him *tribute*: *For God helped him.* So that his *fame*

(c) *Deus eos qui cum Prophetis vivebant paulatim aſſuefaciebat Prophetiæ, nunc hoc, nunc illud de conſiliis ſuis ipſis aperiens.* Grot.

them (c), thereby inuring them *by degrees* to receive *Prophetical revelations.* They therefore ask *Eliſha* whither he were not acquainted that *Elijah* ſhould be taken up from him into *heaven* very ſhortly? He tells them, *He knew it very well*, they needed not enter into any diſcourſe with him about it. *Elijah* would have had *Eliſha* ſtay here, telling him that he himſelf muſt go up to *Jericho*, (where was *another School of the Prophets*) which he alſo muſt *viſit*. *Eliſha* anſwers him, as he did before, *viz.* that he would not leave him. So they came together to *Jericho*. The *Sons* of the *Prophets* there alſo having *Elijah's aſſumption* revealed to them, they askt *Eliſha* the ſame queſtion that thoſe of *Bethel* had done, and he gave them the *ſame ſhort anſwer*. *Elijah* would have had *Eliſha* to have ſtayed here, telling him that as for himſelf *the Lord had ordered him to go to Jordan.* And hereby he tried his *conſtancy* and *faithfulneſs* to him a *third time*, as our *Saviour* tried *Peter*'s love, *Joh.* 21. 15, 16, 17. *Eliſha* tells him again as he did *before*, *He would not leave him.* So *they two* went on. *Fifty Sons* of the *Prophets* of *Jericho*, (knowing what was to be done) went and ſtood, though at ſome diſtance in the ſight of the *place* where *Elijah* was to be taken up to heaven. This was ſo ordered by *Divine Providence* that there might be *many witneſſes* of *Elijah*'s aſſumption *. *Elijah* and *Eliſha* coming to the *River Jordan*, *Elijah* took his *mantle* and *wraping it together*, he ſmote the *waters* and they were *divided hither* and *thither*, and ſo *they two* went over *on dry ground.* See *Joſh.* 3. 17. When they were come to the other ſide of *Jordan*, *Elijah* ſaid to *Eliſha*, *Ask what I ſhall do for thee* (as Gods inſtrument) *or what I ſhall crave of God for thee? Eliſha* ſaid, *I pray thee let a double portion of thy ſpirit be conferred upon me*; that is, a *great* and *eminent meaſure* of the *gifts of the Spirit wherewith thou art endued*, even *double* to what other *Prophets* uſually receive, ſeeing I am to *ſucceed in thy room*, [1 *King.* 19. 16.] and to be a *Father* to the *Schools* of the *Prophets*, and to be *chiefly imployed* in oppoſing the daring

* Thus was *our Saviour* taken up, *while many beheld it*, Act. 1. 9.

corrupti-

Kings of *Judah*. Kings of *Iſrael*.

fame ſpread *abroad*, and he grew very much *renowned* in all Countries between *Judah* and *Egypt*, and he went on *ſtrengthening himſelf* daily. And if we conſider the *great ſucceſs* of *Jeroboam the ſecond* at the ſame time King in *Iſrael*, *theſe two Kingdoms* ſince the *diviſion* never were in an *higher flouriſh* than now. He repaired the *wall of Jeruſalem* which in his Fathers days *Joaſh* King of *Iſrael* had *demoliſhed*, and fortified it with *Towers*, wherein he placed *new invented Engines* to ſhoot *arrows* of an *extraordinary bigneſs*, (and poſſibly many of them together) for the *annoying* of an enemy at *a diſtance*, and for the *ſhooting of great ſtones*, *greater* (tis like) than the greateſt of our *Cannon-bullets*.

He was a great *ſheep-maſter*, and had *many cattel*, which he kept in the *low grounds* and *plains*, and he built *Towers* for the defence of his *herdſmen* and *cattel*, and *digged many wells of water* for them. He was a *lover of husbandry*, and a *great planter of Vines*, which he planted in the *fruitful Carmel*, and the *hills* about it, employing many *Vine-dreſſers* in that work. About the 22*th.* *year* of his reign (as 'tis probable) *that dreadful Earthquake* * happened which *Amos* ſpeaks of, *Ch.* 1. 1. *The words of Amos——which he ſaw concerning Iſrael in the days of Uzziah King of Judah, and in the days of Jeroboam King of Iſrael, two years before the Earthquake.* And ſeeing *Earthquakes* are uſually *forerunners* and *preſages* of *great changes* in *Kingdoms*, (though they have not always *immediately* followed but ſome years after) therefore poſſibly *that ſpeech* of the Prophet *Iſaiah*, *Ch.* 7. 8. may have ſome reference to *that Earthquake*, *for the head of Syria is Damaſcus, and the head of Damaſcus is Rezin, and within threeſcore and five years ſhall Ephraim be broken that it be not a people.* Thoſe *ſixty five years* cannot be underſtood to begin from the *time* when *this Propheſie was ſpoken*, which was in the firſt year of *Ahaz*, *Iſa.* 7. 1. (for from *thence* there were not above *twenty years* to the *Captivity* of *Iſrael*) but muſt be underſtood to *commence* from the 22*th.* or 23*th.* year of

* The Prophet *Zachary* alſo ſpeaks of it, *Chap.* 14. 5. *Ye ſhall flee like as ye fled from before the Earthquake in the days of Uzziah King of Judah.*

corruptions of the times; *Elijah* ſaid to him, *Thou haſt asked an hard thing*, that is, a thing not eaſie to be *obtained*, and which God doth rarely beſtow on *his ſervants the Prophets*; nevertheleſs *if thou ſee me when I am taken from thee*, it ſhall be done. And this condition poſſibly was added to make *Eliſha* the more *heedful* in obſerving the *manner* of *Elijah*'s departure, that he might be an eye *witneſs* thereof, as the *men of Galilee* were of *our Saviours Aſcenſion*, Act. 1. 10, 11. As theſe *two great Prophets* were talking together (*Elijah* having informed *Eliſha* as 'tis probable of *ſuch matters* as ſhould fall out in *Iſrael* after his departure) behold there appeared a *fiery ſplendid apparition* (not in a *terrifying* but in a glorious manner) of a *chariot of fire* drawn by *horſes of fire*. The *holy Angels* appearing in *this form* and *ſhape* to *conveigh Elijah* to heaven. See *Pſal.* 104. 4. And hereby the Lord did highly honour his faithful ſervant *Elijah* whoſe ſoul was inflam'd with ſuch an *heroick* and *fervent* zeal for the glory of *his Creator*. This *fiery apparition* coming between *theſe two Prophets*, and *parting* them aſunder, (as the *neareſt* and *deareſt friends* muſt at laſt part) *Elijah* went up into *this glorious chariot*, and a *whirlwind* carried it up to heaven; to which *glorious place* he was carried up in *ſoul* and *body* like *Enoch*, ſo that he *died* not but was *changed in a moment*, his *corruptible body putting on incorruption*, and his *mortal body immortality*. And thus he was a *type* of *Chriſts Aſcenſion*; and hereby God was pleaſed to give a *clear* and *evident proof* that he had prepared the *Heaven of Heavens* for *the perpetual abode of his Saints*, and that though *our bodies* be laid for a while in the *grave*, yet they ſhall at laſt be taken up into *Heaven*, being firſt *fitted* for *that glorious ſtate*, and there ſhall live with God in *everlaſting bliſs* and *glory*. *Eliſha* ſeeing his *Maſter* thus aſcend to heaven, he cried out, *My father, my father, the Chariot of Iſrael and the Horſemen thereof*; ſo he ſtiles him in *alluſion* to the *preſent manner* of his *triumphant aſcending in a fiery chariot into heaven*, as alſo in alluſion to his *former courſe of life*, who by *his prayers* and *other good endeavours to bring men unto God*, had been a *better defence to Iſrael*

Kings of *Judah*. Kings of *Iſrael*.

of *Uzziah*, and from *thence* to the year wherein the *Kingdom of Iſrael* was broken were indeed about *ſixty five years*, as *learned men* compute them.

Under *theſe two renowned Kings*, *Jeroboam* the *ſecond* of *Iſrael*, and *Uzziah* of *Judah*, there flouriſhed *ſundry eminent Prophets* * in *each Kingdom*, particularly in *Judah*.

* Theſe holy Prophets *Speeches* and *Sermons* were ſet down in writing by *themſelves*, and (as ſome think) kept in the *Temple*, and added to other *holy Books* to ſtand for *Authentick Scripture*. *Their Miniſtry* was directed to *theſe general Ends*: 1. *To maintain the purity of Religion.* 2. *To beat down the diſorders and growing evils and vices of the times they lived in.* 3. *To keep always alive the promiſes of the Meſſias, and to hold the faith and expectation of the Jews always bent towards him.*

The Prophet *ISAIAH*. *ISAIAH*, he is thought by *learned men* to have been of an *illuſtrious family*, his Father *Amoz* being (as they conjectured) brother to *Amaziah*. *Jerom* with others is of opinion that he was of a *noble deſcent*. Indeed *his Propheſie* is ſo *ſublime* and *eloquent*, and ſo curiouſly garniſhed with *Rhetorick* and *all ſorts of Elegancies* that he ſeems to have been a perſon of *more than ordinary education*. He propheſies of the *deſtruction* of the Kingdoms of *Syria* and *Samaria* ſhortly to be accompliſhed by the *Aſſyrian*, and of the *Kingdom of Judah* afterwards by the *Babylonian*; and of the deſtruction of the *Babylonians* by the *Medes* and *Perſians*, and of the *Jews deliverance* from the *Babylonian Captivity* by *Cyrus*, whom by *name* he mentions above *one hundred years* before he was *born*. And withal he declares the *reſtitution* and *enlargement* of the *Church*, whereof *the deliverance from the Babyloniſh Captivity* was a *figure*, together with the *calling of the Gentiles by Chriſt*, whoſe *Incarnation*, *Birth*, *Offices*, (*Royal*, *Prieſtly and Prophetical*) *life*, *teaching*, *ſufferings*, *death*, *riſing again*, *glory enſuing*, *and his Kingdoms extent*, he ſo *largely* and *lively* deſcribes that he ſeems rather to *write a ſtory of things already done* than a *Propheſie of things to come*. In regard whereof he is call'd an *Evangelical Prophet*. He often mixes *his ſevere denunciations of judgments* with *promiſes of grace in Chriſt* to *all* ſave only *the Babylonians*, who by reaſon of their *pride* and *mercileſs perſecution of the Church* did bear the *image* *Iſrael* than *viſible Chariots* and *Horſemen* could poſſibly be. *Elijah* thus vaniſhing out of his ſight, *Eliſha* took hold of his own *clothes* and *rent them* in teſtimony of his *great grief* for the loſs of his *Maſter*. *Elijah*'s mantle as he went up to heaven fell from him, which *Eliſha* readily took up, and (as 'tis probable) afterwards *wore it* as a *token* that God had deſign'd him to ſucceed in his place *. *Eliſha* having now ſeen *this glorious tranſlation* of *Elijah*, he returned to *Jordan*, and with *Elijah*'s *mantle* in his hand ſtanding on the bank of the river, he ſaid, *Where is the Spirit of the Lord God of Elijah? O that the Lord would now pleaſe to work by me as he did by him?* So that his words are not to be lookt upon as *words of diſtruſt*, but as *words of invocation*. As if he ſhould have ſaid, *O Lord who by thy ſervant Elijah didſt divide theſe waters*, make it now manifeſt (by *inabling me to work the ſame miracle*) *that thou haſt given me the ſpirit of Elijah my Maſter*. Then *ſmiting the waters with Elijah's mantle*, the *waters* immediately *parted aſunder*, and *ſo he went over*, and this was the *firſt miracle* that he wrought. When the *fifty Prophets* before mentioned, (who were come come out to ſee *Elijah*'s *aſſumption*, and dwelt at *Jericho*) ſaw him come *through Jordan*, they ſaid, *the ſpirit of Elijah doth reſt on Eliſha*; that is, ſuch gifts of the Spirit as were beſtowed on *Elijah* are now conferred on *Eliſha*; for *like miracles* argue a *like ſpirit*. Then they went to *meet him*, and *bowing* themſelves to the ground before him, congratulated *the gift* the Lord had beſtowed on him. It had been revealed to them (as we ſhewed before) that *Elijah* ſhould be carried up to Heaven, but whither he ſhould be ſo taken up as there to remain for ever, or only for a certain time, that (it ſeems) they knew not; wherefore they had a mind to go and ſee whither they could not find him ſet down ſome where or other on the earth again; accordingly they ſaid to *Eliſha*, Behold *there are with us thy ſervants* no leſs than *fifty ſtrong* men fit to undertake a journey, let us go (we pray thee) and ſeek thy *Maſter*,

* *Eliſha* began to be a famous Prophet in the *ſecond year* of *Jehoram*, and continued ſo about *ſixty years*, and died in the days of *Joaſh* Grandſon of *Jehu*.

image of Antichrist and *his faction*, condemned together with the *Devil the head thereof*, to *everlasting perdition*, the *terrors whereof* are very lively described in many places of this Book.

How long he Prophesied is obscurely intimated, *Isa.* 1. 1. *viz.* in the days of *Uzziah*, *Jotham*, *Ahaz* and *Hezekiah* Kings of *Judah*; but in what year of *Uzziah* he *began*, and in what year of *Hezekiah* he *ceased* is not declared. 'Tis evident that he Prophesied *in the year Uzziah died*, Isa. 6. 1. and by *the Prophesies foregoing that Chapter* it seems *probable* that he Prophesied a good while *before*. But let us suppose with some that he Prophesied only *two years* under *Uzziah*, *sixteen years* under *Jotham*, *sixteen* under *Ahaz*, *fourteen* under *Hezekiah*. For *Hezekiah* reigning *twenty nine years* in all, in his *fourteenth* year *Isaiah* was sent to him in his *sickness* to tell him *that God would add to his days fifteen years more*. After *that Isaiah* threatens the *Babylonish Captivity* upon *Hezekiah's shewing all his Treasures to the Babylonish Ambassadors*, *v.* 17. Here is in all 48 *years*. Now if we may suppose with the *Jewish Doctors* that *Isaiah* was *sawn asunder* by *Manasseh*, there's *fifteen years* more under *Hezekiah*, and *one year* at least under *Manasseh*, and so we have 64 *years in all* for the time of *his Prophesying*. A *very long time* this was for a *Prophet* to preach to a * *rebellious* and *gainsaying people*. See *Isa.* 65. 2. and *Rom.* 10. 21. Some divide *this Book of Isaiah* into *three parts*, and so according to them the *first* contains the *Sermons* he Preached under *Uzziah*, from *Ch.* 1. to 6. The *second* contains the Sermons he preached under *Jotham* and *Ahaz*, from *Ch.* 6. to 15. The *third*, the *Sermons* he preached, and the *Prophesies* he uttered, and *the things* that fell out under *Hezekiah*, from *Ch.* 15. to the end.

* How patient then should Gods *Ministers* be in their function, though their peoples *profiting* for a long time answers not their *labours*.

Others divide *this Prophesie* thus:

1. In the twelve first Chapters are contained *Prophesies* immediately directed to the *Jews*, whom he does sharply reprehend for their *sins*, *intermixing exhortations* and *consolations* to the *penitent*.
2. From the 13. *Ch.* to the 29. he Prophesies against the *bordering Nations* that were enemies to the *Jews*, *viz.* the *Babylonians*, *Philistines*, *Moabites*, *Syrians*, *Assyrians*, *Ethiopians*, *Egyptians*, *Arabians*, *Tyrians*, and lastly against the *Israelites* of the *Ten Tribes*.
3. From the 29. *Ch.* to the 40. he Prophesies of the Conquest of the *Jews* by the *Babylonians*, and their leading them *Captive* into *Babylon*. In which there are *four Historical Chapters* [*viz.* Ch. 36, 37, 38, 39.] occasionally interposed about the *invasion* of *Judea* by *Senacherib*, of which we shall speak more particularly in the life of *Hezekiah*.
4. From *Ch.* 40. to 49. he foretels the *deliverance* of the people of the *Jews* from the *Babylonish Captivity*.
5. From 49. to the end are contained Prophesies of the *Messiah* and his *Kingdom*.

This *Prophesie* was always of very *great account* in the Church, *our Saviour* himself (whose Sermons were *all Text*) took *his Text* out of *this Prophet*, Luk. 4. 17, 18. The *Ethiopian Eunuch* read *this Prophet* in his Chariot, *Act.* 8. 27, 30. 'Tis oftner *quoted* in the *New Testament* than any Book of the *Old*, excepting the *Psalms*, which are quoted *sixty four times*, and *this Prophesie of Isaiah* no less than *sixty*, as the learned *Alsted* observes *. And this is all we shall say at present concerning *this Prophet*.

* *In Præcogn. Theolog. lib.* 2. *cap.* 122.

The Prophet JOEL.

Another eminent Prophet whom God raised up *at this time*, and sent him to Prophesie to *Judah* and *Jerusalem* was *Joel*. He sets forth to them how the *fierce anger* of God was manifested against them in that *terrible judgment* of *dearth* and *famine* now upon them occasioned by an *extream drought*, and *swarms* of *Caterpillars* with *Lionlike teeth*, and other such *destroying insects*, the *one* devouring what the *other* had left. Thereupon he *exhorts* them to *true repentance* and *deep humiliation* before the Lord shewing it must be *general* of *all sorts* and *conditions* because they had *generally offended*, and it must be *serious* and *hearty*, testified by *fasting*, *weeping* and *mourning*, to which they must join *earnest prayer* and *supplication* for

for possibly he is not taken away from thee *for ever*, but for a certain time only; possibly *the Spirit* * *of God* hath carried him to some remote place (as he used sometimes to be carried, see 1 *King.* 18. 12. †) and hath set him down upon *some mountain*, or *some valley*, and there we may find him. He tells them that he knew that *Elijah* was carried up both in soul and body to heaven, and was there to remain for ever, and it would be in vain to seek him on the earth any more. But they urged him still to let them go, insomuch that he was *ashamed* they should be so importunate *without any reason*; however seeing they were so bent upon it he let them go, that they might by their *own experience* see their *error and folly*, and might be the more fully assured of *Elijah's* ascent into heaven ever after. They accordingly went out and sought *Elijah* very diligently *three days* (*Elisha* tarrying at *Jericho* till their return) but they *found him not*, and so through their *error* and *mistake* the *ascension of Elijah* to heaven was the more *confirmed*, as was our Saviours *Resurrection* by *Thomas's doubting*. The men of *Jericho* now (possibly to try whither *Elisha* had indeed the *Spirit of Elijah*) told him the *situation of their City* was pleasant, (as he knew very well) but the *water* was *naught*, and the *ground* about it *barren*. The *sins* of the *inhabitants* (and perhaps the *presumptuous reedifying* of *Jericho* by *Hiel* the *Bethelite* in the days of *Ahab*, 1 *King.* 26. 34.) had brought *this curse* upon the place. *Elisha* being willing to exercise the power of *that Spirit* the Lord had given him, bad them bring him a *new cruse*, and putting *salt* therein, he went to the *spring-head* and cast salt thereinto (being directed by God to use *that means*) and he said, *thus saith the Lord I have healed these waters, there shall not be henceforth any deadly or poysonous quality in them, neither shall the land here about be barren.* Accordingly the *waters* were *healed* and *made good*, and so continued even *to the time* that this *History* was written. And this was *Elisha's second miracle*. Then from *Jericho* he went to *Bethel* to

* What was *done by the supernatural power* and working of God they us'd to say was done *by the Spirit of God*.

† The like we read concerning *Philip* when he had baptiz'd the *Ethiopian Eunuch*, Act. 8. 39.

visit the *Colledg of the Prophets there*, and to *confirm* them in the *truth* by his *counsel* and *exhortations*. As he was going up to the *City*, some *young children* that were, as 'tis like, the children of *Idolaters*, or *other wicked men* that lived there (who it seems had by their example taught their children to *scoff* at the *Lords Prophets*, and to *laugh* at the *report* spread abroad of *Elijah's* being carried up to Heaven) cried after *Elisha*, and said, *Go up thou bald-head, Go up thou bald-head*; as if they should have said, *You that report your Master is gone up to heaven, why do not you follow him, and go up after him? Elisha* turn'd and lookt upon them, and *by a special instinct* and *commission* from God, *He cursed them in the name of the Lord*, who now intended to punish the *wickedness of the Parents* in the *death* of their *ill nurtured children*, and to shew how severely he would revenge the reproaching of his servants the *Prophets*; and immediately there came forth *two she-bears* out of the *wood* that was hard by, and *tore two and forty* of them to pieces. And this was *Elisha's third miracle*. Then he went into *the City*. 'Tis strange he durst go into *Bethel* after he had brought such a death upon so many of their children. But he went under *Gods protection*, who he knew was able to defend him as he had done *his Master* against the fury of *Ahaziah*. And accordingly neither the *Parents* of *these children* thus destroyed, nor *any other Idolatrous persons* in that City durst *set upon him*, God so *over-awed their spirits*. From *Bethel* he went to mount *Carmel*, (whither *Elijah* often resorted, having as 'tis probable an habitation there) and that being a *private place*, possibly *Elisha* chose now to go thither, that he might be the more *retired*, and might the more *give himself to prayer*, from thence after some time he went to *Samaria*, in which (being a populous City) he had *more work* to do, and *more opportunity* to instruct the *people*, and *from thence* he went along with the *Army* that shortly after went against the *Moabites*, which undoubtedly he did by the special *instinct* and *direction* of the Spirit of God. 2 *King. Ch.* 2. whole Chapter.

Mesha King of *Moab* upon *Ahab's*

Kings of *Judah*. Kings of *Iſrael*.

for mercy; which if they would do, he promiſes not only *deliverance to them* from *that terrible plague*, but that *their loſſes* ſhould be *repaired* and made up to them again by a *wonderful plenty*. And from a promiſe of *theſe temporal bleſſings*, he riſes to ſhew them *what ſpiritual bleſſings* in *their due time* the *true Iſrael of God* ſhould enjoy under the *Meſſiah* foretelling the *plentiful effuſion of the gifts of the Holy Ghoſt* which ſhould then be poured forth, *viz.* on *the day of Pentecoſt*. He alſo tells them they ſhould have *deliverance* from their enemies *the heathen* round about them, and that God himſelf would judg *their adverſaries* and take vengeance upon them, for the wrongs they had done to his people. And ſo much concerning *that Prophet*.

Uzziah who had before ſhewed himſelf to be a *worthy Prince*, towards the latter end of his reign after he had been ſo wonderfully helped and bleſſed by the Lord, and made *ſo proſperous*, grew *proud*, and his *heart was lifted up* to his deſtruction; ſo prone are men to abuſe *the mercies* of God to *pride* and *preſumption*, which is uſually a forerunner of *ruin*. *Uzziah* would needs now out of a ſtrange arrogance *uſurp the Prieſts office*, and go into the Temple to *burn incenſe*. Accordingly he goes *preſumptuouſly* into the *holy place* to the *Altar of Incenſe*, which none but the *Prieſts* might do. The *High Prieſt* as ſoon as he underſtood whither he was gone, immediately followed after him attended with *eighty Prieſts* (men of courage) who coming to him juſt as he was ready with a *Cenſer in his hand* to *burn incenſe*, they *withſtood him*, and plainly told him *he had highly treſpaſſed in coming thither*; it appertained not *to him*, but to the *Prieſts only* (and that by Gods appointment) to *burn incenſe*. Therefore they adviſe him to go preſently out of the Temple, for *he would receive no honour from God for what he had done*, but contrarily might expect *ſome ſevere puniſhment*. *Uzziah* was very *wroth* at this *their reprehenſion* (*Kings* and *great men* uſually ſcorning to be ſtopt in the *career of their ſins* by the *ſervants of God*) but *his wrath againſt them* did but the more incenſe the *wrath of God* againſt him; for *immediately* the Lord ſmote him with a *leproſie in his forehead* as he ſtood beſides * the *Altar of Incenſe*. And thus having ſinned *with ſo bold a face*, and *ſo much arrogance* he was puniſhed in *his forehead* that *his ſin* might be read *in his puniſhment*. The *Prieſts* ſeeing this, and being *encouraged* by Gods ſo eminently *owning of them*, and *appearing for them*, they *thruſt him* out of the Temple, yea he himſelf *haſted* to go out, perceiving that the Lord had *ſmitten* him. And from *hence forward* to the day of his death he was a *leper*, and dwelt in an houſe apart by *himſelf*, and ſo was *cut off from the houſe of the Lord*, and *he* that had ſo *preſumptuouſly* gone into the *holy place*, was now *excluded* from going even to *the Court of the people* there to worſhip God. *Uzziah* being thus ſmitten of the Lord, *Jotham* his Son as *Viceroy* and *Deputy-King* governed the Kingdom in his ſtead (as 'tis thought) about four years. *Uzziah*'s *Acts* were written by *Iſaiah* the Prophet, though *that Book* ſeems not now extant, as not *neceſſary* for the uſe of the Church, as neither *that of Jaſher*, mentioned, 2 *Sam.* 1. 18.

* V. 19. Megnal pro Inal juxta.

Uzziah being dead they buried him in the *field* where the *Sepulchers* of the *Kings* were, but in ſome *remote corner* thereof, (where none of the former Kings *Sepulchers* were) becauſe he was a *Leper* †.

† Supplicium triplex, lepra, excommunicatio, funus inglorium; *ut a populo vivum* lepra, *defunctum a* Regibus aliis *dimoverit*. Anonym. in loc.

When *this King* died it ſeems the *Philiſtines* greatly *rejoiced* and *triumphed* becauſe he had been ſuch a *ſcourge to them* as is related, 2 *Chron.* 26. 6. Whereupon *Iſaiah* Propheſied that a *King* ſhould ſpring from *this Uzziah*, viz. *Hezekiah* (the Son of his Grandchild *Ahaz*) who ſhould *ſting* them *worſe* than ever *he had done*, Iſa. 14. 29. *Rejoice not thou whole Paleſtina becauſe the rod of him that ſmote thee is broken, for out of the ſerpents root ſhall come forth a cocatrice, and his fruit ſhall be a fiery flying ſerpent.*

2 *King.* 14. 21, 22.
2 *King.* 15. from *v.* 1, to 8.
2 *Chron.* 26. wh. Ch.

Jotham death refuſed to pay the *Tribute* which the *Moabites* formerly paid to the *Kings of Iſrael*, [ſee *v.* 5.] and *Ahaziah* being *King* but a *little while*, (and moſt part of that time poſſibly *bedrid* by reaſon of the hurt received by his fall) he could not undertake the *reducing* of them. *Jehoram* therefore now attempts it as ſoon as he came to the *Crown* *; wherefore going through all the *Tribes* of *Iſrael*, he muſtered all that were fit for war, and ſent to *Jehoſhaphat* King of *Judah* to deſire his aſſiſtance in this war againſt the *Moabites*, who were enemies to *both Nations*, and had not long before join'd with *Ammon* and *Edom* againſt him. See 2 *Chron.* 20. *Jehoſhaphat* ſent him word he would willingly join with him againſt them, and that *himſelf*, *his people*, and *his horſes* ſhould be ready to *go* and *do for him* according as he ſhould *order*, and as if they were *all* his own. See 1 *King.* 22. 4. It may ſeem ſtrange *Jehoſhaphat* ſhould ſo readily join with *Jehoram*, having been ſo ſharply *reproved before* from the Lord for *joining* with *Ahab* his Father, ſee 2 *Chron.* 19. 2. and afterwards puniſhed by the Lord for joining with *Ahaziah* his Son to *make ſhips to go to Tarſhiſh*, 2 *Chron.* 20. 3. But poſſibly he thought *this Jehoram* a *better man* than either *his Father* or *Brother*, ſeeing he had put down the *image* and *worſhip of Baal*, and ſo had given *ſome hopes* he would proceed to a *further reformation*. When *their Armies* were met together, *Jehoram* askt him *which way* they ſhould go up to fight againſt *Moab*? *Jehoſhaphat* adviſed that they ſhould go through the *Wilderneſs of Edom*, that they might take the *King* or *Viceroy* of *Edom* and *his forces* along with them (who at this time were *Tributaries* to *Judah*) and ſo might come upon the *Moabites* by a way they little expected. They agree to take this courſe, and ſo they fetcht a compaſs of *ſeven days march* about the *Wilderneſs of Edom*; at laſt when they came near the *Moabites*, they were ſore diſtreſſed for *water*, inſomuch that *all theſe three Armies*, and *their horſes* were in great danger of periſhing for want of it. *Jehoram*

* The *Moabites* being formerly *Tributary* to *David* and *Solomon*, they had revolted from the *King* of *Judah*, and given themſelves to be *vaſſals* to *Jeroboam* and his *Succeſſors*, and ſo had continued till this time.

Kings of *Judah*. Kings of *Iſrael*.

horam ſeeing their *preſent diſtreſs*, cried out, *Alas that the Lord ſhould bring three Kings together to deliver them into the hands of the Moabites*! we are ſo *infeebled* through want of *water* that we can neither go *forward*, nor can *return back*, and ſo muſt needs become a *prey* to our *enemies*. Thus he *impiouſly* reflecteth the *blame* of their diſtreſs upon *God*, and not on their *own ſins* that had brought them into *this great ſtrait*. And God hereby diſcovered to *Jehoſhaphat his ſin* in joining with *Jehoram* without conſulting *him firſt* about it; but now being *by this judgment* made *wiſer*, he asks, *Is there not ſome holy Prophet here, who may inquire of the Lord for us, and direct us what we ſhould do? One* of the *Kings ſervants* anſwered, Here is *Eliſha who poured water* * *on the hands of Elijah*; that is, *miniſtred unto him*, and *was his ſervant*. It was undoubtedly by the *ſpecial inſtinct of the Spirit of God* that *Eliſha* was come along with the *Army* into *theſe deſerts of Edom*, and that he was *not far* from the Camp *at this time*. *Jehoſhaphat* was glad to hear that *he was there* (being the *diſciple* of ſo *great a Prophet*, and poſſibly known at this time by *his own fame*) for (ſays he) *the word of the Lord is with him*, intimating that *he was a Prophet of the true God*, and conſequently *able* to *counſel them from God*. Upon this, *all theſe three Kings* went down to him to ſpeak with him. 'Tis ſtrange they did not *ſend for him* to *come to them*; But poſſibly *Jehoſhaphat* knowing how much *the Prophets of the Lord* were at that time *ſlighted* and *deſpiſed*, adviſed the *other Kings* rather to *go to him*, that by doing him *this great honour* they might let the *people* ſee how much they *eſteem'd him*. When *theſe Kings* were come to *Eliſha*, he looking upon *Jehoram* ſaid, *What have I to do with thee? Get thee to the Prophets of thy Idolatrous Father and Mother* (whom thou tolerateſt in *Iſrael*, and ſome of which are now in the Camp) and *ſee if they can help thee in this thy extremity*. *Jehoram* mildly anſwered, nay *Eliſha* do *not ſpeak of theſe things now*; the *Lord* hath brought *us three Kings together* with our *Armies*, and hath brought us into *ſuch great ſtraights*, that we are like to fall into the

* *Sic* ſolvere corrigium calceamenti, *idem eſt quod* ſervire.

Kings of *Judah*. Kings of *Iſrael*.

The 11th. King of Judah, JOTHAM

JOTHAM was *twenty five* years old when he began to reign, and he reigned *ſixteen years*. *He did that which was right in the ſight of the Lord as his father had done before him*; that is, *he maintained and encouraged the true worſhip of God as his Father had done, but did not go into the Temple to burn incenſe as his Father* had done; ſo that he was *like him* not in the *evil* he did but in the *good* only. Howbeit *the people did yet very corruptly*, and by *their Prieſts* (who too much complied with them therein) *offered ſacrifice*, and *burnt incenſe on the high places*, which had *Jotham removed* he might have prevented the people's *corrupting* themſelves in *that thing*, and therefore *his not doing it* is noted as a *blemiſh of his government*. About this time (namely in the year wherein *Uzziah* died) the Prophet *Iſaiah* ſaw that *glorious viſion of the Lord ſitting on his throne, and compaſſed about with his holy Angels, ſinging Holy, holy, holy Lord God of Sabbath*. And he foreſaw the people of the *Jews* from this time forward growing *more* and *more obdurate* and *blind* every day than other, reſiſting the counſel of the *Prophets*, and ſo obſtructing the *means* God afforded them for their *converſion* and *healing*, *Iſa. 6.* *Jotham* was a great builder, he *built* (or *renewed* and *repaired*) the *high-gate of the houſe of the Lord*, which was (as it ſeems) the *Gate* whereby they went into the *Kings Palace*, 2 *Chron.* 23. 20. And *on the wall of Ophel* * *he built much*. He built alſo *divers Cities* in the *hills of Judah*, and in the *Forreſts* he built *Caſtles* and *Towers* to prevent incurſions of enemies.

* *Ophel* was a *Tower* on the outſide of the City, and was the place where in thoſe times the *Nethinims* dwelt, *Nehem.* 3. 26.

He *ſubdued the Ammonites*, and forced them to pay him *tribute* by the ſpace of *three years*, viz. *an hundred talents of ſilver*, and of *wheat* and *barley ten thouſand meaſures of each*. So *he became mighty* becauſe he ordered *his counſels* and *actions* as *in the ſight of the Lord*, and *ſo* as he might *pleaſe* him.

The Prophet MICAH.

In his days the Prophet *Micah* began to *Propheſie*, and under *him* and his *two next ſucceſſors* he executed *his Prophetick function* together with *Iſaiah* and *Hoſea*. He prophelied a *great while* as appears *Jer.* 26. 18. He is very *like* the *Prophet Iſaiah* both in *matter* and *loftineſs* of ſtile. He propheſied both againſt *Judah* and *Iſrael*. He declareth *Gods wrath* againſt them, he *laments their condition*, and foretells their *deſtruction* and *captivities* by the *Aſſyrians* and *Babylonians*, for the *manifold ſins* that all ſorts had committed, *viz. Princes*, *Prophets* and *people*, *Ch.* 1. 2. & 3. Then he *comforteth thoſe that repent* with promiſes of *temporal bleſſings* and *deliverances* from their enemies, but chiefly *with promiſes* and *predictions of Chriſt*, foretelling the *place of his nativity*, and the *manifold bleſſings of his Kingdom*, Ch. 4. & 5. In the next place he expoſtulates with *all ſorts* for their *ſo ill requiting Gods great kindneſs* and *mercy to them*, and *provoking him* ſo highly by their *manifold ſins*, Ch. 6. Then he complains of the *paucity and ſcarceneſs of good men*; and he endeth *his Propheſie* with *conſolations* to the *Church* exhorting her to expect *Gods time* to *plead her cauſe* to the *ſhame* of her inſulting enemies, and her own marvellous comfort, *Ch.* 7.

Towards the *latter end* of *Jotham's* reign *Rezin* King of *Syria*, and *Pekah* King of *Iſrael* began to *conſpire* againſt *Judah*, but they did not *invade the land* till his *Sons* days, the Lord therein ſhewing mercy to him in taking him away before thoſe *heavy calamities* fell upon *Judah*. He was buried in the City of *David*, and *Ahaz* his Son reigned in his ſtead.

2 *King.* 15. from 32, to the end.
2 *Chron.* 27. whole Chapter.

The 12th. that reigned in *Judah*, AHAZ.

AHAZ ſucceeded his father *Jotham* in the very end of the *ſeventeenth year* of *Pekah*. He was *twenty* * If he was *years* old when he began to reign, and only 20 *years old* when he began to reign and reigned only 16 *years*, then how could his Son *Hezekiah* be 25 when he began to reign, 2 *King.* 18. 2. for then he muſt be *born* when *Ahaz* was but 11 *years old*. Anſ. *Ahaz* was 20 *years old* when he was firſt *deſigned King* in his *Fathers life* time, (it being the manner of *Kings* in thoſe *troubleſome times* to ſet up *their Sons* in the *Throne* with *themſelves* in their life time, that they might *hold it* the more ſure after their death.) But when he began to reign *by himſelf alone* after his fathers death (from which the 16 *years* of his reign muſt be reckoned) he might be 24 or 25, and ſo his Son *Hezekiah* might well be 25 at his death.

* *Object.*

reigned

the hands of the *Moabites*, if he do not preſently *help* us. *Eliſha* replies, *As the Lord of hoſts liveth, before whom I ſtand, were it not that I reſpect the preſence of Jehoſhaphat King of Judah, I would not look towards thee, nor regard thee*. Having ſaid *thus*, and finding *his ſpirit* ſomething *diſturb'd* at the thoughts of *Jehoram's Idolatry*, he calls for a *Minſtril*, that is, one *skilful* in *ſinging*, or *playing on inſtruments* to *compoſe* and *calm his affections*. And when the *Minſtril* played (and poſſibly ſang ſome ſongs of *praiſe* to God) the *hand of the Lord was upon Eliſha*, viz. *the ſpirit of Propheſie came upon him* *, whereby he was inabled to give *counſel* and *advice* to *theſe Kings*, and to *foretell* what ſhould come to paſs. Which *abilities* the *Prophets* had not *at all times*, but only *then* when it pleaſed the Lord to *give them* to them, and ſometimes they were to *prepare themſelves* for the receiving of them. *Eliſha* hereupon being inſtructed *from the Lord*, bids them make the *valley* (where they were) *full of ditches*, and though they ſhould perceive *no wind*, (which is the ordinary means of gathering the *clouds* together, and cauſing them to *ſhower* down *rain*) nor ſee *any rain falling from heaven*, yet *the valley* ſhould be *fill'd* with *water*, ſo that *they* and *their cattel* ſhould be abundantly ſupplied. Nay (ſays he) beſides *the mercy* which ye ſo much deſire, *viz.* a *ſupply of water*, the *Lord* will do a *greater thing for you* than *that*, viz. *He will deliver the Moabites into your hands, and ye ſhall ſmite every fenced City, and every choice City that had the faireſt Edifices in it, and ſhall fell every good tree*. This by the *general rule* of the *Law* [*Deut.* 20. 19.] *they might not do*, (*viz.* in *thoſe Countries* they ſhould ſubdue for their *own uſe* and *habitation*) but here *the Prophet* by ſpecial direction from God injoin'd them *to do it* for the puniſhing of the *Moabites*, being a *people devoted* by him to *ruin* and *deſtruction*. Further he tells them *they ſhall ſtop up their wells, and mar and ſpoil the beſt pieces of their land by caſting ſtones into them*. Accordingly the *next morning* about the time of the *ordinary morning ſacrifice* † which was offered on

* Propheſia eſt donum actuale, non habituale.

† *Virtus ſacrificii coeptata eſt ad hoc miraculum: ſignum eſt* Eliſæum *tunc* preces ſuas *conjunxiſſe cum precibus* populi *in Templo* orantis. *Videntur*

Kings of *Judah*. Kings of *Iſrael*.

dentur omnes fideles Iſraelitæ ubicunque *fuiſſent* illis horis. *Deum pro neceſſitatibus* Eccleſiæ *atque* Reipublicæ *oraſſe, ut* ſuas preces una *cum illis, qui* præſentes *oblationibus aderant*, copularent. *Martyr.*

on the *Altar* at the Temple [ſee *Exod.* 29. 39.] when the *faithful ſervants* of God were at their *devotions*, they ſaw *water* running along from the *Country of Edom* down to *this wilderneſs*, (there being no *ſpring-head* or *river*, or *ſuch like means* from whence it could come) and yet the *valley* was *filled with water*. And this is the *fourth miracle* wrought by *Eliſha*. The *Moabites* underſtanding that *theſe three Kings* were come to fight againſt them, they gathered together *all that were able to put on armour*, or *uſe weapons*, both *younger* and *elder*, and they ſtood at the *border* of their land to *defend their Country*, and keep out their enemies. And riſing early in the morning to ſee whither *the enemy* were near them, when the *Sun aroſe*, its *beams ſhining upon the waters*, made them ſeem to them *at that diſtance* as if it had been *blood*. So that they thought *the place* where the *Iſraelites* were was *all bloody* *, which they thought had happened by *their ſlaughtering one another*. And *that* which *induc'd* them the rather to *think ſo* was becauſe the *like* had before *befallen their people* when *they* went with the *Ammonites* and *Edomites* againſt *Jehoſhaphat*, at which time *diſſention* ariſing amongſt them, they *fell upon* and *ſlew one another*, ſee 2 *Chron.* 20. 22, 23. And they thought *the like* had now happened among *theſe Kings* that had combined againſt them, not imagining there could be *any water* in *thoſe dry* and *ſandy deſerts*. Hereupon they encourag'd one another, and *gave the word*, *Moab to the ſpoil*. So leaving *their own borders* they came to the Camp of the *Iſraelites*, whom they found contrary to their expectation *ready to receive them*, and by them *they were totally routed* and *vanquiſhed*, and *purſued* into their own Country; and then the *Iſraelites* performed what *the Prophet* had before told them they ſhould do concerning *beating down their Cities*, and *cutting down their Trees*, and ſtopping *up their wells*, and where ever they came *in the land*

* There uſe to ariſe *ſome vapours* out of the *waters* which the *Sun* at its riſing not diſpelling, but *ſhining weakly through* them, it makes them appear *read as blood*.

Kings of *Judah*. Kings of *Israel*.

reigned *sixteen years*. *He did not that which was right in the sight of the Lord his God like David his Father*. The *Lord* was *his God* as *to outward profession*, and *David* was his *Father* by *lineal descent*, but he would neither faithfully *serve God*, nor *imitate David*. Soon after his *Father* was dead, *Rezin King of Syria*, and *Pekah* King of *Israel* confederated together, and *conspired against him*, intending with their *joint forces* to go up and besiege *Jerusalem*, and to *depose him*, and to make the Son of *Tabeal* (probably some eminent *Syrian*) *King in his stead*. The *King* and *people of Judah* were exceedingly startled at *these tidings* as apprehending a *sudden* and *final destruction* of their Kingdom. God hereupon sends the Prophet *Isaiah* to *Ahaz* to comfort him, and bids him take his *Son Shear-jashub* along with him, whose *name* intimated that though the *Jews* should be brought *low* yet a *remnant of them* at least should *return* to their *former condition* again, and *should encrease* and enjoy the happiness of *being* a *people* and a *Commonwealth* of themselves. It seems the *names* of *Isaiahs* Sons (*a*) were imposed upon them by a *spirit of Prophesie*, and so they were for *signs* and *significations* of the *goodness of God* which he intended to the *Jews*, see *Isa.* 8. 18. And thus *Isaiah* brought his Son *Shear-jashub* to *Ahaz* to confirm *him* and *his people* with *this sign* that they should not utterly be destroyed by these two *confederate* Kings. Therefore he advises him to take heed of *distrusting* God, and to be *quiet* and not to be afraid of those *two Tails* or *ends* of *smoking fire-brands*, viz. *Rezin* and *Pekah*, whom he so *calls* because they should soon be *extinct*, and *their attempts vanish into smoke*, though they thought to have *burnt up all before them*. For within the compass of 65 years (reckoning from the *Earthquake* in the 22 year of *Uzziah*'s *reign* *) the *Kingdom of Syria shall be swallowed up by the Assyrian, and Ephraim shall be broken* † *that it be not a people*. But *Ahaz* seems still incredulous and believed not the *Prophets words*. *Isaiah* therefore tells him if he *doubted* of the *truth* of *what he had said to him in Gods name*, he might

(*a*) The Sons of *Isaiah were for signs and for wonders*, C. 8. 18. by reason of the *signification* of *their names*, which *presignified* the goodness of God to the *Jews*.

* See more hereof in the life of *Uzziah*.

† This was brought to pass by *Salmanasar*, 2 King. 17. 6.

land of Moab they did what they could *to spoil their Country*; at last they laid siege with all their *three Armies* to *Kirharaseth* (the chief City of the *Moabites*, see *Isa.* 16. 7.) whither the King of *Moab* had fled with a *party of his Souldiers*, and though they could not presently *take* it, nor demolish the *Stone-walls* thereof, yet the *Slingers* went about it, (that is the *Engineers*) who with violence *shooting stones* out of *their Engines* did much *batter it*. When the King of *Moab* saw that *his enemies* were too strong for him, and like to take the City, he *sallied forth* with 700 *men* upon *that quarter* where the King of *Edom* lay, hoping to *break through* and so to escape. But he found *Edom*'s *quarter* better *man'd* and *stronger* than he imagined, so as he was *forc'd* to *retreat back* into the City. Being now *straitly begirt*, and not knowing what *course to take* to help himself, in this *his desperate distress* he took *his own son* * and *heir*, and according to the *blind* and *abominable superstition* of the *Gentiles*, *sacrific'd him* as a *burnt-offering* on the *wall* to his *Idol Chemosh*, [see 2 King. 23. 13.] that with *so precious a sacrifice* he might prevail with him for help. After this *prodigious act of blind superstition*, both the King of *Moab* and the *inhabitants of the City* were more *bitterly enraged* against the *Israelites* than ever, and were resolved to fight it out *to the last man* rather than yield, which the *Israelites* understanding, and being perhaps moved with *some compassion* upon that *lamentable spectacle* they had seen of the burning *the young Prince of Moab* upon the wall, they *raised the siege* and went away home. And it seems the Kings of *Judah* and *Edom* were greatly incens'd against the King of *Israel*, because *his wrath* against *Moab* had given occasion to this *horrid act*. 2 *King.* 3. from *v.* 4, to the end.

* Had it been the *King of Edoms Son* (as some imagin from *Amos* 2. 1.) *this barbarous fact* would have so inraged *him* and *the other two Kings* that they would have prest the *Siege* the more *vehemently*, that they might have been *revenged* on the *King of Moab* for it. As for *that place Amos* 2. 1. it speaks *of burning the King of Edom*, not the *King of Edoms Son*, and therefore seems to be meant *of some other savage act of cruelty* in the *Moabites* against *the King of Edom*.

Elisha now returning out of *Moab* into

Kings of *Judah*. Kings of *Israel*.

might freely ask a *sign* of the Lord to be shewn him either in the *heaven* or in the *earth* for the *confirmation of his faith*. But he in a *seeming piety* said, *he would not tempt the Lord by desiring a sign*; whereas *they* do not *tempt* God who *ask a sign* when *he allows them* (as we see in the instances of *Gideon*, Judg. 6. 36, 37. and *Hezekiah*, 2 King. 20. 8.) but *they* that will not *believe* he will *save them* (according to *his promise*) except he shews them a *miracle* to confirm *his promise* as may be gathered from *Luk.* 11. 16. Seeing therefore *Ahaz* refused to *ask a sign* when the Lord permitted him to do it, *Isaiah* tells him that the *Lord himself* would give him a *sign* without *asking*, and that was *this*, Behold *one* that is *now a* (*a*) *Virgin shall be married* *, and shall *conceive* and *bear a Son*, and shall call his name *Immanuel*. *This Son* shall be born before *Rezin* and *Pekah* shall lay siege to *Jerusalem*. and the childs name *Immanuel* shall signifie that *God will be with the Jews* to help them. Further the *Prophet* tells him that *this child* shall eat *butter* and *honey*, therefore there shall be *plenty of food* in *Jerusalem* during the siege. And before the child shall come to the *use of reason*, and know how to *refuse evil* and *choose good*, the *lands* of *Syria* and *Israel* (which *Ahaz* so much *abhorred* and *dreaded*) *shall be rid of both their Kings*, and they shall be *taken away* by a *violent death*. This was the *sign* the Lord would give *him*. And accordingly *these two Kings* came up and *besieged Jerusalem*, but could not *prevail* against it, and were fain to return without taking of it; and what became of them afterwards we shall see in the *sequel* of the story.

(*a*) Though in *the first sense* the *Virgin* here meant was the *Virgin* which *Isaiah* afterwards took to wife, by whom he had a Son call'd *Immanuel* (whose name was to signifie to the *Jews* that the *Lord would be with them*) yet in a *second* and *more sublime sense* the *Virgin Mary* is here signified, who was a *Virgin* and a *Mother* both in *sensu composito* (as the *School* speaks) that is, a *Virgin* even when she was a *Mother*. And the *Son* who was to be born of her was *Immanuel*, not only in *name*, but in *deed*. For he was *true God*, and being made *man* dwelt *with us*, and *among us men*, and came into the world to be *our Saviour*, of whom *Immanuel* the Son of *Isaiah* was but a *Type*. And he was not only *signum portendens*, but *signum operans*, a *sign* not only *foreshewing*, but *working out* our Redemption.

* Some understand this of *that Prophetess* whom *Isaiah* (possibly being at this time a *widower*) immediately after took to wife. See *ch.* 8. *v.* 3.

This

into *Israel*, a *certain widdow* of one of the *Prophets* cried unto him, saying, *Thy servant my husband is dead, and died in debt, being not able to pay what he owed; but he would willingly have payed it if he could, for thou knowest he was a man that truly feared the Lord. And now behold my husbands creditor not finding goods sufficient with me to discharge the debt*, is come to take my *two Sons* for *bondmen*, either that *he himself* may use them *as such*, or *sell them to others*, to *repay himself* for that I owe him *. See *Levit.* 25. 39. *Elisha* answered, *What shall I do for thee? what hast thou in the house which may go towards the payment of thy debt?* She said, I have nothing of *any value* in the house (besides the beds we lye on, and some few other necessaries) save only *one pot of oyl*. He bad her go and borrow of all her neighbours *empty vessels*, and to borrow a *good many*, he intending she should have *enough* to discharge the *debt* to the full. And (says he) *when thou art come in thou shalt shut the door upon thee and upon thy two Sons*, that the *work* the Lord intends to do for thee may not be *interrupted*, nor *any others* come in and seek to share with thee in the oyl the Lord intends to give thee. And then pour out of *thy own pot of oyl* into those *empty vessels* thou hast borrowed, and as *one vessel* after *another* is *full*, set it *aside*, and do the like by the rest till *all* are filled. The *Prophet* having given her *these directions*, she *believed his word*, and *did accordingly*; and *her Sons* brought the vessels to her, and thereby testified also *their faith* in God. And when *all the vessels* they had borrowed were *full*, she (not knowing it seems she had filled them all) called for *another vessel*; for still the *vessel* out of which she poured continued to have *oyl* in it. One of her Sons told her there was not an empty vessel left. And immediately *the oyl* ceased when there were no more vessels to hold it, God not being willing to manifest his extraordinary power further than there is need. Then *the widdow* came to the *man of God*, and told him how she had *sped*. He bad her go and *sell the oyl*, and therewith *in the first place* to *pay her debts*, and then she and her children might live upon the *remainder*, teaching thereby that she ought

* Liberi jure Hebræo rei parentum, & ob parentum debita vendi possunt ut patet ex Isa. 50. 1. & Mat. 18. 25.

Kings of *Judah*.

This wicked King *Ahaz* was no ſooner delivered from *this great danger*, but he *forſook God his deliverer*, and forthwith *walked in the ways of the Kings of Iſrael*, and *ſet up the Idolatrous worſhip of Baal*, and made *molten images* for *that Idol*, and *offered ſacrifice in the valley* * of *Benhinnom*, and *made one of his Sons to paſs through the fire*, and *offered him as a ſacrifice to Molech*, (contrary to the expreſs Law of God, *Lev.* 18. 21.) *even after the abomination of the heathen whom God had caſt out before the children of Iſrael*; and *he offered ſacrifices in the high places, and upon the hills, under every green tree* †, which in *height* and *ſhade* excelled others, and ſeemed fit for *that purpoſe*, ſee *Deut.* 12. 2.

* This was a *valley* near *Jeruſalem*. See 2 Chr. 33. 6.

† 'Twas call'd *Tophet* from *Toph a Drum*, becauſe they uſed *Drums* & other *ſounding Inſtruments* to drown the *cry* of the *child* that was ſacrificed. See *Jer.* 7. 31. Thence *Gehenna* came to ſignifie *Hell*, and *Tophet* to be uſed in the *like ſenſe*, Iſa. 30. 33.

† *Non tantum in* lucis, *ſed etiam ſub* magnis arboribus *ſacra faciebant*. Grot.

When *Ahaz* had thus forſaken God, *God* alſo *forſook* him; whereupon *Rezin* and *Pekah* dividing their forces, came again up *againſt him*, and *overcame him*, which before when both joined together they could not do. For the Lord being provoked by his *grievous ſins*, firſt gave him up into the hands of the *Syrians*, who having *worſted him*, carried away a *great multitude* of his people *captive* to *Damaſcus*. Then *Rezin* at the ſame time as it ſeems ſubdued *Elath* which *Uzziah* had recovered to *Judah*, and built it a *new*, and placed his *Syrians* to dwell there. The Lord alſo gave him up into the hands of the *King of Iſrael*, who made a great *ſlaughter* of his people, God therein uſing *one Idolater* to ſcourge *another*; for *Pekah* ſlew in one day *an hundred and twenty thouſand of them* (*Zichri* a man of *Ephraim* ſlaying *one* of the *Kings* Sons, and *two other great officers* of the *Kings*, which is mentioned for his *particular honour*, and the *King of Iſrael* carried away *two hundred thouſand priſoners* of the *Jews*, among whom were *many* women and *children*. There was at that time a *Prophet of the Lord* in *Samaria*, whoſe name was *Oded*, whereby we ſee that God was not wanting to ſend the *Iſraelites Prophets* to admoniſh them, even then when they were moſt *corrupt*. *This*

Kings of *Iſrael*.

firſt to be careful that ſhe be *juſt*, and to pay what ſhe owes before ſhe provides for her ſelf and children, 2 *King.* 4. from *v.* 1, to 8.

Not long after as *Eliſha* went up and down ſeeking opportunities of *doing good*, it happened that he came to *Shunem* (a City in the Tribe of *Iſſachar* not far from Mount *Carmel*) where dwelt a *Gentlewoman of great quality*, a *pious* and *prudent Matron*, who very *friendly* and kindly entertained him at her Table. The *Prophet* having been ſo kindly entertained there, as oft as he paſſed by that way, he us'd to viſit that family that he might do *ſome good* among them, as well as *eat bread* with them. The *Gentlewoman* at laſt ſaid to *her husband*, *I perceive this is a very holy man of God, and a perſon of ſingular ſanctity, who uſeth to viſit us as he paſſeth by*; I pray thee let us make a *little Chamber* for him on the top of the houſe *, and let it be ſeparated by a *wall* or *partition* from our other rooms that ſo he may be there *private* and *undiſturb'd*; and let us provide for him a *bed*, and a *table*, and a *ſtool*, and a *candleſtick*, and when he comes this way let him be there *lodged* and *accommodated*. Her husband agreeing hereunto, *this Chamber* was accordingly made and furniſhed. Shortly after *Eliſha* coming thither took up his lodging in the *new Chamber* provided for him. The *Prophet* finding himſelf ſo kindly entertained by this *Gentlewoman*, began to think how he ſhould recompence her, and that the *kindneſt* he intended might be the more *acceptable*, he deſired to know what would be moſt *agreeable* unto her; for *ſuch kindneſſes are uſually the beſt which beſt ſuit our preſent neceſſities*. Accordingly he bad his ſervant *Gehazi* to go to her, and to ſay to her from him, *Behold thou haſt been very careful for us and haſt expreſſed much kindneſs to us, what is there that I can do for thee that will be pleaſing unto thee?* Haſt thou any *ſuit to make to the King, or to the General of the Army?* If thou haſt, I think I have ſo much intereſt in *both their favours* (ſince I was with them at *Moab*) that I can *ſerve thee*, and I will readily undertake thy buſi-

* In *Hebræo eſt* ſublimitatem *parietis parvam*, *i.e. Conclave* ſublime *parvum ſeperatum a noſtris ædibus*.

Kings of *Judah*.

This Prophet met the *hoſt of Iſrael* coming *triumphantly* with their *ſpoils* and *captives* towards *Samaria*, to whom he ſpake *after this manner*, *Becauſe the Lord was wroth with Judah he hath delivered them into your hands, and ye have ſlain them with a rage reaching up to heaven. And now I perceive ye purpoſe to keep under the children of Judah, and to make the captives ye have taken bondmen, and bondwomen, whereas the Law of God forbids you* [Levit. 25. 39, 40, 41.] *to make any of your brethren bondmen. But conſider I pray you, are there not with you, even with you, ſins againſt the Lord your God? Now therefore hearken unto me, I adviſe you to ſend back theſe priſoners and captives of your Brethren which ye have taken, or elſe aſſure your ſelves the fierce anger of the Lord will fall upon you.* It ſeems *ſome eminent men* of *great authority* in *Samaria* (whoſe *names* to their *laſting honour* are ſet down, 2 *Chron.* 28. 12.) met the *Army* alſo at the *ſame place* with *many others of the City*, and hearing what the *Prophet* had ſaid, they were ſo mov'd thereby that they *ſtood up againſt the Army*, and told them *they ſhould not carry their priſoners into the City*; *for* (ſay they) *we have offended againſt the Lord already, and have ſins too many upon us to anſwer for, and ye* (if you go on according to your intentions) *will add more to our ſins. For our treſpaſſes are great, and there is fierce wrath from the Lord hanging over our heads for the cruelty we have already exerciſed againſt our Brethren, and therefore you ſhall carry theſe priſoners no further.* The *Providence of God* ſo wrought upon the hearts of the *Commanders* and *Souldiers* of the Army that they preſently *ſubmitted*, and left their *priſoners* and *ſpoils* to *thoſe Princes*, and *the people there preſent* to *diſpoſe of them* as they ſhould think fit. Hereupon *theſe Governours* took *thoſe of the captives* that were *almoſt naked* and *clothed them* out of the *ſpoils* that were taken, and gave *apparel* and *ſhoes* to *them that wanted*, and gave them to *eat* and *drink* and *refreſhed them*, and *anointed* * ſuch of them as *were wounded*; and then ſetting *all the feeble of them* upon *aſſes*, carried them back to *Jericho*, and there delivered them to *their Brethren* in *Judea*. Thus the *Lord* inclin'd the hearts of

* Or poſſibly *anointed* ſome of the better ſort of them to *revive* and *refreſh* them according to the cuſtom of thoſe Eaſtern Countries.

Kings of *Iſrael*.

buſineſs *. The *Gentlewoman* replied, *I dwell quietly and contentedly here among my own people, among my neighbours and friends*, in a *condition* not ſo *high* as to be *envied*, nor ſo *low* as to be *deſpiſed* or *trampled upon*; and though I thankfully accept thy *Maſters* offer, yet I pray thee acquaint him that I have no need at preſent of his *friendſhip* at the *Court* †. *Gehazi* carrying back this anſwer to *Eliſha*, he ſaid to him *what ſhall we do* to gratifie *this good woman?* for though *Eliſha* was ſo *great a Prophet*, yet he diſdained not in ſome caſes to *conſult* and *adviſe* with his *ſervant*. *Gehazi* underſtanding that ſhe *had no children*, he told his Maſter that he thought a *child* of all things in the world would be moſt acceptable unto her, eſpecially ſeeing both *her husband* and her ſelf were well in years, and I ſuppoſe (ſays he) thou canſt by thy prayers unto God obtain *ſuch a bleſſing* for her. *Eliſha* accordingly prayed to the Lord for her, and obtaining a gracious anſwer bad *Gehazi* go and *call her* to him. When ſhe came, ſhe *ſtood in the door*, thereby expreſſing her *modeſty* that ſhe would not enter into the Prophets *Chamber* (though it were in *her own houſe*) till he himſelf *invited her* in. The *Prophet* having now receiv'd a *revelation* from God about *this matter*, he told her that about *that time* (*a*) next year (that is, the year returning to what it was then) ſhe ſhould *bring forth a Son*; and *embrace him in her arms*; ſhe being ſtrangely ſurpriz'd at this, replied, *O my Lord thou man of God*, do not deceive *thy poor handmaid* with the *promiſe* of *a thing* that is not at all *like to come to paſs*. Thus like *Sarah* [*Gen.* 18. 13.] being ſomething *doubtful*, and as it were betwixt *hope* and *fear*, ſhe deſires to be further *ſatisfied*. Hereupon the *Prophet* aſſured her it would be ſo, and accordingly it came to paſs; for not long after ſhe *conceived, and at the time of the next year* which the Prophet mention'd, ſhe bare *a Son* to her *own* and *her* hus-

* It ſeems the *ſuccour* and *ſupply* of *water* that *Eliſha* had afforded the *three Kings* when they went againſt *Moab* had brought him into great favour at *Court*.

† But ſhe needed a friend at *Court* afterwards, 2 *King.* 8. 3, 4. *viz.* when *Gehazi* obtained that her *land* ſhould be reſtored to her again.

(*a*) *About this ſeaſon according to the time of life*, that is, *about this time of life, the year returning* as it is *now*. Secundum tempus vivens, *h. e.* hoc ipſo tempore vigente & revertente. *Junius vide* Gen. 18. 10.

Kings of *Judah*. Kings of *Iſrael*.

hearts of the *Iſraelites* to deal *mercifully* with the *men of Judah*. Shortly after (as it ſeems) the *Edomites* invaded *Judah*, and carried from thence *many captives*. The *Philiſtines* alſo (whom *Uzziah* whilſt he truſted in God had ſubdued, 2 *Chron.* 26. 6.) now *brake in* upon the *Cities* of *Judah* in the *low Countries*, and the *South parts* thereof, and took *ſix of them*, and dwelt therein. Thus God gave the *people of Judah* over to the *ſpoil*, and brought them *low* becauſe of the *ſins of Ahaz their King*, who made them *naked*, that is, depriv'd them of the *help* and *protection of God* by his *great tranſgreſſions* in practiſing *Idolatry* himſelf, and drawing his people alſo into it.

Ahaz being thus forſaken of God, and *ſore diſtreſſed on every ſide*, he takes the *gold* and *ſilver* that was in the *Lords houſe*, and in the *Treaſures of his own houſe*, and ſends it for a preſent to *Tiglath-pileſar* King of *Aſſyria*, ſaying to him, *I am thy ſervant*, and *thy ſon*, that is, I am willing to be *Tributary to thee*, and to *ſerve thee*, and will be *obedient* to thee as a *Son* to his *Father*, if thou wilt come and deliver me out of the hands of the *King of Syria*, and the *King of Iſrael*. The *King of Aſſyria* being an *ambitious Prince*, and affecting *rule* and *domination* over *all Nations about him*, readily embrac'd this occaſion of invading *Syria*, and coming with a great Army to *Damaſcus* he *took it*, and carried away the *inhabitants* thereof to *Kir* a City of *Media*, and put to death *Rezin King of Syria*; fulfilling therein the forementioned Prophecy of *Iſaiah*, *Ch.* 7. 16. *Before the Child ſhall have knowledg to refuſe evil and chooſe good, the lands which thou abhorreſt ſhall be forſaken of both their Kings* *. And *Chap.* 8. *Before the child ſhall have knowledg to cry, My Father, and my Mother, the riches of Damaſcus, and the ſpoil of Samaria ſhall be taken away before the King of Aſſyria*, that is, it ſhall be *plundred* and *waſted in his ſight*, and *by his command*. And *Ch.* 9. 11. *Therefore the Lord ſhall ſet up the adverſaries of Rezin againſt him, and join his enemies together.* *Amos* alſo prophelied of *theſe things*, Ch. 1. 3, 4, 5. *Thus ſaith the Lord, for three tranſ-*

* Of *Pekah's* death ſee 2 *King.* 15. 30. *Hoſhea* conſpir'd againſt him and ſlew him, about the fourth year of *Ahaz*. See more in the life of *Pekah*.

husband's great joy and *comfort*. This was *Eliſha's ſixth miracle*. *This child* afterwards (being grown up) went out *one morning* into the field *to his Father* who was with his *Reapers*; whither being come he ſaid to his *Father*, *O my Father my head, my head akes extreamly.* His *Father* bad one of his younger ſervants to carry him home preſently to his *Mother*, who taking him and ſetting him on her knees about noon he *died* in her arms. Thus we ſee how God in his infinite wiſdom often tries *his deareſt ſervants* in *their deareſt outward enjoyments*. See *Gen.* 22. 2. His *mother* perceiving that *he* was dead, ſhe took and laid him on the *Prophets bed* and ſhut the door, having ſome *inward hope* (as it ſeems) that he might be reſtored to life again by *Eliſha's* prayers; and perhaps ſhe the rather hoped it, becauſe ſhe had heard that *Elijah* had reſtored to life a *widdows ſon* as we read 1 *King.* 17. 21. Then going to *her husband*, (but not acquainting him with the death of the child) ſhe deſired him to let her have one of the ſervants out of the field to attend her, and *one of the aſſes* that ſhe might make haſt to the *man of God*, and ſhe would ſpeedily come again. Her *husband* not imagining (as it ſeems) that the child had been ſo *ſick*, much leſs that he had been *dead*, asks her why ſhe would go then? it was neither *New-Moon* nor *Sabboth*, on which days they uſually went (as it ſeems) to the *Prophets* to be *inſtructed*, and not *often* on *other days*. She replied, *It will be well enough*, the Prophet will take no *offence* at my coming. Then ſhe ordered her *aſſe* to be immediately *ſadled*, and getting up ſpake to *her ſervant* that rode on another *aſſe* before her, that he ſhould *ride apace* and not *ſlack*, except ſhe called to him to do it. When they came near to mount *Carmel* where *Eliſha* dwelt, *he* (it ſeems) was ſitting at *his door* talking with his *ſervant*, and ſeeing her coming at ſome diſtance, ſaid to *Gehazi*, *Behold yonder comes the Shunamite, who hath ſhewed us ſo much kindneſs; run and meet her, and ask her if all be well with her, and with her husband and the child?* *Gehazi* accordingly meeting her, and asking her *that queſtion*, ſhe anſwered him very briefly, *It is well*, as not being willing *by*

Kings of *Judah*. Kings of *Iſrael*.

tranſgreſſions of Damaſcus, and for four I will not turn away the puniſhment thereof, but I will break the bar of Damaſcus, and cut off the inhabitant from the plain or Aven, and him that holdeth the ſcepter from the houſe of Eden, and the people of Syria ſhall go into captivity unto Kir, ſaith the Lord.

Thus the Kingdom of *Damaſcus*, (and with it *that of Hamath* of which as being then in a flouriſhing condition mention is made, *Iſa.* 37. 13. and *Jer.* 49. 23.) which was begun in *Rezon*, 1 *King.* 11. 23, 24. now ended in this *Rezin*, after it had continued about ten *Generations*.

Ahaz now goes to *Damaſcus* to *Tiglath-Pileſar* to congratulate him for his *late victory* obtained over the *Syrians*; he ſeeth *there* an *Idolatrous Altar*, the *faſhion* and *pattern of which*, with all *the workmanſhip thereof*, he *took* and *ſent to Urijah* the *Prieſt* at *Jeruſalem*, with *command* that he ſhould make *the like* there, which *he* accordingly did againſt his return. And *Ahaz* took a reſolution, (as it ſeems) to *ſacrifice to the gods of Damaſcus* which he *vainly thought* had *ſmitten him*, and helped *the Syrians againſt him*, whereas he ſaw they could not defend *their own worſhippers* from the power of *Tiglath-Pileſar*. However he ſaid *becauſe the gods of the Syrians help them, I will ſacrifice unto them, that they may alſo help me.* But *this Idolatry* proved fatal to *him*, and to *all* that joined with him therein, for thereby they provoked God to *give them over into the hands of their enemies*. *Ahaz* being now return'd to *Jeruſalem*, and *this new Idolatrous Altar* provided for him, he commanded *Urijah* to remove the *Brazen Altar* (which *Solomon* had made) from the *forepart* of the *Prieſts-Court* where it *ſtood*, and to ſet it on the *North-ſide* (as it were in a *corner* out of the way) and to place *this new Altar* in the place of it, telling him that *Solomon's Altar* ſhould be *for him to inquire of the Lord by* when he thought fit. Then *on this new great Altar* he offered a *burnt-offering* and *a meat-offering*, and *poured out a drink-offering* to *dedicate it*. He commanded alſo *Urijah* to offer the *morning* and *evening-ſacrifice* on *this Altar*, and *all other ſacrifices*, that either *King* or *by talking to him* to be hindred from going to the *Prophet* his Maſter; and *her anſwer* muſt be underſtood as directed to the *two former queſtions* concerning *her ſelf* and *her husband*; as for the *laſt* ſhe reſerved her anſwer *to that* till ſhe ſhould come to ſpeak with the *Prophet himſelf*. When ſhe was come to him, being tranſported with the *vehemency of her paſſion*, ſhe *kneeled down* and *caught hold of his legs*, intimating *ſhe would not leave him* till ſhe had ſome comfortable anſwer from him. *Gehazi* apprehending her to be too troubleſome to his *Maſter*, came near to *thruſt her away*. But *Eliſha* bad him let her alone, for (ſays he) *I perceive her ſpirit is much grieved within her*, and the Lord hath not revealed unto me what the matter is. Then ſhe told him, *Her Son was dead*. And (ſays ſhe) if I had been like *Rachel* [*Gen.* 30. 1.] *inordinately deſirous of a Son*, I might juſtly think *that* to be the *reaſon* that I was ſo ſoon deprived of him. But *this Son* being *freely* given me without any requeſt of mine, and *of thy own motion* without *my asking*, *Why am I now ſo ſoon bereft of him?* I hope thou wilt by thy *prayers* endeavour to have him reſtored to me again. And this was a *great evidence of her faith* by which *ſhe received her dead raiſed to life again*, Heb. 11. 35. Then *Eliſha* ſpake to his ſervant, ſaying, *Gird up thy loins, and take my ſtaff in thine hand, and go with all haſt to the houſe where the dead child is, not ſtaying by the way to offer or anſwer any courteſies or civilities, and when thou art come thither, lay my ſtaff on the face of the child*. But the *mother* ſaid *as the Lord liveth*, and *as thy ſoul liveth I will not leave thee till thou go with me thy ſelf*. The *Prophet* thereupon *aroſe* and *went with her*, but *Gehazi* got thither before them, and laid *the ſtaff on the face of the child*, but *no evidence of life* followed thereupon, for the *child* neither *ſpake* nor *heard any noiſe*. Poſſibly had not *Eliſha* yielded to go himſelf *the ſtaff* might have been *effectual*, but now the Lord was pleaſed to withhold *his power* and *help* till the *Prophet* himſelf came. Wherefore *Gehazi* ſeeing he could not raiſe *the child* to life again, went to meet *his maſter* and told him the *child* was not *reſtored to life* by the *means* he had uſed.

Kings of *Judah*. Kings of *Iſrael*.

* *Recte Tertullianus* oportet nos in omni obſequio eſſe ſubditos Principibus Magiſtratibus poteſtatibus, *ſed* intra limites diſciplinæ. *Peccavit* Uriah *malens placere* Regi *quam* Deo. *Secus fecit* Ambroſ. *Epiſt.* 5. 32.

or *people* ſhould offer. * *Urijah* like a *wicked falſe hearted wretch*, and a *fellow* that would do any thing (even *forſake God* and *his* Religon) to pleaſe his Prince, readily did what *Ahaz* commanded him. *Ahaz* then proceeded *further* and *defaced* and *cut in ſunder* many of the *Sacred veſſels* and *utenſils* of the *houſe of the Lord*, that they might never be uſed again in his ſervice. He *cut off the borders of the baſes*, and removed the *lavers from them*; and took down *the Molten Sea* from off the *ſtately Brazen oxen on which it ſtood*, and ſet it aſide. And the *Covert of the Sabbath* (*viz.* the *retiring place for the guard* and *watchmen* that on the *Sabbath-day* and *whole week* were to keep the *watch of the Temple* which they had built in the houſe) *he removed*, and *put by* or *ſtopt up* the *Entry* and *ſtately Gallery*, whereby *the Kings* us'd to paſs from *their Palace to the houſe of the Lord*. And he *ſhut up the doors* of the *covered Temple*, that the *Prieſts* might not enter into it to perform the *ſervices* there requir'd, and it ſeems it was not *opened again* till *his ſons days*. See 2 *Chron.* 29. 3. Further, he made him *Altars* in every corner of *Jeruſalem*, and in *ſeveral Cities of Judah* he ſet up *high places* to burn *incenſe to other gods*, and ſo provoked the Lord exceedingly againſt him. And all this (it ſeems) he did to *ingratiate himſelf* with the *King of Aſſyria*, and that he might ſhew *that he had forſaken the Religion of his Fathers*, and had *embrac'd Heatheniſm*. And becauſe he *did all this* when he had been lately *ſo heavily afflicted of the Lord*, therefore was his ſin *highly aggravated*, and *this brand* and *black mark* ſet on him, *This is that King Ahaz*, viz. *that treſpaſſed ſo heinouſly againſt the Lord*.

When *Ahaz* had thus made himſelf a *vaſſal* and *tributary* to the *King of Aſſyria* (which vaſſalage his Son ſoon ſhook off. See 2 *King.* 18. 7.) he quickly found that he had *received more hurt* than *help* from him, as the *Prophet* had before intimated to him, *Iſa.* 7. 20. *In the ſame day ſhall the Lord ſhave with a razor that is hired, namely by them beyond* uſed. *Eliſha* coming to the houſe found the *child dead*, and *laid upon his bed*; ſhutting therefore the *door* to himſelf, he *prayed* unto the Lord, and then laid himſelf upon the *child*, putting *his mouth* to the *childs mouth*, and *his eyes* and *hands* upon the childs *eyes* and *hands* as near as he could, in *imitation* poſſibly of his Maſter *Elijah*, [1 *King.* 17. 21.] and ſtretching himſelf upon the child, *his fleſh* began to be *warm*, this was the firſt *ſign* that life began to come into him; then taking *two* or *three turns* in his Chamber, he *ſtretched himſelf upon* the child *again*, then the child *neeſed ſeven times*, and *opened his eyes*, which was a *ſign* that he was perfectly reſtored to *life*. Then he bad his ſervant call the *Shunamite*, who being come he bad her *take up her Son* who was now alive again. She tranſported with joy *fell at his feet* in token of her *reverence* and thankfulneſs, and *taking up her Son*, and *hugging him in her arms* brought him down into the *houſe*. This was *Eliſha's ſeventh Miracle*. 2 *King.* 4. from *v.* 8, to 38.

Eliſha not long after tells *this Gentlewoman* that God for the ſins of the people had called for a *famine* to come upon the *land* which would laſt *ſeven years*, and therefore bad her *go with her family* where ſhe could be beſt accommodated till the famine was over; and accordingly (ſhe believing the *Prophet*) went with *her family* (her husband as 'tis probable being now dead) and ſojourned in the land of the *Philiſtines*, there being *peace* (as it ſeems) *at this time* between *them* and the *Iſraelites*, and *no famine in their Country*. For though *they* were a *wicked people*, yet God was more provoked by the *Idolatry* and *other wickedneſſes* of his *own people* than by *them*, who had not the *means of grace* which his own people enjoyed, 2 *King.* 8. 1, 2.

The *famine* being now in the land, *Eliſha* goes to *Gilgal* to viſit the *colledg of the Prophets there*, and they *ſat before him* to be inſtructed by him. He bad *his ſervant* ſet on the *great pot* and *ſeeth pottage* for the Sons of the Prophets. It happened that *one going forth to gather herbs for the pottage* chanced to light upon

Kings of *Judah*. Kings of *Iſrael*.

yond the River, by the King of Aſſyria, the head and the hair of the feet, and it ſhall alſo conſume the beard. For though *the King of Aſſyria* to ſerve his own turn vanquiſhed *Damaſcus*, yet he impoveriſh'd *Ahaz*, and did not reſtore to him *any of thoſe Cities* which *his enemies* had taken from him; nor did him *any other good* in recompence of *thoſe great treaſures* which he had given him; and perhaps he did otherways diſtreſs him.

As *Tiglath-pileſer* went up againſt *Damaſcus* and *took it*, and *ſlew Rezin* (as hath been ſaid before) ſo he ſhortly after (as it ſeems) *invaded the land of Iſrael*, and made *that great havock*, of which we read 2 *King.* 15. 29. *In the days of Pekah King of Iſrael came Tiglath-pileſer King of Aſſyria and took Ijon, and Abel-beth-Maacah, and Janoah, and Kedeſh, and Hazor, and Gilead, and Galilee, all the land of Naphtali, and carried them captive to Aſſyria.* See more hereof in the life of *Pekah*.

Ahaz towards the latter end of his reign, ſet up a *ſtately Dial* which afterwards afforded a *miraculous ſign* to his Son *Hezekiah*, though *he himſelf* refus'd to ask a ſign.

In the *laſt year* of his reign he ſet up *his Son Hezekiah* with him in the Kingdom.

Ahaz now dying was buried in *Jeruſalem* but not *among the Kings*, he having been ſo *great an Idolater*.

The Prophet *Iſaiah* this year forewarns the *Moabites* of a great calamity that would befall them *within three years* after. See *Iſaiah* 15. 1. *&* *Ch.* 16. 14.

2 *King.* 16. wh. Ch.
2 *Chron.* 28. whole Chapter.
Iſai. 7. from *v.* 1, to 17.

upon *Coloquintida* (ſomewhat like a vine) the *gourds*, that is, the *leaves* and *branches thereof* being *bitter* and *poyſonous*; and gathering a *lap-full of them* (not knowing *their nature*) *ſhred them into the pottage*. When the *Sons* of the *Prophets* came to eat of it, finding it of ſo *bitter* and of ſo *unſavoury a taſt*, they cried out to *Eliſha*, *O thou man of God, death is in the pot*; we fear our *broth* is poyſoned, and will poyſon all of us that eat of it. The *Prophet* bad them caſt *meal* into the pot. Not that *meal* had in it ſelf any *vertue* to draw out *bitterneſs* or *poyſon*, but that it might appear that the *virtue of healing their pottage* came from God alone, the Prophet commanded them to uſe *that means*. They doing as he bid them, and he knowing that *all danger* was now over, ſaid to them, *Pour out now for the Sons of the Prophets*, and *they did eat thereof*, and found *no harm thereby*. This was *Eliſha's eighth Miracle*, 2 *King.* 4. from 38, to 42.

About *this time* there came a *man* from *Baalſhaliſha* * (a place in *Ephraim*) and brought the *man of God bread* of the *firſt fruits*, viz. *twenty loaves of barley*, and *full ears of corn in the huſk thereof*, ſuch as were *under the Law* appointed to be brought to the *Prieſts*, Deut. 18. 4. This was certainly ſome *pious man*, and one that *feared God*, ſeeing in obedience to the *Law* he was willing to *dedicate* of his *firſt fruits* unto the Lord, but becauſe he could not carry them to the *Lords houſe* as the *Law* required, Exod. 23. 19. *Numb.* 18. 12. nor to the *ordinary Prieſts* (they being retired into *Judah*) he brought them to this *extraordinary Prophet*, and to *this Colledg of Prophets* (who inſtructed the people inſtead of the *Prieſts*) and the *rather* that he might *ſupply their neceſſities* in this *preſent dearth*. Thus he *honoured God with his firſt fruits*, Prov. 3. 9. *Eliſha* bids his ſervant to ſet thoſe loaves *this man* had brought before the *Sons of the Prophets* that they might eat. His ſervant anſwered, *What ſhall I ſet this ſmall quantity of proviſion before an hundred men?* The *Prophet* again bad him do it, telling him from the *Lord* that they ſhould

* It was called *Shaliſha* before, 1 *Sam.* 9. 4. but ſince *Baal* was ſet up there, *Baalſhaliſha*.

The 13th. that reigned in *Judah*, HEZEKIAH.

HEZEKIAH being taken by his *Father* into the Government, in *the laſt year of his reign*, from *that time* (being the latter end of *the third year* of *Hoſhea* * *King of Iſrael*) he reigned *twenty nine* years in *Jeruſalem*.

* Though *Hoſhea* was confirmed King in the *twelfth year of Ahaz*, and ſo is ſaid then to *begin to reign in Samaria*, yet becauſe he *reigned then* only as *Viceroy* under the King of *Aſſyria*, the *nine years* of his *abſolute reign* are not reckoned till he caſt off the *Aſſyrian Yoke*, and took upon him to reign as *abſolute*

Kings of *Judah*. Kings of *Iſrael*.

ſolute King, which was (it ſeems) *two years* after, *viz.* in the *14th. year of Abaz*, and ſo the *third of Hoſhea* was indeed the *firſt* of *Hezekiah*'s reign.

His Mother's name was *Abi*, or *Abijah*, the daughter of *Zachariah*. If ſhe was (as 'tis ſuppoſed) the daughter of that *Zachariah*, by *whom* (ſo long as he lived) *Uzziah* was kept in *the way of truth*, [2 *Chron.* 26. 5.] we may well think that *her piety* (manifeſted in this *religious education* of her Son) was a *chief means under God* that he proved *ſo zealous for the cauſe of true Religion*, though *his Father* was ſo extreamly *wicked*. He was *twenty five years old* when he began to reign, *and he did that which was right in the ſight of the Lord, according to all that David his Father had done, and removed the high places*, which neither *Jehoſhaphat* nor any of the good Kings of *Judah* had done before. 2 *K.* 18. fr. 1, to 4. 2 *Chr.* 29. 1, 2.

In the *firſt year* of his reign in the *firſt month Abib*, he opened the *doors of the Lords houſe* which *his Father* had cauſed to be ſhut up [2 *Chron.* 28. 24.] and *repaired* and *adorned them* by overlaying them with *Gold*. Then aſſembling the *Prieſts* and *Levites* together in the *Eaſt-ſtreet* *, (whom *his Father* had forced to abide in *their Cities* and *ſuburbs* ſhutting them out of the houſe of the Lord) he like a *pious* and *prudent Prince* ſpake to them after this manner, *Hear now ye Prieſts and Levites, and attend unto the words which I ſhall ſpeak unto you. I require you in the firſt place to ſanctifie your ſelves, and to ſanctifie the houſe of the Lord God of your Fathers, and to carry forth the filthineſs out of the holy place*; that is, *to cleanſe it of all Idols, and all thoſe things which Idolaters uſed in their worſhip. For our Fathers (both mine and yours have treſpaſſed, and done that which was evil in the ſight of the Lord, and have forſaken him, and have turn'd away their faces from the habitation of the Lord, and turned their backs upon it*; that is, *have openly, baſely, and opprobriouſly forſaken the worſhip appointed by him in his Temple*, [ſee *Jer.* 2. 27.] *and have ſhut up the doors of the Porch, and not ſuffered the lamps to be lighted in the Temple, nor the incenſe to be burnt; neither have they offered the burnt-offerings unto the Lord in the holy place as they ſhould have done, therefore the wrath of God was upon Judah and Jeruſalem, and he hath delivered them up to great trouble, even to the aſtoniſhment and hiſſing of ſtrangers, as your have ſeen with your eyes. For lo our Fathers have fallen by the ſword, and our wives, ſons and daughters have been led into captivity for their great tranſgreſſions.* Now ſeeing *Reformation* is a ſpecial means to divert the wrath of God, it is in my heart to make a *Covenant with the Lord God of Iſrael, and thereby to engage my ſelf and my people to a real reformation, that ſo his fierce wrath may turn away from us. Wherefore my Sons ſtir up your ſelves, be not ye negligent, for the Lord hath choſen you to ſtand before him, and to burn incenſe unto him; therefore be not wanting to your duties, and to perform the ordinances of his houſe as he requires.*

* The Street before the entrance to the great gate of the Houſe of the Lord.

The King having ended his ſpeech, ſeveral of the *Prieſts* and *Levites* taking courage thereat *ſanctified themſelves*, and according to the Kings command (which they ſaw was agreeable to the word of God) they came *to cleanſe the Temple*, and upon the *eighth day* of the *firſt month* entring in at the *Porch* they began *to cleanſe the houſe of the Lord*, and ſpent *eight days* in cleanſing *the Holy of Holies*, and *the holy place* and *the Porch*, and then ſpent *eight days* more in cleanſing the *Courts* appertaining to the *houſe*, and having brought out *all the uncleanneſs* and *filthineſs*, and *Idolatrous traſh* they found in the *Temple*, the *Levites carried it out*, and threw it into the *brook Kidron*. Then they came to the King and told him what they had done, *viz.* that they *had cleanſed the whole houſe of the Lord*, and the *Altar of Burnt-offering*, with all the *veſſels* thereto appertaining, and the *ſhew-bread-table*, with the *utenſils* belonging to it. Moreover (ſay they) *all the holy veſſels* which *Ahaz in his tranſgreſſion did cut in pieces and caſt away*, we have repaired and renewed, and fitted and ſanctified for the holy uſe to which they were appointed. Behold they are before the *Altar of the Lord*, and ready to be ſet in their proper places. 2 *Chron.* 29. from *v.* 12, to 20.

The *next morning* King *Hezekiah* called together all the *Rulers of the City*, ſhould not only have *enough* for the *preſent* but ſhould *leave ſome* for *another time*. So he ſet *this proviſion* before them, and they did eat and left thereof. See *Joh.* 6. 11. And this was *Eliſha's ninth Miracle*. 2 King. 4. from *v.* 42, to the end.

Naaman the King of *Syria*'s *General* was a perſon of *great honour* and *power* in his own Country; 'tis probable that the Army that fought againſt the *Kings* of *Iſrael* and *Judah* [1 *King.* 22. 29.] was *commanded by him*, and under *his conduct* the *victory* was obtained. For though the *Syrians* were *heathens* and *enemies* to the *Iſraelites*, yet *God* then gave them victory over his *own people*, and the *victory* is attributed to the *Lord* for the *Syrians* were but his *inſtruments*. This *Naaman* was a *mighty man of valour*, but he was a *leper*, ſo that the *greateſt of men* are not exempted from the *worſt of diſeaſes*. The *Syrians* uſed often by their *Troops* to make *inrodes* into the land of *Iſrael* to ſpoil and pillage, and in *one of their incurſions* among *other priſoners* they carried away *one fair* and *comely young damſel*, who thereupon was brought as a *preſent* to *Naaman*, and by him given to his *wife* to wait upon her. This was ordered by a *ſpecial providence* of God as the ſequel of the ſtory will ſhew. This *young maiden* obſerving *Naaman* to be a *leper*, ſhe ſaid one day to *her Lady*, *I wiſh my Lord were with a famous Prophet we have in Iſrael; I doubt not but he would ſoon cure him of his leproſie* *. *Naaman* underſtanding this told the *King of Syria* thereof. The *King* had ſo great a kindneſs for him that he readily yielded he ſhould take any courſe that might be thought conducing to his *good*, and though the leproſie was *generally* thought among them to be *incurable*, yet he was willing he ſhould make trial whither he could be cured or no. So he conſented he ſhould *go*, and told him he would ſend a Letter to *Jeboram* King of *Iſrael* in his behalf. *Naaman* accordingly provided himſelf for his journey, and ſet out with a very *great retinue*, and a *noble*

* Though ſhe had not heard of *any leper* cured by *Eliſha*, (for ſaith our Saviour, *Luk.* 4. 27. *Many lepers were in Iſrael in the time of Elizeus the Prophet, but none of them was cleanſed, &c.*) but by *other miracles* he wrought ſhe believed he could cure *this diſeaſe* alſo.

* A *Talent* of ſilver amounts to 375 *l.* ſterling.

noble equipage, carrying with him *ten Talents* * *of ſilver*, and *ſix thouſand pieces of gold*, and *ten changes of raiment* to make *preſents* to the *Prophet*, and poſſibly to ſome of *Jehoram*'s *Courtiers*. And he brought alſo to the King from his *Maſter* the King of *Syria* a *Letter* which ſpake to him *after this manner*, *When this Letter is come unto thee be pleaſed to underſtand that I have with it ſent Naaman my ſervant that thou maiſt recover him of his Leproſie*, that is, *maiſt take care to have him recovered, if thou haſt any body in thy land that can do it.* When the *King of Iſrael* read the Letter, he *rent his clothes*, teſtifying thereby the *great paſſion* he was in, *What* (ſays he) *doth the King of Syria think that I am a God, or have power (like God) to kill or make alive* whom I pleaſe, that he ſends to me to *cure a man of a Leproſie?* the *cure* of which is as hard as to raiſe a man from the dead. Then turning to his *own Courtiers* and *Counſellors* that were about him, *You ſee* (ſays he) *how this man ſeeketh a quarrel againſt me, and a pretenſe of a new war* in requiring ſuch a thing of me that he knows I cannot do. It ſeems he never thought of *Eliſha*, of whoſe power in *working miracles* he himſelf had had ſo much experience. But *ſome* about the King (that bare a good reſpect to *Eliſha*) quickly informed *him* of *Naaman*'s coming, and of the *Letter* he had brought, and how *angry* the King was at it, and how ill he reſented it. *Eliſha* hearing this, ſent to the King that he wondred he ſhould expreſs *ſo much paſſion* at the receiving of *this Letter*, ſeeing he knew there was a *Prophet* in *his land* that had by the *power of God* done as great a *miracle* as was the *cure of the Leproſie*, and that *before his own eyes*. See *Ch.* 3. 16, *&c. Let him come to me* (ſays he) *and he ſhall know that there is a Prophet of the Lord in Iſrael. Jeboram* having received this meſſage from *Eliſha* he ſent *Naaman* to him. Accordingly *Naaman* came in *his Chariot*, and with all his *Train* and Attendants to the houſe of *Eliſha*. The *Iſraelites* had not (at leaſt the generality of them) taken ſo much notice of this *eminent Prophet* that was among them as they ſhould have done, and therefore God will now make him *more taken notice of* by the *application* of

Kings of *Judah.* Kings of *Israel.*

ty, and went up with them to the *house of the Lord*, where *he* together *with the people* by *the Ministry* of the *Priests* and *Levites* offered *seven Bullocks, seven Rams, seven Lambs, and seven He-goats* as a *sin-offering* upon the *Altar of the Lord* to make *atonement*: 1. *For the King, his counsellors and officers, and family.* 2. For *the sins and abominations* that were committed in the *Temple* by *Idolatry* and *false worship.* 3. For the sins of *Judah*, that is, of the *whole people.* And the *Priests* killed the *Bullocks* and *Rams*, and *sprinkled the blood on the Altar*, and they brought forth the *he-goats* before the King and *all the congregation*, and *they laid their hands on them*, thereby *acknowledging their sins*, and that *this sacrifice* was offer'd up *in their stead*, and the *Priests* killed them, and made *reconciliation* for the people with their blood. For the King commanded that the *burnt-offering* and the *sin-offering* should be offered for the *whole people*, that *atonement* might be made for all, that the *plaister* might be as *large* as the *sore.* And he took care also to have the *praises* of the Lord solemnly *sung* by the *Levite-singers*, and that they should be ready with their *Cymbals, Psalteries*, and *Harps* to do it as *David, Gad* and *Nathan* (being all inspired by God) had directed. The *Levites* therefore standing ready with *their instruments*, and the *Priests* with *their Trumpets*, when the *burnt-offering* began to be offered, then *the Song of the Lord began* to be sung, *viz.* the 136 *Psalm*, the *Trumpets sounding*, and the *Levites singing* and *playing on their instruments* (the more *to excite* their spirits) and *all this continued* till the *burnt-offering* was offered; and then the *King* and *all the people bowed their heads and worshipped the Lord.* And the *King* and his *Nobles* commanded the *Levites* that they should *sing praise* unto the Lord with the *words of David* and *Asaph the Seer*, which accordingly they did with *great gladness* of heart, *bowing also their heads, and worshipping.* Then the King spake to the *Priests* saying, *Ye have now consecrated your selves as it were a new to the Lord*, therefore approach *his Altar* and bring in the *sacrifices* and *thank-offerings* which the people shall be willing to offer. The *whole congregation* being much

this *great man* (who was a *stranger*) unto him. When he came to the *Prophets* house, *Elisha* went not out to him *himself* (as he expected) but only sent a *messenger* to him (for the *further trial* of his *faith* and *obedience*) to tell him that *he should go and wash in Jordan seven times, and so he should be cured: Naaman* being a *person of so great quality*, look'd upon this carriage of the *Prophet* as a *great neglect* of him, and *resented* it accordingly, *what* (says he) *is this all the help I shall have from this famous Prophet? I thought he would have come out to me and stood and called on the name of the Lord his God for me, and would have stroked his hand over my flesh where it is infected with the leprosie, and so have cured me. And is this all the direction I shall have from him to go and wash in Jordan? Are not Abana and Pharpar our rivers of Damascus as good*, nay *better*, and of more *sweetness* and *virtue* than any *rivers* or *waters they have?* and besides *can washing the body in a river be a likely means* to take away so *dreadful* and *deep rooted* a disease as the *leprosie* is? I have taken this long journey to good purpose, come let us be gone. Thus apt are men in their distresses to *prescribe means* unto God, and to *tye him* to their *own ways* and *methods* of help. But though this *great man* was so highly *dissatisfied* and *displeased*, yet (it seems) he had some *wise* and *discreet servants about him* who came to him, and humbly spake to him saying, *My Father**, if the *Prophet* had enjoin'd thee *some hard and difficult thing* (which would have required *much cost* and *pains*) wouldest not thou have done it to be cured? Seeing then he injoins thee only *such an easie thing* as to go and *bath thy self in Jordan*, why shouldest not thou do it without questioning whither it be a likely means of cure or no? *Naaman*, being wrought upon by what his servants said, consented to go, and accordingly went and *dipped himself seven times over head and ears in Jordan* as the *Prophet* had prescribed, and immediately *his leprosie* was removed and *his flesh* that had been much eaten away with it came again *like the flesh of a little child, full, clear* and *fresh*, not leaving any *scar* or *mark* upon him of his disease, and so he was perfectly cured.

* A Title usually given to superiours, and men of age and dignity.

Thus

Kings of *Judah.* Kings of *Israel.*

much wrought upon by the Kings words, presented *their sacrifices* and *thank-offerings* very freely, and those that were of a *more free* and *forward spirit* offered *whole burnt-offerings*, wherein there was *more respect* manifested to God than in other sacrifices, for in *these the offerers themselves had a part*, but in the *other* all was consumed on the *Altar*, and yet the number of *these burnt-offerings* that were now offered was *very great*, viz. *seventy bullocks*, and *an hundred rams*, and *two hundred lambs.* But the *other sacrifices* of several sorts that were offered, *viz. peace-offerings*, and *free-will offerings* were very *numerous*, viz. *six hundred oxen*, and *three thousand sheep.* But the *Priests* were *too few* to slay all the *burnt-offerings*, therefore the *Levites* did help *them** till the work was ended, and till *other Priests* had *sanctified themselves.* For the *Levites* were more forward to *sanctifie themselves* than the *Priests*, and so there were *more* of them at this present *sanctified* than of the *Priests.* Besides the *burnt-offerings* were *very many*, and the *fat* of the *peace-offerings* was to be pulled off, and burnt upon the *Altar*, and *drink-offerings* to be added to *every burnt-offering*; all which required much work, which *those few Priests* were not able to perform at this time.

* This they did in this *particular case*, it was not their *ordinary work.*

Thus the *service of the house of the Lord* was *set in order* by *good Hezekiah.* And the *King rejoiced*, and all that were *truly pious* with him, that the Lord *had put such a good inclination and zeal* into the *hearts of the people*, whereby they were so willing and so readily inclined to this *work of reformation.* And it was evident that *the thing was of God* because it was done *sooner* and with more speed than could reasonably have been expected, considering how much before (*under Ahaz*) they had been *corrupted with Idolatry.* And to have their hearts so *soon* and so *wonderfully changed* was *an extraordinary work of the Spirit of God.* 2 *Chron.* 29. wh. Ch.

Hezekiah now resolves to have the *Passover* solemnly celebrated, but it could not be kept at the time appointed, *viz.* on the 14*th. day* of the *first Month*, because the *purgation of the Temple* was not finished until the 16*th. day*

Thus the Lord intending to shew mercy to him, and that the word of *his Prophet* might not fail, passed over his *former incredulity* and *distemper*, and had regard to *that weak and small measure of faith* he had. And this was *Elisha's tenth Miracle.*

Naaman having thus to his great joy and comfort found the *benefit* and *efficacy* of the *Prophets direction*, he now returns *with all his retinue* to render him his *most hearty thanks* *. When he came to the *Prophets house* he now came out to him (though he did not before) to whom *Naaman* addressing himself, said, *Behold now I know that the God of Israel is the only true God* (*a*), *and that there is none in the world besides him, and by his power alone I willingly acknowledg my self cured* (*b*). But I must thankfully acknowledg thee as an *instrument* under him *of my cure*, and I ought to testifie my *deep* and *grateful sense* of thy kindness, and therefore I pray thee accept of a *small gift* (*c*) from thy *servant* (which I here present thee with) as a testimony of my *gratitude.* Thus *the Prophet* was more honoured by *this Gentile* than he had been by the *generality* of his own people. *Elisha* replied, *As the Lord lives before whom I stand, and whose Minister I am*, I will receive no *gift* or *reward* from thee. He designed to shew him that he aimed not at his *own profit* in what he did. It was enough for *him* that the *God of Israel* was acknowledged by *this Syrian* to be the *true God.* He knew that *the miracles* he wrought were not done by his own power but by the *immediate power of God*, and therefore *God alone* ought to have the glory of them (*d*), and if the *true Religion* and the *worship* of the true God were by *his miracles* confirmed, he desired no more. *Naaman* urged him again with *great importunity* to take it, but he *again* refused it. For having on so *good grounds* refused it before, he would not be beaten from *his principles.* *Naaman* when he saw he could not

* Thus did the tenth Leper to our *Savior*, Luk. 17. 15.

(*a*) *Miraculum hoc proprium finem consequutum est nempe confirmationem veræ sanæque Doctrinæ.*

(*b*) By *this declaration* he shewed he was cured in *soul* as well as in *body.*

(*c*) *Hebræi* munus *vocant* benedictionem, *quia quicquid boni possidemus habemus ex benedictione Dei.* Benefacere est benedicere.

(*d*) *Elisha* had *freely received* this gift, and therefore would *freely exercise it*, Mat. 10. 8. *Simon Magus* was sharply reproved for a conceit contrary thereunto, *Acts* 8. 19, 20.

Kings of *Judah.*

day of that month, neither had the *Priests sanctified* themselves sufficiently, neither were *all the males* gathered together to *Jerusalem* according to the *Law* as they ought to be at *that great Festival*; therefore the *King*, *Priests*, and *representative body of the people* appointed to keep the *Passover* on the 14 *day* of the *second month*, and in order hereunto the *King* sent to *Judah* and *Benjamin*, and to *all the Israelites* that had join'd themselves to them, and sent *Letters* also to the *remainder of the ten Tribes* that were not carried away by *Tiglath-pilesar King of Assyria* (as many of their brethren were. See 2 *King.* 15. 29.) even *to all the Israelites* from *Dan* to *Beersheba*, inviting them to come *to the house of the Lord* to keep the *Passover*. For they had not done it of a long while *in such sort* as was prescribed. So the *Posts* went out with *Letters* from the *King* and his *Princes*, inviting the *Israelites* to come and keep *this solemn Festival* at *Jerusalem*. His *Letters* ran thus, *Ye children of Israel I exhort you to turn again unto the Lord God of Abraham, Isaac and Jacob, and he will return in grace and mercy to the remnant of you that are escaped out of the hand of Pul and Tiglath-pilesar Kings of Assyria*, 2 King. 15. 29. 1 Chron. 5. 26. *And be not like your Fathers and your brethren which trespassed against the Lord, who therefore gave them up to desolation as you see at this day. Neither be ye stiff-necked as your Fathers were, but yield your selves unto the Lord, and willingly give up your selves in obedience unto him, and enter into his Sanctuary and Temple (which he hath consecrated to himself for a place of worship, even as long as it shall stand) and there appear before him*, viz. *in the Court of the people, and serve the Lord your God, that the fierceness of his wrath may turn away from you. For if you turn again unto the Lord, your brethren, and your children that are led away captive shall find compassion from them that led them away, and God will move their hearts to let them return and come again into their own land. For the Lord our God is gracious and merciful, and will not turn away his face from you if you turn unto him by true repentance.*

So the *Posts* passed from City to City through the Country of *Ephraim* and *Manasseh* even unto *Zebulun*, but

Kings of *Israel.*

prevail with the *Prophet* to accept *his present*, he told him he had another request to make to him, which was this, *Let me I pray thee* (says he) *with thy approbation have two mules laden of the earth of your land* wherewith to build *an Altar* when I come home, to sacrifice thereon *to the Lord God of Israel*, for from henceforth I am resolv'd to sacrifice to *no other*. This shews him to be a *true convert*, and herein he was a *type* of the *calling of the Gentiles*. He would testifie that he *worshipped the God of Israel* by erecting *an Altar of the earth of Israel to worship him thereon*. Here was a *good zeal* expresst in this *new convert*, though he mistook in thinking the God of *Israel* would be the better pleased with *his sacrifices* if they were offered on an *Altar* made of *Canaan's mold*. He further tells *Elisha* that he had (as he must needs confess) been *an Idolater*, and *had bowed himself to the Idol Rimmon* (the *Idol* of the *Syrians*) when the *King* his *Master* leaning on his hand, went into that *Idols Temple* to worship, but he *desired the Lord to forgive him for it, he intended to do so no more*. For thus I suppose 2 *King.* 5. 18. ought to be read, *In this thing the Lord pardon thy servant, that when my Master went into the house of Rimmon to worship there, and leaned on my hand, and I bowed my self in the house of Rimmon, that I bowed my self in the house of Rimmon* *, *the Lord pardon thy servant in this thing.* So *Elisha* dismissed him with a *friendly valediction*, saying to him, *Go in peace.* When he was departed, and was going on in his journey, *Gehazi* the *Prophets* servant began to think with himself that *his Master* had been *too kind*, and had spared *this Syrian* too much in *not taking of him* what he might have done for so *great a cure*, and which he himself was very willing to have given him, but *as the Lord lives* (saith he) *I will not let him go so, I will run after him and take something of him.* So he ran after *Naaman*, who understanding by some of his servants that *he was coming in hast after him*, he lighted out of his *Chariot* to meet him, and askt him *if all was well? Gehazi* replied, *all is well*; only *my Master* hath sent me to thee to acquaint thee that *since thy departure* there came to him *two young men, sons of*

* *Non peccati futuri indulgentiam sed elapsi veniam rogare videtur.* Anonym. in *loc.*

Kings of *Judah.*

but *most of them* (it seems) *laughed them to scorn*, and *mocked at them* for *this their message*. However *divers* of *Asher*, *Manasseh* and *Zebulun*, *humbled themselves* under the hand of God for their former sins, and came to *Jerusalem*. But in *Judah* the *hand* and *power of God* eminently appeared in making them *unanimous*, and giving them (as it were) *one heart*, and *one mind* to *do the commandment of the King*, and of his *Princes*, which was *guided by and grounded on the word of the Lord*. And there assembled at *Jerusalem very many people* to keep the *Feast of the Passover* in the *second month*; and being there met, they *arose and took away the Altars that were in Jerusalem*, viz. *those* that *Ahaz* had made, both the *Altars of burnt-offerings, and the Altars of incense, and cast them into the brook Kidron*. Then they killed the *Passover* on the 14*th. day* of the *second month*, and the *Priests* and the *Levites* that had been before *backward*, were now *asham'd of their backwardness* (seeing the forwardness of other *Levites* and of the *people* themselves) and they *sanctified themselves*, and brought in the *burnt-offerings* into the house of the Lord, and did what belonged to their office. And they stood and officiated in their proper places, wherein *each order* was appointed to stand, as they were accustom'd to do before *Ahaz's time*, who put them all out of *order*. The *Porters* stood in their *places*, the *Singers* in *theirs*, and the *Levites* (that assisted the *Priests*) in *theirs*, according to the *ordinances* delivered by *Moses*. The *Priests* also *sprinkled the blood of the sacrifice upon the Altar*, having received it from the hands of the *Levites*. And then there being *many of the Priests* that were not *sanctified*, the *Levites* that were *sanctified* had the charge of *killing the Paschal lambs*, and *other sacrifices* that were to be offered. And this was done to keep the *sacrifices* from being *polluted* as they would have been, if *unsanctified persons* had offered them. And many of the people that were of the Tribe of *Ephraim* and *Manasseh*, *Issachar* and *Zebulun* had not *cleansed themselves* according to *those rites that were enjoined to such* as were to *eat of the Passover*, and yet *through ignorance* did adventure to eat of the *Passover*, whereupon

Kings of *Israel.*

of the Prophets, and he desires thee to give them a *Talent of silver*, and *two changes of garments*. And thus by his *lying* and *unworthy practice* he did that which tended to *eclipse the glory* of his Master's *free kindness*. *Naaman* seem'd very glad of an opportunity to gratifie *Elisha*, and accordingly told his servant he should have not *only one*, but *two Talents of silver*, that *each* of the young Prophets might have *one* a piece. *Gehazi* seem'd very *modest* and unwilling to have more than *one Talent*, which was all (as he pretended) that *his Master* desired. But *Naaman* to testifie his *great gratitude* and *high respects* to *Elisha* urged him to take *two*. So ordering them to be put into *two bags* (which must needs be *great ones* that could contain *three hundred seventy* and *five pounds a piece*) and giving him also *two changes of garments*; he commanded *two of his servants* to bear them before *Gehazi*, and when they came to the *Tower* (possibly *some out-house* belonging to the place where the Prophet dwelt) he took the *silver* and *the garments* from the *servants* and bestowed them in the *house*, and so dismissed the men, not suffering them to come any nearer the house, lest *Elisha* his Master should *see them*. Then *he went in* and stood before *his Master* very confidently, as if he had done nothing amiss. *Elisha* mildly asks him where he had been? he answers, *thy servant hath been no where*, pretending he had not stirred out of the house. *Elisha* hearing this, *What* (says he) *darest thou tell me so? went not my heart with thee when the man turned again from his Chariot to meet thee? know thou therefore that by a divine vision in my spirit I saw thee run after Naaman, and saw him light out of his Chariot to meet thee; I saw what he gave thee, and where thou laidst it. I tell thee I saw all this in a vision of my spirit, though thou thoughtest to hide and conceal it all from me.* And further, the Lord hath revealed to me what thou didst intend to do with the *money* thou hadst of *Naaman*, viz. to *buy thee oliveyards* and *vineyards*, and *sheep* and *oxen*, and leaving my service *to go* and *live by thy self*, and to have *men-servants* and *maid-servants* to attend thee. But *Gehazi, is this a time for thee to receive such gifts, and to have*

such

Kings of *Judah.* Kings of *Iſrael.*

upon God gave ſome *viſible evidence of his diſpleaſure againſt them*, which *Hezekiah* obſerving, *prayed to the Lord for them*, ſaying, *Good Lord pardon every one that ſetteth his heart in truth and ſincerity to ſeek the Lord God of his Fathers, though he hath failed (through ignorance) in the uſe of thoſe external rites of cleanſing required of him, and is not cleanſed according to the purification of the Sanctuary, nor hath uſed ſuch means of purifying himſelf as are preſcrib'd to ſuch as come to Gods holy place.* And the Lord *heard the prayer of Hezekiah*, and *remov'd the judgment* he had inflicted on them. So they kept the *Feaſt of the Paſſover ſeven days* with great gladneſs, and the *Prieſts* and the *Levites* praiſed the Lord *day by day*, ſinging and praiſing the Lord on *loud inſtruments of muſick.* And *Hezekiah encouraged* and *ſpake comfortably* unto all the *Levites* that *taught the good knowledg of the Lord*; and *the people* did eat joyfully *every day of the Feaſt*, and offered *peace-offerings*, and *made confeſſion of their ſins to the Lord.* And the *King*, *Princes* and *Prieſts*, and *all the chief of the aſſembly* adviſing together reſolved to keep *other ſeven days* to the Lord; which though it was *beſides the Law*, yet the caſe being *extraordinary*, God accepted *their holy zeal*, and they did accordingly *keep them* with great gladneſs. And the King gave to *that great aſſembly* and *congregation* a *thouſand bullocks*, and *ſeven thouſand ſheep*, and the *Princes* gave them a *thouſand bullocks*, and *ten thouſand ſheep*, that they might offer *part to the Lord*, and eat the *remainder* themſelves in thoſe days of *Feaſting*, and that *thoſe* of the *Ten Tribes* that were there preſent might be the better *entertained.* And a great number of *Prieſts* though they were backward before, yet now ſeeing the *great need* of their pains, and beholding the zeal of others, *they ſanctified themſelves*, and put themſelves on to *forward* the ſervice of the Lord. And that *vaſt congregation* of *all ſorts* there met together, *greatly rejoiced*, and there was *ſuch joy* in *Jeruſalum at this time* as ſince the days of *Solomon*, and the *diviſion of the Kingdoms* there had not been the *like.* And the *Prieſts* (that deſcended from *Levi*) bleſſed the *people* according to *Numb. 6. 23, &c.* and *their voice was heard*, and *their prayer came up to Gods holy dwelling place*, even *to Heaven*, and the *bleſſing* which the *Prieſts* pronounced, God was pleaſed to ratifie. 2 *Chron.* 30. wh. Ch.

ſuch worldly deſigns as theſe in thy mind? Thou knoweſt on *what grounds I had refuſed theſe things*, and *thy receiving them now*, hath *croſſed all my ends* in refuſing of them. Thou knoweſt *Naaman* himſelf is but a *new convert*, and I *refuſed his gifts* to *bring the more honour to God and to our Religion.* Thou knoweſt we live here among *Idolaters*, and therefore we ought to give no occaſion to them to think that *we* (the *Prophets* of the Lord) are a *covetous ſort of people as their Idolatrous Prieſts* are. I would not have it thought that I deſign *any worldly advantage to my ſelf* by the exerciſe of *that heavenly power* which the Lord hath freely given me, and whereby he enables me to work *miracles.* Therefore ſeeing thou haſt ſo heinouſly tranſgreſs'd, *the leproſie of Naaman ſhall cleave unto thee.* By *thy coveting his goods*, and *lying* unto him thou haſt got *his leproſie*, which ſhall *cleave unto thee and thy children after thee for a long while* *, as an example of Gods *juſt judgment* againſt *covetouſneſs* and *lying.* So *Gehazi* went out from his preſence a *leper as white as ſnow.* And here we may take notice of the wonderful power of God manifeſted in his *ſervant the Prophet*, who enabled him to *inflict the leproſie* as well as to *take it away*, as he enabled *Moſes* to bring *plagues on Egypt*, and *to remove them.* And this was *Eliſha*'s *eleventh miracle.* 2 King. *Ch.* 5. wh. Ch.

* In ſempiternum, *non* abſolute *ſed in* longiſſimum tempus, *in* tertiam *vel* quartam generationem *juxta*, Exod. 34. 7.

The *ſucceſſion* of *two ſuch famous Prophets* as *Elijah* and *Eliſha*, and the *many miracles* wrought by them, had (as it ſeems) drawn *many*† (even in *that corrupt time*) to join themſelves to the *Schools of the Prophets* which were at *Jericho* and *Gilgal*, and *ſeveral of them* ('tis like) were of *Manual Trades*, and even now *maintained themſelves thereby* that they might not be burdenſome to others. Some of theſe Sons of the *Prophets* came to *Eliſha* and told him that *the place where they dwelt with him* (and were inſtructed by him as *his diſciples* and *ſcholars*) was *too ſtrait* for them, they deſired him therefore that they might go to the

† *Qui* vacabant divinis literis & laudibus, & precibus & mittebantur ſæpe ad plebem ædificandam & confirmandam, *&c.*

Kings of *Judah.* Kings of *Iſrael.*

When *theſe things were finiſhed*, all the *Iſraelites* which were therepreſent *about the end of the 2d ſaid month*, being *incouraged by the King*, went forth through *all the other Cities* of *Judah*, *and brake down the Images*, *and cut down the Groves*, and *deſtroyed the high places* and *Altars* throughout the *whole land* of *Judah* and *Benjamin*, and even throughout all the Cities of *Ephraim* and *Manaſſeh* (that were under the dominion of the *King of Judah*) until they had finiſhed the work they went about, which being *done* they returned every one to *his own home* in their ſeveral Countries, 2 *Chron.* 31. 1.

Hezekiah went yet further and *brake in pieces the brazen Serpent* which *Moſes* had ſet up (*Numb.* 21. 9.) *to cure ſuch as were ſtung with fiery Serpents*; which being kept as a *monument* of Gods *grace*, *goodneſs* and *mercy* to them, many of the people were ſo *ſuperſtitious* as to yield to it *Divine honour*, this *good King* therefore *brake it in pieces*, that God might be no longer *diſhonoured* by it. For when *things lawful* and *uſeful* are perverted to *Idolatry* they may *lawfully* be deſtroyed. And *Hezekiah* called it *Nehuſtan*, that is, a *little piece of braſs*, intimating to them there was *no deity* in it, and therefore *no worſhip* to be done unto it. 2 *King.* 18. 4.

Then King *Hezekiah* took order that the *Prieſts* and *Levites* ſhould ſerve every one of them in *his office* and *courſe*, and ſhould *miniſter* and *do the ſervice* belonging to *their places*, and *praiſe the Lord in the gates of the tents of the Lord*, that is, within the *gates of the Temple*, which by reaſon of the *ſeveral Courts* and *buildings*, and *Chambers* belonging to it were as *Tents* in a Camp for the *ſeveral orders of Miniſters* that belonged to it to *lodg in.* And whereas the *morning* and *evening-ſacrifice*, and the *ſacrifices* appointed for the *Sabbaths*, and *New-Moons*, and *other ſet* and *ſolemn Feſtivals* were ordinarily

the *banks of Jordan*, and there *cut down* and carried away ſome *timber* to make them an houſe there. 'Tis like ſome of them had ſufficient skill to *ſquare* and *frame* and *fit timber for a building*, and to *cover it alſo*, and to make it fit for habitation; but here *mention* is only made of *cutting down timber* becauſe of *the miracle* that followed. Poſſibly they intended only to make ſome *ſlight building* that might ſerve for their preſent uſe and accommodation. The *Prophet* bad them go. *One* of them then *intreated him* that he would pleaſe *to go along with them, they being deſirous to have as much of his company as they could.* So he went along with them. It happened as one of them was felling a tree to make a *beam* that his *ax-head* fell into the water, upon this he cried, *O my Maſter, what ſhall I do? for this ax was borrowed, and things borrowed muſt be reſtored. This man* ſeems to intimate that he believed *the Prophet* could help him to it again, though it was fallen to the bottom of a deep water. *Eliſha* asks *where it fell in?* and when they had ſhewed him the place, he *cut down a ſtick and caſting it in thither*, the *ax* roſe up and *ſwum upon the water*, and ſo the man that worked with it *took it up.* This was *Eliſha*'s *twelfth Miracle.* 2 *King.* 6. from *v.* 1, to 8.

The *King of Syria* bearing ſtill an *inveterate hatred* againſt the *King of Iſrael*, invaded his Country again, and upon advice with his *Commanders* reſolved upon a *place* where he would lye in *ambuſh* to *ſurprize* him, having ſome intelligence that the *King of Iſrael* with his followers did intend to paſs *that way. Eliſha* underſtanding by the *inſpiration of God* the *ſecret projects* of the *Syrians*, adviſed the *King of Iſrael* that he ſhould by no means go to *that place*, for thither the *Syrians* were come, and deſigned there to *ſurpriſe* him. *Jehoram* ſomething doubting the truth of this, ſent ſome *ſcouts* to the *place* the *man of God* had warned him of, and found it to be as he had told him, and thereupon did forbear to go *thither*, and ſo (following the *Prophets* counſel) he ſaved himſelf from the enemies *ambuſhments*; and that not only *this once*, but *ſeveral times* after. The King of

Syria

Kings of *Judah.*

dinarily to be taken out of *the offerings* which were laid up in the *Treasuries of the Temple*, and *those* being much exhausted by *Ahaz*, and the people being much impoverished by *inrodes* of enemies, *Hezekiah* for the ease of the people appointed a *portion for* and *towards these sacrifices* out of his own *revenue*. He commanded also the people that dwelt at *Jerusalem* to give to the *Priests* and *Levites* the *portion* and *maintenance* that by *the Law* belonged to them, that so being freed from *distracting worldly cares*, they might the better attend to their work, and might *search into* and *study* and *meditate on the Law of God*, and faithfully expound it to the people, teaching them to perform the *duties* therein commanded. And the *children of Israel in* and *about Jerusalem* when this *command* was first given brought in abundance of the *first-fruits* of *corn*, *wine* and *oyl*, and *honey*, and of the *things* that grew out of the earth, and the *tythe* of all things that were by the Law injoined. And *those* that dwelt in the *Cities of Judah* brought in the *tythe* of *oxen* and *sheep*, and *all other things* which were ordained to be *set apart* from the rest of their goods, as being consecrated unto God, and given to the *Priests* and *Levites*. And they brought in so abundantly that they *laid them by heaps*; and they began to make *those heaps*, and to bring in *their tythes* to the house of the Lord in the *third month* (which was the *beginning* of their harvest) and *finished them* in the *seventh month* when they gathered *all other fruits* of the land, and which was counted *the last of their harvest*. And therefore the *Feast of Tabernacles* (which was in *that month*) was called *the feast of ingathering in the end of the year*, Exod. 23. 16. When *Hezekiah* and the *Princes* came and saw *those heaps* (which were *many* and *great ones*) they *blessed the Lord* for *stirring up the people* to bring in *their tythes* so *chearfully* and so *plentifully*, and *blessed the people* for their *forwardness* therein. Then the *King* asked the *Priests* and *Levites* how it came to pass (seeing *there were many* of them) that they had *spent no more* of the *provisions* brought in for them? *Azariah* the *chief Priest of the house of Zadock made this answer*, *Be pleas'd*

Kings of *Israel.*

Syria was much enrag'd that *his designs* were so often disappointed, and thereupon began to *suspect* he had *some* about him that were *false* to him, and gave *secret intelligence* to the *Israelites*; and accordingly calling the *great officers* of his Army together, and expostulating with them, *he askt them*, why they would not shew him *which of them were for the King of Israel, and secretly gave him intelligence?* One of them replied, *Thou hast no cause to suspect that any of us are treacherous* or *false* to thee, for assure thy self *we are not*; but there is one *Elisha* a *Prophet in Israel* who by the *inspiration* of *God* can discern the *most secret things* that are done *in any place*, and I believe telleth *the King of Israel* the *very words* thou speakest in *thy bed-chamber*. The *King of Syria* being *enraged at this*, bad them go and inquire *where he was*, for he would endeavour *to catch him*, and if he once had him in his hands he would do well enough with him. They told him they heard he was in *Dothan* a City not far from *Samaria*. Immediately he sent *horses* and *chariots*, and a *considerable host* by night to *encompass the City* that they might take him. *Elisha*'s *servant* (whom he had chosen to attend him in *Gehazi*'s room) going out early in the morning saw a *great host* about the City, whereupon he ran back and *told his Master* thereof, and cry'd out, *Alas! Master what shall we do? Elisha* bad him *fear nothing*, for (says he) *those that be with us are more than those that be with them*. Then *Elisha* going out of the City with his *servant*, prayed unto the Lord that *his servants eyes might be opened*, that he might see *that great host of Angels* that were sent for *their defence*; and the young mans *eyes* being opened he saw the *mountains* near *Dothan full of horses and chariots of fire*, (the *holy Angels* appearing in *that shape*, because the *enemy* that incompassed the City had *horses* and *chariots*) and those appeared to him to *incompass his Master Elisha* to * *secure* and *defend him*. *Elisha* being come out of the City, some of the host of *Syria* seeing him (but not *knowing him*) came to him to inquire

* *Solum* visio fuit, *vidit* imaginem seu speciem Eliſei re*sidentem in medio castrorum, quem defendebat ille exercitus, ut nemo hostium illi nocere potuerit.* Munsterus.

about

Kings of *Judah.*

Be pleas'd to understand, O King, that since the people began to bring in their first-fruits and tythes into the house of the Lord, we have had enough to eat, and have left a great deal besides. For God hath so abundantly blessed his people, that their offerings have not only yeilded us sufficient provision, but this *overplus* which thou seest here, is also left. Then the *King* commanded that they should prepare *Chambers* and *storehouses* wherein to lay up what remained *for the future*, and ordered that the *tythes* and *offerings*, and *dedicate things* should be laid up in them, and appointed *Cononiah* the Levite, and *Shimei* his brother to be *Treasurers*, and to keep an account of what was *brought in*, and what was *delivered out*, according to the *order* established, a *Chron.* 26. 20. Then there are *ten* set down by name who were *overseers* under *them* by the command of the *King*, and the *high Priest* who had the *chief rule* over *those* that belonged to the house of the Lord. And *Core* (who was *Porter* at the *East-gate*) and *six* under him had charge to distribute the *oblations* and *tythes* to the *Priests* and *Levites*, and that *to all sorts of them* as they were set in their *several courses* both *great* and *small*, *viz.* to *every one* what was *sufficient for him*. And they were to distribute them also to the *young ones* who were in *their Genealogies* of *males*, from *three years* old and *upward*, and to *those* that were registred in the *Genealogies* of *Priests* and *Levites* from *twenty years old and upward*, who came in *their particular courses* to do service in the *house of the Lord*. Nay further, they were to distribute them to all their *little ones* (that were registred) though under *three years*, and to their *wives*, *sons* and *daughters* throughout the *whole multitude* or *congregation* of *Priests* and *Levites*; for they having *sanctified* themselves in their *distinct offices* for the *holy service of the Temple* they had not *time* or *leisure* to provide *temporal things* for *themselves*, *their wives* and *children* as *others* had. And besides *those persons* before mentioned that were to distribute the *holy things* to those that dwelt at *Jerusalem*, or came up thither in *their several courses* to perform *their service* at the Temple; there were *others* also of the *Priests*

Kings of *Israel.*

about the *Town*, and about the *Prophet*. He then prayed to the Lord to smite them *with blindness*, which *immediately he did*, but not with a *perfect blindness*, but only such a *dazeling of their sight* * that they could not well discern *things* or *persons*. He told them *that was not the way they must go*, neither was *that the City* wherein they might expect to find *Elisha*. *Follow me* (says he) *and I will bring you to the man whom ye seek*. They accordingly following him, he led them to *Samaria*. 'Tis like he sent a messenger to *Jehoram* (who was now in *that City*) to give him notice that he was bringing *his enemies* into *Samaria*, that so he might have *all his militia* in readiness against they came. When he had brought them into *that City*, he prayed to the Lord *to open their eyes*, which being done, they saw themselves to their *great astonishment* in the midst of *Samaria*, and so in the midst of *their enemies*. *Jehoram* having them now in his hands spake to *Elisha*, saying, *My Father, shall I smite them? shall I smite them? What* (says *Elisha*) *wouldest thou smite them? If thou hadst taken them prisoners with thy sword and with thy bow*, (having given them quarter) *surely thou wouldst not kill them; much less oughtest thou now to do it, seeing by an extraordinary providence they are brought unto thee; surely thou shalt not smite them.* Thus easily the *Prophet* forgives *their mischievous intention*, who came out on purpose *to carry him prisoner to his enemies*. Instead of *smiting them*, he advises *Jehoram* to *set bread and water before them*, that *they might eat and drink, and go back to their King, and declare what kindness they had found in Israel, notwithstanding their ill intentions towards it.*

* Such a blindness as the *Sodomites* were strikken with, *Gen.* 19. 11

Jehoram hereupon made *great provisions for them, and feasted them royally*, and then *peaceably dismissed them. After this* the *Syrians* gave over their *inrodes*, into the land, and came no more *as yet* † into the *land of Israel*.

† So these words *v.* 23. are to be interpreted. See *Lightfoot*, pag. 69.

And thus we see how many *miracles* were wrought about *this one matter*.

1. The *Prophet* discovered the King of *Syria*'s *secret plots* and *contrivances*.

2*ly*. The *Angels* appeared as an host for his *defence*.

3*ly*. His servants *eyes* were opened

Kings of *Judah*. Kings of *Iſrael*.

Prieſts choſen that dwelt in the *other Cities* of the Kingdom that were to give *portions* to the *Prieſts* and *Levites* (whoſe names were regiſtred according to their Families) who were *then abiding* in *thoſe places*, and not attending *at the Temple*. This care did *Hezekiah* take throughout all *Judah*, and he did that which was *good* and *right* in the eyes of the Lord, and he did it *in truth* and *ſincerity*. And in every work that he began *relating to the ſervice of the houſe of the Lord*, and to the obſervance of the *Moral Law*, and *the ordinances* about *Divine worſhip* (by all which he took care that God might be duly *ſought unto* and *honoured* and *obeyed*) he did it *uprightly* and *with a fervent zeal*, *and the Lord proſpered him therein*, 2 *Chron.* 31. from *v.* 2, to the end.

About *this time* (as 'tis ſuppoſed) that Copy of *Solomon's Proverbs* mentioned, *Prov.* 25. 1. was *found*, and *tranſcribed* by ſome of *Hezekiah's ſervants* out of the *old Manuſcript* which was (as 'tis like) much *ſpotted* and *ſoiled* with *time* and *neglect*. Further we are to obſerve what *an excellent character* is given of *Hezekiah*; 2 King. 18. 5,6. viz. *that he truſted in the Lord God of Iſrael, ſo that after him there was none like him among all the Kings of Judah* (ſince the *rent of the Kingdoms*) nor *before him*. He excelled thoſe that went *before him in removing the high places*, which neither *Jehoſhaphat* nor any of the *good Kings of Judah* had hitherto done. But as for *thoſe that were after him* ſome may object *that which is ſaid of Joſiah*, [2 *King.* 23. 25.] viz. *that there was no King before him like unto him*. But to this we may anſwer that though *Joſiah* excelled *Hezekiah* in *ſome things*, yet in other things *Hezekiah* excelled him. For *Hezekiah* was the *firſt* that removed *the high places*, but when *Joſiah removed them* he had *Hezekiah's example* to encourage him therein, and *Hezekiah* was more ſucceſsful in war than *Joſiah*. They were indeed *both excellent Princes*, though in *ſome things* the *one might excell* the *other*. 'Tis further ſaid of *Hezekiah*, that *he clave to the Lord, and departed not from following him, but kept his commandments. And the Lord was with him, and he proſpered him in all his enterprizes*. As in particular in his *wars* againſt the *Philiſtines*, againſt whom he mightily prevailed, and took all *thoſe Cities* from them, which they had taken from his father *Ahaz*, ſee 2 *Chron.* 28. 18.

But we muſt now for the better underſtanding this Hiſtory of *Hezekiah* look a little into the *neighbour Kingdom of Iſrael*. We ſhall find that in the days of *Menahem* the *ſixteenth King* that there reigned, (who began to reign in the *39th.* year of *Uzziah*) *that God ſtirred up the ſpirit of Pul King of Aſſyria to invade the Kingdom of Iſrael*, 1 Chron. 5. 26. and he made *great ſpoil* among them. Then in the *latter end* of the reign of *Pekah* (the *eighteenth King of Iſrael* who began to reign in the 52 year of *Uzziah*) *Tiglath-pileſer* Son of *Pul* carried away captive *the people of Gilead*, and *Peræa*, to wit the *Reubenites*, *Gadites*, and *half the tribe of Manaſſeh* unto *Chabor* and *Haran*, and then paſſing over *Jordan* poſſeſſed himſelf of *Galilee*, and carried away the *inhabitants of Napthali* into *Aſſyria*. So that at this time he ſubdued (in a manner) *five Tribes of Iſrael*, 2 *King.* 15. 29. *Tiglath-pileſar* dying, *Salmanaſſar* his Son ſucceeded him, who in the *ninth year* of *Hoſhea*, and *ſixth of Hezekiah* after three years *ſiege* took *Samaria*, and *their King Hoſhea*, and carried away the *Iſraelites* captives into his *own Country*, as we ſhall ſee more in the life of *Hoſhea*. So that the Kingdom of *Iſrael* now came to an end. Sometime after *Salmanaſſar* dies, and his Son *Sennacherib* reigned in his ſtead, whom *Herodotus* (*Lib.* 2.) calleth King both of *Aſſyria* and *Arabia* too. Perchance for that the *Aſſyrians* at *that time* together with *Peræa* or the land of *Gilead*, and *Hamath*, or *Ituræa*, had alſo under their power a part of *Arabia*, either *Petrea* or *Deſerta*. For *Ava* or *Ivah* (which *Sennacherib* ſo much boaſteth of to have been conquered by him or his anceſtors, 2 *King.* 18. 34. and *Ch.* 19. 13.) was a Country lying in the *deſert of Arabia*, as *Fran. Junius* affirms upon 2 *King.* 17. 24. And the Prophet *Iſaiah* foretelling the calamity which was to befall the *Moabites* under *Salmanaſſar* (*Iſa.* 15. 7. and *Ch.* 16. 14.) threa-

to ſee *thoſe Angels*.

4*ly*. The *Syrians* were ſmitten with *blindneſs*.

5*ly*. Their eyes were *opened again*, and all this upon the *prayer of Eliſha*. 2 *King.* 6. from *v.* 8. to the 24.

Benhadad King of *Syria*, who had once before beſieged *Samaria* in *Ahab's* time, [1 *King.* 20. 1.] but was then repulſed with *ſhame* and *loſs*, being now deſirous (as it ſeems) to *blot out the reproach* of that his ſhameful flight, and being encourag'd perhaps by the *great overthrow* he had given the *Iſraelites* at the battel at *Ramoth-Gilead* [wherein *Ahab* was ſlain, 1 *King.* 22. 34.] he now attempts to beſiege *this City* again with a collection of all his forces. During which ſiege *Samaria* was ſo ſorely diſtreſſed with *famine* that an *Aſſes-head* was ſold for *fourſcore pieces of ſilver* *, (though an *unclean* and *forbidden meat*, *Exod.* 13. 13.) and the *fourth part of a cab* or *pottle* of *corn* which they had taken out of the *crop of Doves* (*a*), for *five pieces of ſilver* (*b*). One day as the *King* was walking upon the *wall* to ſee whither the Soldiers duly *kept the watches*, a *woman* cried unto him, *Help my Lord, O King*. The *King* replied, *Alas! if the Lord do not help thee, how ſhall I be able to help thee?* I cannot ſupply thee either from the *barn-floor*, or the *wine-preſs*. But tell me *what aileth thee?* ſhe ſaid, *This woman my neighbour and I* (*being extreamly diſtreſſed with famine*) *agreed between our ſelves that my Son ſhould be firſt killed and eaten by us*, and afterwards *her Son*; accordingly we *boiled my Son*, and did *eat him*, but when *her Son* ſhould have been eaten by us, ſhe *hid him* to ſave him alive, or elſe did eat him alone by her ſelf, and gave me none of him. The *King* hearing theſe *ſad words* of the woman, his heart was ſo deeply pierced with them that he rent his *upper garment*, ſo that *the ſackcloth* that he had next his fleſh appeared, which he wore as a ſign of *his humiliation* and *affliction* for the *preſent diſtreſs of his people*, though he was not ſo truly *penitent for his ſins* as he ſhould have been. Then he ſaid, *The Lord do ſo to me and more alſo, if I do not take off the head of Eliſha before night*; for I look *upon him* as the cauſe of *all our miſery*, ſeeing he hath perſwaded me to hold out the City thus long, (aſſuring me of help from God) but I ſee none comes. And thus being tranſported with rage againſt *Eliſha* he ſent a meſſenger immediately to *cut off his head*. The *Prophet* was at this time *in his lodging*, and ſome *grave* and *Religious perſons* of the City were with him, who poſſibly came to him for *counſel*, and *comfort* in that their great extremity. He underſtanding by *Revelation from God* the *Kings bloody purpoſe* againſt him (even as he knew the *King of Syria's ſecret plots*, and *Gehazi's ſecret practices*) he ſays to the *Elders* that were with him, behold *this wicked Joram* ſhews himſelf the *true Son of wicked Ahab*, (who was the murderer of *Naboth*) for he hath ſent a man to *cut off my head*, though I have deſerved no ſuch uſage from him. I tell you *his Meſſenger is coming to kill me*, but when he comes *ſhut the door* and *hold him faſt*, and prevent him from executing *his bloody purpoſe*; *and behold the ſound of his Maſters feet is behind him*; that is, *I perceive the King himſelf follows hard after him*. And while he was ſpeaking the *meſſenger* came, who being ſtopt at the door, immediately the *King* himſelf came thither alſo, who (as it ſeems) having his heart toucht with remorſe for the *raſh* and *cruel order* he had given when he came to the *Meſſenger* (now detain'd at the door) he gave him a *countermand*. So *quickly can God change the cruel minds of men*. Then *Eliſha* diſcourſing with him, and perſwading him to have *patience a little longer*, and to wait upon the Lord for *deliverance*, he ſaid, *This great evil and calamity that is upon us is certainly from the Lord, and we have waited long for help, but none comes, and I deſpair that any will come, and therefore why ſhould I wait upon the Lord any longer? I had better ſurrender the City than that my ſelf and my ſubjects in it ſhould periſh by famine*.

The Lord then reveals to *Eliſha* the *deliverance* he intended to give them the very next day, and that there ſhould be then *great plenty* in the City. Where-

* Which was as ſome account about *ten pounds* of our money.

(*a*) *Quidam eſſe ervum credunt, quo ſaginantur columbæ*, that is, a kind of *pulſe* or *tares* wherewith they fed *Pidgeons*, which in that *extremity* they were glad of for *food for themſelves*.

(*b*) Which was about 12 *s.* 6 *d.* of our money.

Kings of *Judah*. Kings of *Iſrael*.

threatens them that whatever *they had laid up in ſtore*, the *Aſſyrians* ſhould carry it away *into the valley of the Arabians*. *Sennacherib* now (about the *eleventh* or *twelfth year* of *Hezekiah* as 'tis probable) reſolving to make war againſt the *Egyptians* (perhaps becauſe they had been ſo lately aſſiſtant to the *Iſraelites* againſt the *Aſſyrians* in the reign of *Salmanaſſar*, and an occaſion of their *revolt*, (ſee 2 *King.* 17. 4.) and the *Philiſtines*, as it ſeems, joining with him therein) he ſends *part of his Army* under *Tartan* (one of his *Generals*) to beſiege *Aſhdod* or *Azotus*, which City *Hezekiah* had ſometime before recovered out of the hands of the *Philiſtines*. Now that *this war* laſted *three whole years* may be gathered out of *Iſa.* 20. where the *Prophet* putting off *his coat of hairy cloth* (belonging to his *Prophetical* function, ſee *Zach.* 13. 4.) *from his loins, and his ſhoos from his feet, was commanded to walk up and down naked and bare foot as ſome conceive, three days* (a *day* being put for a *year*) to ſignifie to the *Egyptians* and *Ethiopians*, that *when that time was once run out*, they ſhould *in like manner* (being *ſtript of their clothes* and *barefoot*) *be led away into captivity* and *bondage* by the *King of Aſſyria*; *which command* the *Prophet* is ſaid to have received *in the year* when *Tartan* being ſent by *Sargon King of Aſſyria beſieged Aſhdod and took it*, Iſa. 20. 1. where by *Sargon* we muſt underſtand *Sennacherib* himſelf among whoſe Commanders *this Tartan* is particularly named, 2 *King.* 18. 17. *And the King of Aſſyria ſent Tartan, and Rabſaris, and Rabſhakeh from Lachiſh, &c.*

Hezekiah (whether provoked by *Sennacherib's taking of Aſhdod ſo injuriouſly* from him, or for *other reaſons*) reſolves now *to ſhake off the King of Aſſyria's yoke* which his *Father Ahaz* had taken on him, and would no longer pay him *Tribute*. Hereupon *Sennacherib* in the *fourteenth year** *of Hezekiah* (even after he had made ſo *good an eſtabliſhment* of Religion, ſee 2 *Chron.* 32. 1.) bringing *his Army* out of *Egypt*, where he had made *great havock* (of which *calamity* the Prophet *Nahum* ſeems to ſpeak, *Ch.* 3. 10. *Yet was ſhe carried away, ſhe went into captivity: her young children* upon he ſaid to the *King*, *I do aſſure thee from the Lord that about this time to morrow a meaſure* * *of fine flower* ſhall be ſold for a *ſhekel*, and *two meaſures of barley* for a *ſhekel* (*a*), *in the gate of Samaria*. A *great Officer of State*, a *Lord* on whoſe hand the King leaned, hearing the *Prophet* ſay this, anſwered, *If the Lord ſhould make windows in heaven, and rain corn down upon us, there could hardly be ſuch a plenty as thou ſpeakeſt of. Well* ſays *Eliſha*) *ſeeing thou art ſo unbelieving* †, *thou ſhalt ſee this plenty with thine eyes, but ſhalt not eat of it.* It ſo happened that there were at that time *four leprous men* (*that dwelt at the entrance of the Gate*) who being almoſt *famiſhed*, ſaid one to another, *Why ſit we here until we die?* If we ſay *we will venture to go into the City, alas the famine is there, and there we ſhall certainly die, and if we continue here, we ſhall die alſo, for our proviſions are all done. What ſhall we then do, and what courſe ſhall we take? Come let us go to the hoſt of the Syrians; in a deſperate caſe we muſt take a deſperate courſe. Poſſibly they may ſhew us mercy, and give us ſome relief. But if they ſhould kill us we ſhall but die*, which we are ſure to do *if we ſtay here*, and 'tis better to be *ſlain by the enemy* than to *periſh by hunger*. Hereupon agreeing to take that courſe *that very night in the twilight*, they went to the *Camp* of the *Syrians*, and when they came to the *outermoſt part of it*, to their great aſtoniſhment, they found *no man* there; for the Lord had a little before terrified the *Syrians* with an hideous noiſe which he made them to hear *of the rattling of chariots*, and *neighing of horſes, the ſhouting of ſouldiers*, and *the ſounding of Trumpets*, as it ſome *great hoſt* had been upon them. This noiſe *they heard*, but neither the *City* nor the *Lepers* heard any thing of it. It ſeems the *Syrians* when they firſt heard *this noiſe* (being in a *great conſternation*) ſaid the *King of Iſrael* hath hired the *Kings of the Hittites* (*b*), and the *Kings of the Egyptians* and *Ethiopians* to come upon us. And ſo being dreadfully affrighted they aroſe and fled in the *twilight* (a little before the *Lepers* came) and being ſo terrified they *left their horſes* and

land, or elſe *ſome other people* that dwelt in *Iſlands*. See *Jer.* 2. 10.

aſſes

* Eight years after *Shalmanaſſer* had taken *Samaria*.

* That is about a peck and a pottle.

(*a*) A *ſhekel* is 2 *s.* 6 *d.* of our money.

† *Infidelity* deprives men of the benefit of Gods promiſes which others enjoy.

See the like 2 *Sam.* 5. 24.

(*b*) Hereby they might mean *ſuch Hittites* and *Canaanites* as remain'd in the

Kings of *Judah*. Kings of *Iſrael*.

children alſo were daſhed in pieces at the top of all the ſtreets; and they caſt lots for her honourable men, and all her great men were bound in chains) *invades the Kingdom of Judah*, and beſieges many of their fenced Cities, and took many of them. *Hezekiah* beſtirs himſelf with all diligence to defend himſelf and his Kingdom againſt him. And to that end by the advice of his *Captains* and *Council* he fill'd up the *fountains* and *ſprings* that were without the City of *Jeruſalem*, and *covered them with earth*, and carried the waters by *pipes* under ground into the City, that ſo the *Aſſyrians* if they came to beſiege the City, might be diſtreſſed for want of water; alſo the brook *Gihon* or *Siloe* (which ran through the midſt of the Country where *Jeruſalem* ſtood, and divided it ſelf into two ſtreams) *one* of them he turned from the *uſual channel*, and brought it ſtrait down into the *weſt-ſide* of *the City of David*, 2 Chron. 32. 30. and made a *great pond* to receive the water of it for the benefit of the *beſieged*. And the *Princes* and *the people* did much aſſiſt him therein. Alſo he *fortified Jeruſalem, and built up that part of the wall* that was broken down by *Joaſh* King of *Iſrael* in *Amaziah's* time, which *breach* it ſeems was not fully repaired till now, and he made *the wall ſtrong* and *high*, and made alſo *another wall without* as an *Antimural* or *outwork*, [ſee 2 *King.* 25. 4.] and repaired *Millo* in the City of *David*, which *ſome think* was their *Town-houſe* (where the people had their *general aſſembly*) or elſe *ſome fort* in the City; he alſo provided *all ſorts of arms*, *offenſive* and *defenſive*, and ſet *Officers* and *Commanders* over his Souldiers, and calling them together into the *broad ſtreet* that was by the *City-gate*, he ſpake *comfortably* to them after this manner, *My good ſubjects and faithful ſouldiers, be ye ſtrong and courageous, be not afraid of the King of Aſſyria, nor of the great multitude that is with him. For there be more with us than with him; with him is only the arm of fleſh, but with us is the Lord our God to help us, and to fight our battels.* And the *people reſted themſelves* on the words of *Hezekiah*.

2 *King.* 18. 13.

2 *Chron.* 32. from *v.* 1, to 9.

Heze-

aſſes (not daring to ſtay to ſaddle them) and *left their Tents and their Camp as it was, and fled for their lives.* The *Lepers* thus coming to their *empty Tents*, they ventured to go into one of them, where finding good *proviſions* they fell to eat and drink, and refreſh themſelves being almoſt ſtarved, and finding alſo *ſilver* and *gold*, and *raiment* there, they took it as ſpoil and carried it out and *hid it*, that it might not be taken from them; then going into another *Tent* and finding the like there, they *carried it out*, and *hid it alſo*. Thus at firſt they thought only of providing for themſelves. But then *better bethinking* themſelves, they ſaid one to another, *We do not do well thus only to provide for our ſelves; this is a day of good tidings, we ſee the enemy are all fled, we do not do well to conceal this gladſome news from our brethren of the City. If we tarry till morning light till they themſelves perceive the enemy to be fled, poſſibly they will inflict ſome ſevere puniſhment on us for concealing the matter ſo long; now therefore let us go and acquaint the King and the City therewith.* So they came to the *Gate* of the City, and call'd to the *Porter* and *Watchmen*, and told them that they being ſorely *diſtreſſed* ventured to go out to the Camp of the *Syrians* to ſeek ſome relief, and when they came thither they found *no man* there, but they found *many horſes* and *aſſes tyed*, and the *Tents* furniſhed with *proviſions* as they uſed to be when the *Camp* lay there. The *Porter* of the *Gate* immediately ran and call'd up the *Porters* of the Kings Palace, and acquainting them with what the *Lepers* had ſaid, they acquainted the *King* with it. The King immediately ſuſpected that the *Syrians* had only drawn off themſelves in policy: *They* (ſays he) *know that we are almoſt ſtarved*, and therefore they have *withdrawn* themſelves, and *hid themſelves* in the *field*, that when we come out they may ſurprize us, and ſo enter the City. This ſhews that he little regarded or believed what the *Prophet* had promiſed from the Lord, which was the very next day to be accompliſhed. One of the Kings ſervants hearing *his Maſter* make this conſtruction of the departure of the *Syrians*, replied, let us I pray thee take ſome

of

Hezekiah ſeeing how ſoon the *Aſſyrian* had taken many of the *fenced Cities of Judah*, and that *proceeding on in his victories* he had alſo laid ſiege to *Lachiſh*, he began to entertain thoughts of *buying his peace* with him. Hereupon he ſent *his Ambaſſadours* to him to *acknowledg his offence* in *denying the tribute*, and to intreat *his favour*, yielding withal to pay *whatever tribute* he ſhould *impoſe* upon him. *Sennacherib* being puft up with his ſucceſs requires of him *three hundred Talents of Silver*, and *thirty Talents of Gold* *; *Hezekiah to raiſe this ſum* was forced to take the *treaſures of the Lords houſe*, and *cut off the Gold even from the doors of the Temple, and from the pillars which himſelf had overlaid*. But the King of *Aſſyria* having gotten the *Gold* and *Silver* into his hands, notwithſtanding *moſt perfidiouſly* went forward in his enterprize of ſubduing them. And therefore he not only continued the ſiege of *Lachiſh*, but ſent a *great Army* under the command of *three of his Captains* (whereof *Rhabſheka* was *chief*, and therefore only mentioned by *Iſaiah*, Ch. 36. 2.) to beſiege *Jeruſalem*. *Rhabſheka* at his firſt coming before the City, deſired a Treaty with the King, and *three* of the Kings *Officers of State*, viz. *Eliakim*, *Joah* and *Shebna* being ſent out to him, in a *proud imperious* and *braggadocian manner* he ſpake thus to them, *Tell your King Hezekiah thus ſaith the great King, the King of Aſſyria, what confidence is this wherein thou truſteſt? Thou ſaiſt poſſibly* (but they are but vain words) *I have counſel and ſtrength for the war, whereas alas thou haſt neither. Or it may be thou truſteſt in ſome foreign aid, or elſe ſurely thou never durſt have rebelled againſt me. And the aid thou expecteſt I ſuppoſe is from Egypt, but alas therein thou truſteſt but upon a ſtaff or ſtalk of a broken reed, on which if a man lean it will not ſupport him, but run into his hands and pierce him; even ſuch and no other is the King of Egypt to all that truſt on him.* But poſſibly thou wilt ſay, *we truſt in the Lord our God; but this is a vain confidence alſo; for 'tis he whoſe high places and altars thou haſt taken away* (and therein highly offended him †) *and haſt ſaid to the inhabitants of Judah and Jeruſalem, ye ſhall perform your ſolemn worſhip before this Altar in Jeruſalem, and not in other places; therefore thou haſt little reaſon to truſt in thy God. And as for thy own ſtrength it is meer weakneſs; I will deliver thee two thouſand horſes which thou ſhalt keep if thou art able to ſet riders on them, provided thou wilt give hoſtages to my Maſter to return them again if thou canſt not, as I am confident thou canſt not; how then canſt thou think to turn away the face of the leaſt of my Maſters Captains? Poſſibly thou putteſt thy truſt in Egypt † for chariots and horſemen, but alas they will miſerably fail thee. And as for thy confidence in thy God, that alſo is vain; for I am not come up without commiſſion from him to deſtroy this City. 'Tis he that hath ſent me againſt this land to deſtroy it.*

Thus ſpake this *bold preſumptuous wretch*, grounding his confidence only on their former ſucceſs. Then turning *his ſpeech* to the *people on the wall*, and ſpeaking to them aloud in the *Hebrew tongue*, *Wherein* (ſays he) *do ye truſt that ye think to abide and ſubſiſt in the ſiege of Jeruſalem? Doth not Hezekiah perſwade you when he perſwades you to hold out to give over your ſelves to die by famine and by thirſt, telling you that the Lord your God will deliver you out of the hand of the King of Aſſyria? Hear you what my Maſter now ſpeaks to you by me his ſervant, Know you not what I and my Fathers have done unto all the people of other lands? Were the Gods of thoſe Nations able to deliver them out of my hands? who was there of all the Gods of thoſe Nations which my Fathers deſtroyed that could deliver their people out of our hands? how much leſs ſhall your God deliver you?*

Thus blaſphemouſly ſpake *Rabſheka againſt the Lord, and againſt his ſervant Hezekiah, ſpeaking of the God of Iſrael as of the gods of the Nations*, which were *wood* and *ſtones*, and the *work of mens hands*. Then *Hezekiah*'s Meſſengers deſired him to ſpeak in the *Syrian language* (for *that* they underſtood) and not in the *Hebrew tongue* to affright the people on the wall, elſe they would be *gone* and *break off the Treaty*. *Rabſheka* hereupon ſaid to one of them, *What hath my Maſter ſent me to ſpeak to thy Maſter only, hath he not ſent me to ſpeak to them on the wall alſo, that they may know*

* Which amounts to 225000 l. of our money as ſome compute.

† *Vitio illi vertit quod erat laudandum.*

† *Hezekiah* ſought not at all to *Egypt* at this time.

of the *horſes* that yet remain in the City, and go out and ſee whither the *Syrians* be indeed *fled* or *no*. It will be no great loſs if *theſe* be taken by the enemy ſeeing they are already almoſt conſumed by famine as moſt of the *people* of the City likewiſe are. The King conſenting hereunto, they took *two* of the Kings *Chariot-horſes*, and ſetting *riders* on them, ſent them out; theſe *ſcouts* rode as far as *Jordan* and found no enemy between *Samaria* and *it*, but many evidences of the *enemies flight*, for *all the way* was full of *garments* and *other furniture* which the *Syrians* had thrown away in their haſty flight. So they return'd and brought this word to the King. Then the *people* tranſported with joy ruſht out of the City with all the haſt they could make to ſpoil the *Tents* of the *Syrians*, and in them they found ſuch *plenty* of *proviſions* that a *meaſure of fine flower* was ſold for a *ſhekel*, and *two meaſures of barley* for a *ſhekel* as the *Prophet* had foretold. The King underſtanding that the people ran ſo violently out of the City, he commanded the *Lord* on whoſe hand he leaned to take *charge of the Gate* to keep them from ſuch a *tumultuous running out*, and to ſee to it that they might not *all* run out and leave the City naked. This *Lord* accordingly ſtanding there to keep the *people* back, they were ſo eagerly bent upon the *ſpoil*, and to get ſome *proviſions* for themſelves that they *ran him down* and *trode upon him*, ſo that he died; and thus what *the man of God* propheſied of him exactly came to paſs.

2 *King.* 6. from 24, to the end.
2 *King.* 7. wh. Ch.

The *Shunamite* (the ſeven years famine being now ended) returns with her family into her own Country, and petitions the King for her *houſe* and *land*, which in her abſence was (as it ſeems) ſeized upon by the *Officers of State* for the Kings uſe *; at the very time when ſhe came to preſent her *petition* the Providence of God ſo ordered it that ſhe found the *King* talking with *Gehazi Eliſha*'s ſervant about the *miracles* his *Maſter* had wrought. It ſeems his *Leproſie* was not of *that ſort* that did render him *unclean* or *unfit* to be converſed * with, or elſe upon his *repentance* (as ſome think) God revers'd the ſentence againſt him, and had now healed him. Whilſt he was diſcourſing about his Maſters *raiſing one from the dead*, he ſees this woman come to *petition* the King, whereupon he crys out *My Lord, O King, this is the very woman of whom I ſpake, and this is her ſon that was reſtor'd to life by my Maſter.* The King asking the *woman* about it, ſhe fully confirm'd it, and ('tis like) told him the ſeveral *circumſtances* of it, whereupon *the King* gave order that her *lands* ſhould be reſtored to her again with all the *profits* that had ariſen from them in her abſence.

* *Mos hic fuit in decem tribubus qui & alibi reperitur, ut qui patria exirent eorum bona confiscarentur.* Grot.

* *Lex non vetabat leproſos adire alloquii conſolari. Naaman leproſus Regem acceſſit. Alii volunt Gehazi act i pœnitentia ſanatum fuiſſe.*

2 *King.* 8. from *v.* 3, to 7.

Eliſha now by ſome ſpecial inſtinct of Gods Spirit went into the *Region* † *of Damaſcus* to confirm (as 'tis probable) to *Hazael* by a *ſecond prediction*, what formerly upon *Elijahs anointing of him*, he did not much believe, namely *that he ſhould be King of Syria*.

† *In Regionem Damaſcenam, ut apparet ex verſu nono.* Jun.

Benhadad the preſent King of *Syria* was at this time very *ſick*. *Joſephus* thinks his ſickneſs was occaſion'd by the *ſhameful flight* of his Army from *Samaria*, [*Ch.* 7. 6.] eſpecially underſtanding it happened through a *cauſeleſs fear*. The King therefore hearing of the *Prophets arrival* in that Region (whoſe *fame* was ſo ſpread among them by the cure of *Naaman*, and other *miracles* he had wrought) he ſent *Hazael* (who was now as it ſeems *his chief Miniſter of State*, (*Naaman* being either *dead*, or put by his place for profeſſing the true God of *Iſrael*) with a *preſent* to him, and to inquire of him whither he ſhould recover of that ſickneſs? *Hazael* accordingly went to meet him with a *noble* and *large preſent*, viz. *forty Camels lading of the beſt proviſions of the Country*; and when he came to him he ſaid, *Thy Son Benhadad* (who honours thee as a *Son* doth his *Father*) hath ſent me to thee with *this preſent*, which he deſires thee to accept of, and to acquaint him,

Kings of *Judah*. Kings of *Iſrael*.

know they ſhall eat their own dung, and drink their own piſs if they do not yield? So he *lifted up his voice louder*, and ſaid to the Souldiers that were on the wall, *Hearken not unto Hezekiah but unto the King of Aſſyria, who ſays thus to you by me his ſervant, make an agreement with me by a preſent, and come forth to me and deliver this City into my hands, and then ye ſhall eat every man of his own vine, and of his own figtree, and ſhall drink every one waters out of his own ciſtern. And this happineſs ye ſhall enjoy till I come and carry you to a land like your own, a land of corn and wine, a land of bread and vineyards, a land of oyl, olive and honey, and ſo ye may live plentifully, otherwiſe ye muſt expect nothing but deſolation and death. And do not let Hezekiah deceive you by telling you the Lord will deliver you. Hath any of the gods of the Nations delivered his land out of the hands of the Kings of Aſſyria? Where are the gods of Hamath or Arpad* (Cities of the *Syrians*) or of *Sepharvaim*, *Hena* and *Ivah*, have they delivered *Samaria* out of my hands, though *thoſe gods* were there worſhipped?

Thus *this Blaſphemer* went on venting his rage and *blaſphemies*, but the *people* (as the *King* commanded) anſwered him *not a word*. Then the Kings *Meſſengers* return'd to him with *their clothes rent*, and told him *the words of Rabſhekah*.

Hezekiah deeply perplexed hereat, being *clothed in ſackcloth* went to the Temple there humbly to ſeek unto the Lord for *help* in this woful diſtreſs, and withal ſent *Eliakim* and *Shebna*, and *the Elders*, and *the Prieſts* (clothed alſo in *ſackcloth*) to the *Prophet Iſaiah*, who ſaid unto him, *This is a day of great trouble unto us, and a day of ſad rebuke, and a day of blaſphemy, for Rabſhakeh hath blaſphemed the living God. Therefore we beſeech thee pray earneſtly to the Lord for us, for the children are come to the birth and there is no ſtrength to bring forth*; that is, *our ſorrow is extream, our danger deſperate; we are brought into ſuch extremities, that except help come preſently from the Lord, and he be pleaſed miraculouſly to ſave us we are ſure to periſh. It may be the Lord will manifeſt that he hath heard the blaſphemous words of Rabſhakeh by puniſhing him for them; wherefore lift up thy prayer and pray earneſtly for the remnant of the people that are left; thou ſeeſt the Ten Tribes have been carried away captive, and only Judah and Benjamin are left*, and of *them* great havock *hath been made by the Aſſyrians in many of their Cities, therefore pray earneſtly for us. Iſaiah* bids them return *this anſwer* to *Hezekiah*, *Thus ſaith the Lord, Be not afraid of the words which thou haſt heard, wherewith the ſervants of the King of Aſſyria have blaſphemed; behold I will ſend a blaſt upon him which ſhall blow him out of this land as the duſt or chaff is blown before the wind, and he ſhall hear a rumour of the deſtruction of a vaſt number of his Souldiers and Commanders in one night, and ſhall return to Nineveh his chief City, and there I will cauſe him to fall by the ſword.*

2 *King.* 18. from *v.* 13. to the end.
2 *King.* 19. from *v.* 1, to 8.
Iſai. 36. whole Chapter.
Iſai. 37. from *v.* 1, to 8.

Rabſhakeh finding that he could neither *threaten* nor *flatter* the inhabitants of *Jeruſalem* into a *ſurrender*, leaving his Army before the City, he went preſently to *Sennacherib* (whom he found riſen from before *Lachiſh*, and beſieging *Libna*) to *inform* him of the *ſtate* of things at *Jeruſalem*, as alſo perhaps to confer with him about oppoſing *Tirhakah* King of *Ethiopia*, who (as he underſtood) was now coming with his Army againſt them. *Sennacherib* therefore that he might uſe all *poſſible means* to terrifie *Hezekiah* into a ſpeedy ſurrender (that ſo he might the better attend the motion of *Tirhakah*'s Army) he ſends *other meſſengers* to him, who brought a *threatning meſſage* by word of mouth, and ſpake to him after the ſame rate that *Rabſhakeh* had done before; they did not indeed mention the *perfidiouſneſs* of *Egypt*, nor *the weakneſs of Hezekiah*'s *Army* as *Rabſhakeh* had done, but underſtanding that *Hezekiah relyed wholly on God*, therefore they endeavour to *affright him* from *that confidence* by telling him *with what ill ſucceſs other Nations* had *relyed on their gods*, inſtancing in *Gozan* and *Haran*, *Rezeph*, and *the people of Eden*, (all as 'tis like, regions of *Meſopotamia*) and *ſeveral other* him, *Whither he ſhall recover of his ſickneſs?* Whither the *Prophet* accepted *the preſent* is not recorded, but he return'd him *this ſhort anſwer*, *That he might recover for any danger from his diſeaſe*, yet the Lord had ſhewed him *that he ſhould certainly die*, though by ſome *other means*, and not *by his ſickneſs*. Then the *Prophet* fixt his eyes ſtedfaſtly on *Hazael* until he began to *bluſh* to ſee him look ſo earneſtly *on him*; and *Eliſha* burſting out into *tears*, *Hazael* ſaid, *Why weepeth my Lord?* He anſwered, *Becauſe I know the evil thou wilt do when thou art King of Syria to the people of Iſrael; their ſtrong holds wilt thou ſet on fire, and their young men wilt thou ſlay with the ſword, their young childrens brains wilt thou daſh out, and rip up their women with child. Hazael* replied, *Is thy ſervant a dog that I ſhould ever be guilty of ſuch great horrible barbarity*, and *inhumane cruelty* * ? 'Tis like he did not think at this time that *ever he ſhould do ſuch cruel acts*. But no man knows the depth of that *corruption* that is in his heart, which will ſoon diſcover it ſelf if God leave him to himſelf. See what he afterwards did, 2 *King.* 10. 32, 33. and *Ch.* 13. 3. *Eliſha* replies, *The Lord hath ſhewed me that thou wilt be King over Syria*, and then thou wilt bear the *ſame deadly hatred* to the people of *Iſrael* which thy *Predeceſſors* have done before. And *the Lord* as a *juſt* and *righteous Judg* will *permit thee* to come into *that Throne*, that thou maiſt be a *ſcourge* to puniſh the *Idolatrous* and *Rebellious Iſraelites*. So *Hazael* departed from the Prophet, and coming to his *Maſter Benhadad*, told him that the Prophet ſaid, *He ſhould certainly recover*; but therein he delivered not to *him* the *true ſenſe* of the *Prophet*. Then conſidering with himſelf what *Eliſha* had told him, *viz.* that *he ſhould be King of Syria*, and apprehending that if *his Maſter* did recover of this ſickneſs, it might be difficult for him to attain the *Crown*, and being *impatient of delay*, and *unwilling to ſtay Gods time* for the bringing about of that he had promiſed him, the *very next day* he took a *thick wet cloth* and ſpread it on *his Maſters face*, (poſſibly under pretence to allay the diſtemper of his heat) and with it *ſtiffled him* *,

* *Fortuna & poteſtas etiam mores, & ingenium mutant.*

Kings of *Judah*. Kings of *Iſrael*.

* *Nimis ſe ſtinxit Hazael, ad vaticinii exitum, tempus expectare debuit. Hanc ejus perfidiam non excuſat oraculum Prophetæ.* P. Martyr. (a) *Pellebat viribus & gratia apud populum, & jam a tempore* Eliæ *increbuerat regnum Syriæ Hazaeli deberi.* Sanctius.

him *, that ſo no *mark* or *ſign of violence* might appear on his body; and the *King thus dying Hazael ſucceeded him*, either becauſe the *King* had no children, or becauſe he was ſo *powerful* none durſt oppoſe him, or ſo gracious with the people (a) that they preſently *choſe him*.

2 *King.* 8. from 7, to 16.

Jehoram towards the latter end of his reign with the joint forces of *Ahaziah* King of *Judah* (his ſiſters ſon) reſolves to attempt the *recovery* of *Ramoth-Gilead* out of the hands of *Hazael* now *King of Syria*, which *Ahab* his Father with the joint forces of *Jehoſhaphat* ſeeking to recover, failed of his purpoſe, and was there *ſlain* by *Benhadad*, whoſe life he had *unwarrantably* ſpared. See 1 *King.* 20. 34. *Jehoram* in this enterprize won the *Town*, but *he himſelf* was *wounded* in the *ſiege*; wherefore leaving the *chief of his forces* there behind him under the *command* of *his great Captains* (whereof *Jehu* was the chief) to keep it (*b*), he withdrew himſelf to *Jezreel* to be cured of his wounds. And thither *Ahaziah* King of *Judah* came down to viſit him. (*b*) See 2 *King.* 9. 14.

Jehu with *other Commanders* being left with the Army at *Ramoth-Gilead*, *Eliſha* call'd a *young man* one of the Sons of the Prophets to him, and bad him *gird up his loyns*, and take a *viol of oyl* which he gave him, and to haſten to *Ramoth-Gilead* †, and there calling to ſpeak with *Jehu* to take him into a *private Chamber* and to *pour the oyl on his head*, and to *ſay to him, Thus ſaith the Lord, I have anointed* (c) *thee King over Iſrael, and thou ſhalt ſmite the houſe of Ahab thy Maſter, that I may avenge the blood of my ſervants the Prophets, and the blood of all my ſervants which was ſhed by the procurement of Jezabel. For the whole houſe of Ahab ſhall periſh, and I will cut off from the houſe of Ahab him that piſſeth againſt the wall, and him that is ſhut up and left in Iſrael* (d). *And I will make the houſe*

† Here was a fair opportunity offered for *the doing this* at this time, *Jehoram* and *Ahaziah* being both at *Jezreel*.

(c) *Jehu* is the only King of the Ten Tribes that was anointed; as his *calling* was from God, ſo his *task* was very great.

(d) See 1 *King.* 14. 10. & 21. 22.

Kings of *Judah*. Kings of *Iſrael*.

other people; and therefore they would have perſwaded him that he had little reaſon to *truſt* and *relye* on *his God*. They alſo brought with them a *blaſphemous and threatning Letter from the King of Aſſyria*, which *Hezekiah* having *received* and *read*, he went up to the *Temple* and there *ſpread it before the Lord, and poured forth unto him a moſt fervent prayer* with *many tears*, humbly and earneſtly begging *his help* in this his great extremity. He humbly intreats the Lord to *take notice of*, and to *revenge the horrible blaſphemies* of *that daring wretch the King of Aſſyria againſt his great and glorious Majeſty*. *His prayer* was *after this manner*:

O Lord of hoſts, God of Iſrael, who dwelleſt between the Cherubims on the Mercy-ſeat, and thence art wont to manifeſt thy gracious preſence and thy power to thy poor people. Thou art God, even thou alone, and all the Kingdoms of the earth are thine. Thou haſt made heaven and earth, and all things therein are ſubject unto thee. Incline thine ear, O Lord, and hear the blaſphemous words of Sennacherib's Letter which I here preſent before thee, and open thine eyes and ſee the blaſphemies he hath written therein. Hear I pray thee, and take notice of all theſe blaſphemous railings wherewith he hath blaſphemed and reproached thee the living God. Of a truth, O Lord, the Kings of Aſſyria have laid waſt the Nations they warred againſt, and have caſt their gods into the fire, for they were no gods but the works of mens hands, wood and ſtone; and therefore 'tis no wonder they deſtroyed them. *But thou art the ever living and true God, a God of infinite power and might. Therefore we pray thee ſave us, ſave us out of the hands of the King of Aſſyria that all the Kingdoms of the earth may know that thou art God, and thou only.*

Hezekiah having ended his prayer, *Iſaiah* ſent unto him this meſſage, *Thus ſaith the Lord God of Iſrael, whereas thou haſt prayed unto me againſt Sennacherib King of Aſſyria, this is the word which I have ſpoken concerning him: The virgin-daughter of Sion* * *ſhall* (*a*) *deſpiſe*

* The *inhabitants of any City* or *Country* are call'd *the virgin-daughter of it* becauſe *delicately* and *tenderly brought up by their mother as a virgin-daughter*, and becauſe *Jeruſalem* was fair, *beautiful and comely as a virgin* uſeth to be, in regard of the *Temple*, and other excellencies thereof.

(*a*) *Iſaiah* *of Ahab like the houſe of Jeroboam, and like the houſe of Baaſha. And the dogs ſhall eat Jezabel in the portion of Jezreel, and there ſhall be none to bury her. This young Prophet* coming to *Ramoth-Gilead*, and finding *Jehu* ſitting among the *Captains*, he deſired to ſpeak with him *privately*, and then *ſaid* and *did* to him all that *Eliſha* had enjoin'd him, and ſo immediately haſted away. *Jehu* coming forth to the other *Commanders*, and they diſcerning ſome *troubled thoughts in his countenance*, asked him, *Whither all was well?* and inquired wherefore *that mad fellow* (ſo theſe *Idolatrous Captains* counted the *Lords Prophets*, whoſe *Propheſies* uſually were very diſpleaſing to them) *came to him? Jehu* replied, *You know the man to be a Prophet of the Lord*, and *by the man* ye may *gueſs at his errand, and the communication he hath had with me.* They replied, that they neither *knew the perſon of the man*, nor could gueſs *at his errand*, or *what he had ſaid to him.* Then *Jehu* told them *how he had anointed him King over Iſrael.* They *hearing this*, and *God powerfully working upon their hearts*, they preſently aroſe, and going to the top of the *ſtairs* * (which poſſibly were towards the ſtreet) and ſpreading *their garments on the ground* †, (as a *ceremony of honour* to *Jehu*, and to ſignifie *their ſubjection* unto him) *with ſound of Trumpets* they *proclaim'd him King. Jehu* being thus made *King*, and *commiſſioned* by God to deſtroy *Ahab's houſe*, he immediately contriv'd to deſtroy *Jehoram, Son of Ahab*, as God had commanded him. And in order hereunto he tells his *Captains* that if they approved of it he would preſently *ſhut up the Gates of Ramoth-Gilead* that none might get out of the City to acquaint *Jehoram* with what was done, that ſo he might *ſurprize him* and come upon him *on a ſudden* before he could have any intelligence of his coming. Then immediately drawing out a *ſtrong party* out of the Garriſon, and riding himſelf in a *Chariot* (which for *ſwiftneſs* and *convenience* they uſed in war, that in them they might the better uſe *their bow* or any other *offenſive weapon*) he made haſt towards *Jezreel* where both

* Great houſes have uſually an aſcent of great ſtairs into the firſt rooms.

† See *Mat.* 21. 8.

Jehoram

Kings of *Judah*. Kings of *Iſrael*.

(*a*) *Iſaiah*, Ch. 37. 22. *Hath deſpiſed thee.* Enallage temporis, *a præterperfect* Tenſe for a *future*.

and laugh thee to ſcorn (O King of Aſſyria) and ſhake her head at thee, to wit, *when ſhe ſhall ſee thine Army deſtroyed. And conſider (O thou blaſphemous wretch) who it is whom thou haſt reproached and blaſphemed, and againſt whom thou haſt lifted up thine eyes ſo high, and carried thy ſelf ſo proudly, is it not againſt the holy one of Iſrael? By Rabſhakeh and his companions thy ſervants, thou haſt reproached the Lord, and haſt ſaid, By the multitude of my Chariots am I come up to the heigth of the mountains, (as if thou ſhouldeſt have ſaid the ſtrongeſt places of the Kingdom have I ſubdued and paſſed through as a conquerour, even thoſe that ſeemed moſt inacceſſible) and am come to the ſides of* * *Lebanon*, that is, *to their chief City and ſtrength, the City of Jeruſalem (where the King, his Nobles and Princes* dwell, are like *tall cedars* and *firr-trees* in *Lebanon*) *and will cut down the tall-cedars and the choice firr-trees thereof*; that is, *I will deſtroy the Nobles and Princes of Jeruſalem, and will enter into the lodgings of his border*; that is, *will poſſeſs my ſelf of his frontier-Towns, and will enter into the forreſt of his Carmel*, or (by an *hypallage*) *into the Carmel of his forreſt*; that is, *his moſt excellent and pleaſant hill*, viz. *mount Sion, on which* the moſt *pleaſant objects* in *Jeruſalem* were ſeated. *Thou further ſayeſt, I have digged and drunk ſtrange waters, and with the ſoles of my feet have I dried up all the rivers of beſieged places*; that is, *when I have come to places deſtitute of water, even there have I digged up new fountains* (where none were before) *and where Cities have been invironed with great and deep waters, no ſooner have I ſet my foot there to beſiege them, but with the multitude of my Souldiers I have dried them up* †. *But though thou boaſteſt ſo much of thy power in ſubduing Cities and Countries haſt thou not heard* that I (the Lord of Heaven and Earth) long ago contriv'd and determin'd *what thou ſhouldſt do*, viz. *that thou ſhouldſt lay waſt defenced Cities, and turn them into ruinous*

* From the famous Forreſt of *Lebanon*. *Jeruſalem* is here call'd *Lebanon* by a Metaphor.

† Hereby an intimation is given that he laughed to ſcorn *Hezekiah*'s policy in cutting off the waters about *Jeruſalem*, and in Ihraſonical manner ſeems to boaſt that there was nothing he could not do by his own ſtrength, nor any places he could not ſubdue by his own power.

Jehoram and *Ahaziah* now were. A *watchman* from the tower in *Jezreel* diſcerning *this party* coming, gave notice thereof, upon which *Joram* ſent out an *horſeman* to meet them, who asking when he came up to *Jehu*, *Is it peace?* that is, *does all go well at Ramoth-Gilead? Jehu* bad him not talk to him of *peace*, but to *turn behind him*, and *join himſelf to his Souldiers*, reſolving he ſhould not go back to inform *Joram* leſt he ſhould get away. The *watchman* from the tower of the City acquaints them that *the meſſenger came up to them and ſpake to them*, but whatever the matter was he ſaw he did not return. The *King* wondring at this, ſent out a *ſecond horſeman*, who coming to *Jehu* was anſwered as the *other* was, and *forc'd to ſtay with the party*, and could not return. The *watchman* acquainting the King that *this ſecond meſſenger* alſo did not return, and that the *party* marched a great pace towards the City, and by their *faſt driving* he *gueſſed Jehu was their Commander*, who us'd *to drive very furiouſly*. Hereupon *Joram* and *Ahaziah* commanding their *Chariots* to be made ready they went out to meet *Jehu*, not imagining he had come with *any hoſtile mind* againſt them, and they went out not with any purpoſe to *fight*, but only to know the end of his coming. They met him juſt at the *portion of Naboth*. *Joram* asks him, *Is it peace Jehu?* that is, *Is all well at Ramoth? Jehu* anſwers, *What peace ſo long as the whoredoms* * *of thy mother Jezebel, and her witchcrafts are ſo many?* Upon this *Joram* immediately turned his Chariot and fled, crying out to *Ahaziah*, who was near him, *There is treachery, O Ahaziah. Jehu* perceiving *Joram to fly*, drew a *bow* with his full ſtrength and ſmote him in the *back* between his ſhoulders, *and the arrow went out at his heart and he ſank down in his Chariot and died. Jehu* then call'd to *Bidkar* his Captain to take and caſt his body in the field of *Naboth the Jezreelite*; for remember (ſays he) when *thou* and *I*

* *Idolatry* in Scripture is called *whoredom*, Deut. 31. 16. and to *inveigle people* to partake with them in it is call'd *witchcraft*, ſee *Nahum* 3. 4. He mentioned the *ſins of his mother* becauſe *Joram* ſuffered her, and continued *in her Idolatry*. *Onus vocat Prophetiam gravem & Onerоſam.*

Kings of *Judah*. Kings of *Iſrael*.

inous heaps, ſee *Iſa.* 10. 5, &c. *And accordingly I have now brought it to paſs.* And thence it was that the *inhabitants of thoſe places* were of *ſo ſmall power* (I ſtriking fear into their hearts) and were *diſmayed* and *confounded*; *nay they were as the graſs of the field, and as the graſs on the houſe-tops which ſoon withereth away, and as the corn that is blaſted before it be grown up. And as for thee, I know thine abode, and where thou dwelleſt, and what thou doſt meditate againſt me at home and abroad, when thou goeſt out, and when thou comeſt in; I know all thy counſels and actions, both publick and private; I know thy rage againſt me, and how thou reproacheſt my power, and threatneſt me as if I were an Idol.* [See *Iſa.* 36. 20.] *And becauſe thy rage againſt me, and thy tumult is come into my ears*, that is, *becauſe I have heard thy outragious and ruffling words, I will put my hook into thy noſe, and my bridle into thy lips, and will turn thee back by the way by which thou cameſt*, that is, *thou ſhalt go as thou cameſt* without *effecting* what thou deſigneſt againſt *Jeruſalem*.

Thus the *Prophet* delivered to *Hezekiah* the mind of God concerning the *King of Aſſyria*. Then he tells the *King* and *the people* that *this ſhall be a ſign to them* by which they may aſſuredly know that they are loved of God with a *Fatherly love*, *viz.* that though they had been hindred from *ſowing* and *planting this year* by reaſon of the *Aſſyrians invading their land*, and though they could not *ſow* nor *plant* the next year, becauſe it was the *Sabbatical year*, yet they ſhould have plenty of corn notwithſtanding that ſhould grow and ſpring of it ſelf (without any *tillage*) from the *ſcattered ſeeds* that fell on the earth the former years. And herein (ſays he) the *Providence* of God will eminently appear for you that the *ground* ſhall yield of it ſelf ſufficient food for *three years* together; for though in the *third year* ye may *ſow* and *reap*, and *plant vineyards*, and *eat the fruit thereof*, yet ye cannot reap what ye ſhall ſow *in that year* until the end of it; therefore it will be no leſs than *miraculous* that *two years* together ſo much corn ſhall grow of it ſelf as ſhall ſerve you for three years. The *Prophet* further

being *Commanders* under his *Father*, and following him as *his attendants* at *that time* when he took poſſeſſion of *Naboths vineyard**) heard *this dreadful judgment* (*c*) denounced againſt him by *Elijah* from the Lord, *Surely I have ſeen the blood of Naboth, and the blood of his Sons* (who it ſeems were put to death with him, that none of them might afterwards challenge the inheritance †) *and I will requite thee in this plat, now therefore caſt him into that portion of ground according to the word of the Lord, that the dogs may lick his blood*, ſee 1 *King.* 21. 19. When *Ahaziah* King of *Judah* ſaw this he *fled*, but they *purſuing him* firſt wounded *him*, and afterwards killed him in *Megiddo*, as may be ſeen more fully in his life. Then *Jehu* march'd into *Jezreel* and *Jezebel* hearing of his coming *painted her face and tired her head*, (thinking poſſibly by *her Majeſtick bravery* to daunt him) and looking out of the window when *Jehu* entred the Gate of her Palace, ſhe cried out, *Had Zimri peace who ſlew his Maſter?* [ſee 1 *King.* 16. 10.] as if ſhe ſhould have ſaid, *Remember what he did*, and fear the *like event*. *Jehu* looking up to the window askt, *who is there on my ſide, who? Two or three Eunuchs* (*a*), (*attendants* on the Queen) looking out, he call'd to them *to throw her down*, which they (God ſo working upon their hearts, and poſſibly fearing *Jehu*) immediately did. And *he* and *his followers* trod her under their *horſes feet*, and ſo paſh'd her to pieces, that ſome of her blood was ſprinkled on the *wall*, and on the *horſes*. *Jehu* having done *this great work*, and having taken much pains in this expedition from *Ramoth* to *Jezreel*, and ſeeing all was *quiet* in the City, and that none oppos'd him, he went now to *refreſh* himſelf. After a little time he bad ſome about him to go look after the *body* of that curſed woman *Jezebel*, and to take it up and bury it, for (ſays he) *ſhe was a Kings daughter, viz.* the King of *Zidon*'s. This order

* Which was the day after his death.

(*c*) The Lord laid this burden on him, *v.* 25. Onus *Vocat Prophetiam gravem, & onerosam.*

† Filii ejus *contra legem* Deut. 24. *una interfecti erant licet nulla hujus cædis mentio facta eſt*, 1 Reg. 21. 13. *Sic multa a ſacris hiſtoricis omiſſa videmus quæ ab aliis per occaſionem dicta ſunt.* Sanctius.

(*a*) Such were Chamberlains of Queens and Princeſſes for the moſt part in thoſe times.

Kings of *Judah*. Kings of *Iſrael*.

further encourages them, and bids them not fear becauſe their Nation was reduc'd to a ſmall number, nor think that therefore they ſhould not be able long to ſubſiſt, for he tells them that *that ſmall remnant of them* which ſhall *eſcape the ſword of the Aſſyrians* ſhall be like a *thriving flouriſhing tree* that *ſhoots its roots downwards*, and *its branches upward, on which it bringeth forth much fruit*. So they ſhall be well ſetled in their Nation, and ſhall be fruitful in it. He further tells them that *that remnant* wch is now ſhut up in *Jeruſalem* and *mount Zion ſhall go out of it*, (when the ſiege is raiſed) into *all parts* of the land of *Judah*, and ſhall *inhabit* it, and *repleniſh it*, ſhall *ſow the ground*, and *reap the fruit thereof*. *For the zeal of the Lord of hoſts will do this*; that is, *the zeal he hath for his own glory, and the love he bears to his people, and the indignation he hath againſt his enemies* will move him to do it. And further (ſays he) let the *King* and all his *faithful people* encourage themſelves, for *thus ſaith the Lord, Sennacherib ſhall not come into this City, nor force the Gates of it, nor ſhoot an arrow at thoſe that ſtand upon the wall, neither ſhall he aſſault it with men armed with ſhields, nor caſt a bank or trench * againſt it, but he ſhall go back the way that he came; for I will defend this City, and ſave it for mine own ſake, and for my ſervant Davids ſake, becauſe of the promiſe I made to him that I would eſtabliſh the Throne of his Kingdom.* † 2 *King.* 19. from 8, to 35. 2 *Chron.* 32. from 10, to 21. *Iſa.* 37. from 8, to 36.

* This is to be underſtood of *Sennacherib* himſelf and the *Army* that he perſonally commanded; for though he did not cloſely beſiege *Jeruſalem* himſelf, nor make a *Trench* about it, yet (it ſeems) *part of his Army did*, as we may gather from *Iſaiah* 29. 3.

† 2 Chron. 7. 18.

Hezekiah about this time, *viz.* in *the fourteenth year* of his reign (when the *Aſſyrian Army* lay about *Jeruſalem*) fell *extreme ſick*, and his ſickneſs ſeemed *ſuch* as *threatned* to put an end to his life. The Prophet *Iſaiah* coming to him from the Lord, *bad him ſet his houſe in order, for he ſhould die.* This *ſentence* though very *ſad* in it ſelf, yet ſeemed not *abſolute*, but *conditional*, and ſo *Hezekiah* underſtood it; and accordingly *turning his face to the wall* as he lay

der ('tis like) he gave *on the ſudden*, not remembring the Prophecy of *Elijah*, nor what the *Prophet that anointed him* ſaid unto him, *ver.* 10. but they bringing him back word that the *dogs had eaten all but her ſcull and feet, and the palms of her hands*, then he ſaid, *this is the word of the Lord which he ſpake by Elijah, ſaying, Near* * *the portion of Naboth in Jezreel ſhall dogs eat the fleſh of Jezebel*, and ſo much of her body as is left by the *dogs* ſhall be as *dung upon the face of the field*, and ſhall *lye* and *rot in the open air*, ſo that none ſhall be able to ſay of it, *this is Jezebel.*

* 1 Reg. 21. 23. *In pro juxta. In eo territorio in quo injuſte damnatus eſt* Naboth.

2 *King.* 8. 28, 29.
2 *King.* 9. wh. Ch.

The 10th. King of *Iſrael*, JEHU.

JEHU being thus come to the Crown, and having already executed his Commiſſion on *Jehoram*, *Ahaziah*, and *Jezebel*, he now proceeds on to *root out the houſe of Ahab*. It ſeems *Ahab* had *many Sons* born to him of ſeveral wives, and *many grand-children*, (in all about *ſeventy*) who were bred up under *ſeveral great men* (and ſome of them *Rulers* in *Jezreel*) who upon theſe *diſtractions* fled with them to *Samaria* (a well fortified City) to ſecure them there. *Jehu* underſtanding this, wrote a *Letter* to *thoſe* who had the *tuition* of *theſe children*, and to the *Elders* of *Samaria* which ſpake after this manner, *Seeing your Maſters Sons are with you, and there are with you chariots and horſes, and you are in a fenced City, and have arms; look out therefore the beſt and meeteſt of your Maſters Sons, and ſet him on his Fathers Throne, and fight for your Maſters houſe.* This he wrote *in an Ironical way*, but gave them thereby an *intimation* that if they ſtood out againſt him, or offered to oppoſe him, he doubted not but he ſhould eaſily ſubdue them. And indeed the Lord having appointed him to *deſtroy the whole ſtock of Ahab*, did *in order thereunto* put ſuch a fear into the hearts of *theſe Rulers*, that they ſaid among themſelves, *Behold two Kings could not ſtand before him, how then ſhall we be able to deal with him?* Hereupon *he* that was *chief over all thoſe that appertained to Ahabs houſe, and the chief Magiſtrate of Samaria*,

Kings of *Judah*.

lay in his bed, he *earneſtly prayed to the Lord to ſpare his life*, ſaying, *Remember now, O Lord, how I have walked before thee in truth and with a perfect heart, and have done that which was good in thy ſight.* He mentions not *his good deeds* as if he thought them *meritorious*, but only that he might *incline the Lord the rather to ſhew him mercy*; *for the Lord is more ready to ſhew mercy to thoſe that walk according to his laws and commandments, than to thoſe that diſobey them.* And *Hezekiah wept ſore.* He had *many reaſons* to deſire to be ſpared at this time. For *firſt* if he ſhould now die he ſhould leave *Judah* and *Jeruſalem* under the *preſſure* of *Sennacherib*, and ſhould not ſee the delivery of it. 2*ly*, He had no *Son as yet* to ſucceed him in the *Throne*, and it could not but be a matter of *great ſorrow* and *grief* to him to think that *the promiſe made to David and Solomon* [1 King. 8.25.] *ſhould not appertain to him.* He knew alſo that the *Meſſiah* was to ſpring from the *ſeed of David*, and he being lineally deſcended from *David*, if he lived to *have iſſue* he might hope that the *Meſſiah* might ſpring from him; from *which hope* he ſhould be cut off if he died at this time. 3*ly*, He had reaſon to think that *they* who were ſo ready to aſcribe the *calamities* of *his time* unto *him* becauſe he had broken down the *Idolatrous Altars* and *Images*, and made a *reformation*, would be more ready to aſcribe them *to him* if he *now died*, and would ſay (though *unjuſtly*) that *for this cauſe* God had cut him off in diſpleaſure. And therefore for *this reaſon* he pleads *his integrity*, and that what he had done in the *reformation of Religion* he had done it with an *upright heart*, knowing it to be *well-pleaſing* unto God. And accordingly he found that the Lord was well pleaſed with it, for before the *Prophet* was gone out of the *middle Court* of the *Kings houſe*, he was ſent back again to the *King with this comfortable meſſage*, *Thus ſaith the Lord the God of David thy Father* (intimating to him thereby that he was mindful of his *promiſe made to David*, 1 King. 2. 4.) *I have ſeen thy tears, and am moved to compaſſion by them, and I will ſpare thy life, and add unto thy days fifteen years, and on the third day from hence*

Kings of *Iſrael*.

ria, and the Senators of the City, and the Governours of the Kings children returned this tame anſwer to Jehu, we are thy ſervants, and will do whatever thou commandeſt us, (they interpoſe *no ſuch condition* as this, *if the thing be honeſt and juſt*, or the like, ſo *ſlaviſh* does *fear* make men) *we will make no King, nor ſet up any to oppoſe thee; thou maiſt do what thou pleaſeſt as for us, we are ready to obey thee in every thing. Jehu* then wrote another Letter wherein he told them that *if they were his ſervants in reality*, and would be *obedient* to him, (as they profeſſed) then he required them forthwith *to cut off the heads of thoſe ſeventy Sons and Grandchildren of Ahab, and to bring them to him to Jezreel the next day.* This was indeed a very *ſevere command*, and 'tis ſtrange they did not utterly refuſe to obey it, but they regarding more their *own ſafety* then either *humanity* or the *charge* and *truſt* committed to them, *without any more ado* complied with it, and cutting off the heads of theſe *young Princes* put them in *baskets*, and ſent them to *Jezreel*, and followed after them *themſelves.* When they were come thither a meſſenger acquainted *Jehu* that *theſe Rulers* of *Samaria* had brought the *heads of the Kings Sons* unto him according to his command. It being (as it ſeems) *late*, *Jehu* ordered that they ſhould be laid in *two heaps* at the *entring of the Gate* till the *morning*; certainly a moſt *ſad* and *ruful ſpectacle* it was to ſee *ſo many young Princes heads* lying on heaps together; but this ſeems ſo ordered by *Providence* that *all the people* might ſee the *dreadful judgment* of God upon the *houſe of Ahab* for his *cruelty* and *Idolatry*, and might be deterred from going on in it. In the morning *Jehu* went out himſelf to ſee *theſe heads*, and abundance of people being gathered together to gaze on this *lamentable ſpectacle*, he there took occaſion before them all to *juſtifie himſelf* and *his proceedings*, ſpeaking to them after this manner: *As for you* (ſays he) *that are here ſpectators of this woful ſpectacle, I do pronounce you all clear and innocent touching the death of theſe Sons of Ahab.* But poſſibly you will ſay that *I my ſelf am not innocent, and that I have conſpired againſt the King my Maſter, and have*

Kings of *Judah*.

hence thou ſhalt be ſo perfectly recovered that thou ſhalt go up to the Temple to render praiſes and thanksgivings unto me for thy ſudden and wonderful recovery; and moreover I will deliver thee and this City out of the hands of the King of Aſſyria, and I will defend it for my own glories ſake, and for the ſake of David my ſervant.

The *Prophet* having delivered this comfortable meſſage to the *King*, he then directed him to *lay a maſs made of dry figs* as a *plaiſter* upon his *boil* or *plague-ſore* (for ſo it is conceived to be) and though the *medicine preſcribed* was *proper* for the cure in a *natural way*, yet if we conſider the *ſpeedineſs of the cure*, we may well conclude there was a *ſupernatural* and *miraculous virtue* added by God to haſten the *operation* of it. *Hezekiah* though he made uſe of *the means* preſcribed by the *Prophet*, yet for the *ſtrengthning of his faith* he humbly deſired a *ſign* from the Lord *that he ſhould recover*, becauſe this *new promiſe* was ſo contrary to the *former threatning*. *Iſaiah* tells him he ſhall have *this ſign* from the Lord, the *ſhadow* on the *Sun-dial* of *Ahaz* ſhould ſuddenly either *go backward*, or *forward ten degrees*, or *ten half-hour lines* which he ſhould chooſe. The going *backward* or *forward of the ſhadow* (which always follows the motion of the *Sun*) *ten degrees on a ſudden* would have been a *wonderful miracle*, yet becauſe it is natural for the *Sun* and conſequently the *ſhadow* to go *forward* (and not *backward*) and though it had moved *faſter* away *forward* now then at *other times* it had not been ſo *great* a *miracle* as to remove *backward* (which was a courſe directly *againſt nature*) therefore *Hezekiah* choſe the *going backward of the ſhadow* to be his *ſign*. *Iſaiah* thereupon *prayed unto the Lord*, and the *Sun* went *back ten degrees* [ſee *Iſa.* 38. 8.] and ſo cauſed the *ſhadow* on *Ahaz*'s Dial to go back ten degrees alſo; and 'tis like the *ſhadow* went back in *the ſame manner in all their Dials*, as we may gather from 2 *Chron.* 32. 31. though here in the *Dial of Ahaz* it was moſt obſerved. And thus was *Hezekiah*'s *faith* confirmed, and accordingly he was *healed on the third day* as was promiſed. 2 *King.* 20. from *v.* 1, to 12. 2 *Chron.* 32. 24. *Iſa.* 38. fr. 1, to 9. & *v.* 21, 22. *He-*

Kings of *Iſrael*.

have ſlain him, and you will ſay alſo that I have ſlain all theſe whoſe heads lye here; for who elſe hath ſlain them but my ſelf, ſeeing they were put to death by my command. I do therefore *declare before you all* that *all theſe ſtrange things which I have done, I have not done them on my own head, but by the command of God, and only to execute what he had determin'd ſhould be done againſt the houſe of Ahab, and which he threatned againſt it openly and publickly by his Prophet Elijah,* 1 King. 21. 21. *And you may plainly ſee that theſe ſeventy perſons could not ſo eaſily have loſt their lives, nor thoſe that have cut off their heads been ſo eaſily drawn to do it* (ſeeing they had many ways to have avoided it) *if there had not been an extraordinary hand of God therein to accompliſh his own purpoſes. Therefore neither they nor I have done ought herein but what God would have done, and that is abundantly ſufficient to excuſe both them and me.* 2 King. 10. from 1, to 11.

Jehu in the next place falls upon *Ahab*'s great men in *Jezreel*, that is, ſuch as he had raiſed to great places and offices, and upon his kinſfolk, and his houſhold-Prieſts, and cut them off, *v.* 11. Having ſetled things at *Jezreel*, he goes now to *Samaria*, and in the way unexpectedly meets forty two Sons of the brethren of *Ahaziah*, whom he *ſlew* becauſe they were of the curſed ſtock of *Ahab*, v. 12, 13, 14. See *more* hereof in the life of *Ahaziah*. When he was gone a little further he met *Jehonadab* Son of *Rhecab* who was coming to meet him. This *Jehonadab* was a *Kenite* of the ſtock of *Jethro*, [1 *Chron.* 2. 55.] and either *now* or afterwards impos'd upon his Sons an auſtere rule of life as we read *Jer.* 35. 6. viz. *That they ſhould drink no wine, nor build houſes, nor ſow ſeed, nor plant vineyards, nor have any; and that they ſhould all their days dwell in tents*; and that (as 'tis probable) the better to ſecure them from being *corrupted* with the growing luxury of thoſe times, and to inure them beforehand to *hardneſs*, that they might be the better able to endure the miſery he foreſaw the ſins of the people would bring upon them. This pious and good man coming to

meet

Kings of *Judah*.

Hezekiah ſometime after his recovery compoſed and ſet forth an *excellent ſong of praiſe* and *thankſgiving* wherein he magnifies *the mercies* and *loving kindneſſes* of the Lord towards him in preſerving him from that *dangerous ſickneſs*, which *Song* he begins thus, *I ſaid in my extream ſickneſs* (when the Lord was about to cut off my days, and to take away my life) *I ſhall go down to the gates of the grave, and ſhall be laid in my ſepulchre.* I ſaid, *my life is cut ſhort, I am deprived of the reſidue of my years which* (in the ordinary courſe of nature) *I might have hoped to live.* I ſaid, *I ſhall not viſit the Temple of the Lord any more among thoſe that will there worſhip, I ſhall no longer converſe with men on the earth.* I ſaid, *mine age*, that is, *the reſidue of my years which I might have hoped to live is departed from me, and is removed out of my ſight* as a *ſhepherds tent*, which we ſee pitched *here* to day, is *to morrow remov'd* we know not whither. I ſaid, *I have cauſed* * *the Lord by my ſin to cut off my life* as if a *weaver* ſhould cut off his *web from the thrumb* before it be finiſhed. I ſaid, *the Lord will cut me off with a grievous ſickneſs, which makes my fleſh to conſume and pine away.* I ſaid, *every day and all the day long that the Lord would make an end of me before the night came*; and when the *night* came I thought every hour that *as a lion* he would *break my bones*, and deſtroy me before *morning*, and ſo again after *the morning* came I thought every hour *I ſhould die by reaſon of the extremity of my pain.* Like a *crane* or a *ſwallow* ſo did I *chatter*; that is, *I made a doleful noiſe* through the greatneſs of my pain and anguiſh. I *did mourn as a dove, and ſo long did I lift up mine eyes towards heaven* in prayer that they were *weary* and *dim* with looking up. I ſaid often, *O I am oppreſſed by my diſeaſe, Lord undertake for me and reſcue me from this oppreſſing pain.* When he had thus ſet forth his *ſad and deplorable condition* he then declares Gods *unexpected mercy* and *goodneſs* to him in *revoking his former ſentence* againſt him, *ſtirs* up himſelf to *all poſſible thankfulneſs. What ſhall I ſay* (ſays he) *in what words ſhall I expreſs the loving kindneſs of the Lord? who hath not only graciouſly removed my diſeaſe but* hath *promiſed to add to my life fifteen*

* *Eſt Metonym. effecti.*

Kings of *Iſrael*.

meet him, he kindly *ſaluted him* and *bleſſed him*; for *Jehu* was now the *greater man, and the leſs was to be bleſſed of the greater*, Heb. 7. 7. He asks him, *Is thy heart right as my heart is with thy heart*; that is, *Is thy heart faithful towards me as mine is towards thee? Jehonadab* anſwers, *It was. If it be* (ſays *Jehu*) *give me thy hand, and he gave him his hand as a further aſſurance thereof.* Then *Jehu* (to teſtifie his *high eſteem* of him as a perſon of great *piety* and *prudence*) took him up into his *chariot*, and ſaid to him, *Come along with me, and ſee my zeal for the Lord*, and when he came to *Samaria he ſlew all that he found* were *allied*, or any way *appertained* to *Ahab*, and deſtroyed all that might be any way accounted *his*, according to the *ſaying of the Lord* which he ſpake to *Elijah*, v. 15, 16, 17. *Jehu* having thus deſtroyed the poſterity of *Ahab* (who had been always the great promoters of the Idolatry of *Baal*) 'tis like the *Baalites* in all places began to *ſhift for themſelves*, and to hide their heads in corners as fearing what he would do to them; therefore that he might catch them *all* in a *trap* together he now pretends himſelf to be altered *in his judgment* from what he was lately, and to be *for the worſhip of Baal**, yea to be *very zealous for it*, declaring that *Ahab* ſerved *Baal* but a *little* to what *he would do*, and that he would *ſerve him much more*; and knowing the people to be much addicted to this Idolatry, he called them together to make this profeſſion before them. His *end* might poſſibly be good to deſtroy the worſhippers of *Baal*, but his *lying* and *diſſembling* was very evil, for *he ought not to have done evil that good might come thereby.* After this he proclaimed a *ſolemn Aſſembly* for the *worſhip of Baal*, and required *all the Prieſts* and *Prophets of Baal* to *be preſent at it*, and *that none ſhould be abſent upon pain of death. Hereupon they all came*, (apprehending no cauſe to diſtruſt the reality of the Kings intentions †) ſo that *Baals houſe* or *Temple* in *Samaria* was

* *Mendacium hoc erat pernicioſum quia erat* ſimulatio & profeſſio Idololatriæ *ideoque ſcandalum publicum.* A Lapide.

† As for his cutting off the *Prieſts of Ahabs family* before, poſſibly they thought that the cauſe of that was *their ſpecial relation* to *that family.*

Kings of *Judah*.

fifteen years. The *Lord hath promiſed it unto me by his Prophet*, and I doubt not but he will * perform it. *I ſhall go ſoftly all my years*, that is, *I ſhall paſs the reſt of my life chearfully and quietly* after (*a*) *this bitterneſs of my ſoul, after this ſharp brunt is paſt and gone.* O Lord *by theſe things* men live, that is, by *thy promiſes* and *performances is the life of man prolonged*, and *mine* among the reſt, whom thou haſt graciouſly reſtored to *health* again. *And thus thou haſt* * *recovered me, and made me to live.* Behold for *health* I had *bitter ſickneſs*, but thou haſt in great love to me (*b*) delivered me from the *pit of corruption, for thou haſt caſt all my ſins behind thy back, and freely forgiven them*, and thereupon haſt taken away the *puniſhment* which *they* had brought upon me. And *thou haſt done all this for me* that I *might praiſe thee in the land of the living.* For *the dead* (*c*) *that lye in the grave, cannot praiſe thee, nor celebrate thy name.* The *dead that go down into the pit* cannot *hope* nor expect thy *truth* and *faithfulneſs in performing thy gracious promiſes* as the *living may. The living, the living, he will praiſe thee for thy mercy ſhewed unto him, as I do this day.* The *living Fathers* will *declare to their children* thy *goodneſs* and *mercy* which thou haſt ſhewed unto them, and I *hope I ſhall tranſmit to my poſterity* how ready thou wert to ſave me when I was brought ſo very low. And accordingly *I* and *my people* will ſing *this* and *other ſongs of praiſe* to thee in the *Temple* with *ſtringed inſtruments all the days of my life.* Iſa. *Ch.* 38. from *v.* 9, to 21.

* Iſa. 38. 15. *Himſelf hath done it*; a *preterperfect tenſe* is put for a *future.*

(*a*) עַל, *hic valet* poſt, *i. e. poſtquam expertus ſum hanc amaritudinem morbi.* Piſc.

* *Enallage temporis.*

(*b*) *To my ſoul*, that is, *to me*, a part being put for the whole man by *Synecdoche.*

(*c*) He puts *death* for the *dead*, *per metonymiam adjuncti.*

Sennacherib hearing of *Tirraka King of Ethiopia*'s coming againſt him, went himſelf (as 'tis thought) to meet him with *his Army*, and having *diſcomfited* him, he led away abundance of them *captives* in *ſuch ſcornful manner* as is expreſſed, *Iſa.* 20. 4. *So ſhall the King of Aſſyria lead away the Egyptians priſoners, and the Ethiopians captive, young and old, naked and barefoot, even with their*

Kings of *Iſrael*.

was full from one end to the other, God ſuffering them thus to be *beguiled* that they might be *deſtroyed* for their Idolatry. *Jehu* now gave order to *him* that had the keeping of *all ſuch things* as appertained *to the worſhip of Baal*, that he ſhould bring forth *veſtments* for all the *worſhippers of Baal*, which was accordingly done. Then *Jehu* and *Jehonadab* went into the houſe of *Baal*, and bad them ſearch diligently whether there were none there that called themſelves *Prophets of the Lord*, for he would not have the *worſhip of Baal profaned* (as he pretended) by the *preſence of any* that were not *cordial to his ſervice.* Theſe things being done when the *Prieſts of Baal* were gone in to *offer ſacrifice*, *Jehu* appointed *fourſcore* of his Souldiers to ſtand at *the doors of Baals houſe* and charged them to *keep them all in*, and declared that he whoever *let any man among them eſcape, his life ſhould go for his that eſcaped.* As ſoon as *Baals chief Prieſt* had made an end of offering *the burnt-offerings to Baal*, *Jehu* commanded *thoſe Officers* and *Souldiers* to enter in immediately into the houſe of *Baal* and to *deſtroy all* they found there, and *not to ſpare a man*; which they did accordingly, and then *caſt out their dead bodies out of the houſe*, that it might be ſeen *what a ſlaughter* they had made. Then *this guard* went to ſome City near *Samaria* (which was particularly dedicated to *Baal*, and where his *chief Temple* was) and brought forth the *Images* out of it and *burnt them*, and broke down the *Image of Baal*, and *brake down this houſe of Baal*, and made it a *draught-houſe* or *jakes*, thereby to expreſs *their great deteſtation* of that *vile Idolatry* wherewith the *Kingdom of Iſrael* had been ſo long *defiled.*

Thus *Jehu* deſtroyed the *worſhip of Baal out of all the Ten Tribes*; but though he *overthrow this Idolatry* yet he departed not from *the Idolatry of Jeroboam*, viz. *that of the Golden Calves* of *Dan* and *Bethel.* He alſo *rooted out the houſe of Ahab*, yet it ſeems he had a *greater zeal for the eſtabliſhing the Kingdom to himſelf*, than *purely to execute the command of God*; therefore *Hoſ.* 1. 4. *God threatens to revenge the blood of Jezreel on the houſe of Jehu.* However *for*

Kings of *Judah*.

their buttocks uncovered to the ſhame of Egypt. And the Jews were aſhamed of Ethiopia their expectation, and Egypt their glory. Iſa. 20. from 3, to the end.

After *this victory* over the *Ethiopians* and *Egyptians* it ſeems the *Aſſyrians* did *reinforce* their *ſiege* of *Jeruſalem*, begirting it with a *vaſt hoſt* of men, though *Sennacherib* himſelf in perſon did not come thither as may be gathered from *Iſa.* 37. 33. *Thus ſaith the Lord concerning the King of Aſſyria, he ſhall not come into this City, nor ſhoot an arrow there, nor come before it with ſhields, nor caſt a bank againſt it.* But though he was not there *himſelf*, yet *his Army* preſt on the *ſiege* with *great vigor*, and when there was *no likelihood* (in *an humane way*) but that *the City* ſhould be taken by this *great hoſt*, then did the Lord by his *holy Angel* in *one night* deſtroy an *hundred fourſcore* and *five thouſand of them*, and among them many of *their Captains* and *Leaders*, and in the morning when the men of *Jeruſalem* went out they ſaw *all theſe* lying dead on the ground, and *thoſe few* that had eſcap'd the ſword of the Angel were fled. *Iſa.* 37. 36. 2 *King.* 19. 35. 2 *Chron.* 32. 21.

Sennacherib hearing of *this prodigious ſlaughter* of his men, with *ſhame of face* returned out of the land of *Iudah* and went to *Nineveh* his *chief City*. And the Book of *Tobit* tells us that at his return he (in a *rage*) ſlew many of the *Iſraelites* whom he had there *captive*, *Tob.* 1. 18. *And if the King Sennacherib had ſlain any when he was come and fled from Iudea, I buried them privately, (for in his wrath he killed many) but the bodies were not found when they were ſought for of the King.* Not *long after* (*Tobit* ſays *fifty-five days*) when he was at *his Idolatrous worſhip* in his *Idol-temple*, *two of his own Sons*, *Adrimelech* * and *Sharezer ſlew him* with the ſword, which done they fled preſently into the land of *Ararat* or *Armenia*, and *Eſarhaddon* his Son reigned in his ſtead. 2 *King.* 19. 36, 37. 2 *Chron.* 32. 21. *Iſa.* 37. 37, 38.

* 'Tis a Tradition among the *Jews* that *they killed their Father* becauſe he had vowed to offer them as a ſacrifice to his God *Niſroch* if he would appeaſe the minds of thoſe of his ſubjects that were incens'd againſt him. For many of them who had loſt their *Sons* and *Brothers*, and *Kinſmen* in the late ſlaughter made by the Angel at *Jeruſalem*, were highly offended with him as being the cauſe thereof.

Kings of *Iſrael*.

theſe acts God ſends a *Prophet* to him to tell them that becauſe he had *done well as to the matter of what he had done*, (though not as to the *manner*) *his ſeed to the fourth generation ſhould ſit on that Throne*; which accordingly *they did* as we ſhall ſee afterwards. But *Jehu took no heed to walk in the Law of the Lord God of Iſrael ſincerely and with all his heart*, but *followed the Idolatry of Ieroboam*, by which God was *ſo provoked* that even *in his days* he did begin *to cut Iſrael ſhort*, that is, *to abate their power by Hazael King of Syria*, eſpecially *in the two Tribes and an half* beyond *Iordan*. For *Hazael* made ſore havock among the people there, and 'tis like he did *then* or *afterwards* (in the days of *Iehoahaz*) exerciſe thoſe *inhumane cruelties* upon the *Iſraelites* which *Eliſha* had foretold, 2 *King.* 8. 12.

Jehu reigned *twenty* and *eight years* (which was the *longeſt time* that any of the *Kings of Iſrael* had hitherto reigned) whereof *ſix years* Contemporary with *Athaliah*, and the remaining *twenty two* with *Ioaſh* Son of *Ahaziah*; and they buried him in *Samaria*, and *Iehoahaz* his Son reigned in his ſtead. 2 *King.* 10. from 11, to the end.

IEHOAHAZ Son of *Iehu*, (and *firſt* of his race) reigned *ſeventeen* years. All which time *Ioaſh* the Son of *Ahaziah* reigned in *Iudah*. *He did evil in the ſight of the Lord*, and *he* and *his people* followed the *Idolatry of Ieroboam*, and *continued the Grove* in *Samaria* (which *Ahab* had planted, 1 *King.* 16. 33.) and did not *deſtroy* it as he ſhould have done. Hereupon the Lords *anger was kindled againſt Iſrael*, and he delivered them into the hands of *Hazael* King of *Syria*, and into the hands of *Benhadad* his Son all the days that *Iehoahaz reigned alone*; for *two years* before his death he took his *ſon Ioaſh* into copartnerſhip with him in the Government. *Hazael* had invaded and deſtroyed *Iſrael* beyond *Iordan* before, and threſhed *Gilead* with threſhing inſtruments of iron, ſee *Amos* 1. 3. And now he cometh on this ſide *Iordan* and oppreſſeth the *Iſraelites* ſo ſore there that he left them but *fifty horſemen*, and *ten chariots*, and *ten thouſand footmen*; and *broke them to pieces*, and *ſcattered them* (as *corn* is ſcattered with *overmuch threſhing*) inſomuch that they had ſcarce any where an *army* together, and they were brought to be a people of *no power* or *eſteem*. And though *Iehoahaz* reſiſted them with *all the valour* and *might* he could, yet ſtill they *prevail'd* againſt him. Which is the rather noted to make it appear that the *calamities* that befell the *Iſraelites* in *his time* were rather *from Gods hand* and *juſt judgment* becauſe of their ſins, than from any *want* of *courage* or *conduct* in their *King*.

The 11th King of *Iſrael*, JEHOAHAZ.

Jehoahaz in theſe diſtreſſes ſeeks to the Lord for *help*, and God afterwards gave *Iſrael* a *Saviour*, to wit, *Joaſh* his Son, (who in *his time* mightily prevailed againſt the *Syrians*.) And after him he raiſed up *Jeroboam* his Son [*Chap.* 14. 27.] who was alſo very *ſucceſsful* againſt them. So that afterwards the *children of Iſrael* dwelt in their houſes *quietly* and *peaceably* as in former times. *Jehoahaz* dies, and is buried in *Samaria*, and *Ioaſh* his Son ſucceeds him.

2 *King.* 13. from *v.* 1, to 10.

JOASH (the *ſecond* of the race of *Iehu*) reigned ſixteen years. *He did evil in the ſight of the Lord, and walked in the ways of Ieroboam who made Iſrael to ſin.* *Eliſha* being now ſick of his *laſt ſickneſs*, *Ioaſh* came to viſit him, and *wept over him*, ſaying, *O my Father, my Father, the Chariots of Iſrael and the horſemen thereof.* *Eliſha* bids him take *bow* and *arrows*, he did ſo, and *Eliſha* puts *his hands* on the *Kings hands* (to ſignifie perhaps that *God would fight with him*, and that *no action* of ours without Gods aſſiſtance and bleſſing can proſper), and bidding him to open the window *Eaſtward* (towards *Syria*) and to *ſhoot*, he ſaid, *This is the arrow of the Lords deliverance from Syria*; that is, *by this arrow is ſignified that the Lord by thee will certainly deliver his people from the Syrians; for thou ſhalt ſmite them as they were ſmitten in Aphek*, 1 King. 29. 26. (or *mightily* *) *till thou haſt conſumed thoſe particular Armies* which

The 12th King of *Iſrael*, JOASH.

* Fortiter & vehementer ſic aliqui reddunt.

Kings of *Judah*.

reigned in his ſtead. 2 *King.* 19. 36, 37. 2 *Chron.* 32. 21. *Iſa.* 37. 37, 38.

Thus God preſerved *Hezekiah* and his people in *Ieruſalem* miraculouſly from the *Aſſyrians*, and (as 'tis probable) much enriched them by the ſpoil of their Camp; and he manifeſted *his favour* to them by ſaving them out of the hands of all others alſo, and by guiding them, and guarding them on every ſide, and taking care of them. And many of *Hezekiah*'s ſubjects underſtanding this *great goodneſs* of the Lord to him, came to *Ieruſalem* and brought *offerings to the Lord* in token of their thankfulneſs, and *preſents* to the King. So that from henceforward he grew exceeding rich, and made himſelf Treaſuries for Silver and Gold, and precious ſtones and jewels, and rare ſpices, and perfumed ointments, and made himſelf Armories, and ſtorehouſes for corn, wine and oyl, and ſtalls for all manner of beaſts, as horſes and camels, and cotes for ſheep and goats. Moreover he provided for himſelf alſo fenced Cities, and had great abundance of flocks and herds, and all ſorts of worldly ſubſtance. So that *he was magnified in the ſight of all Nations from henceforth, and he proſpered exceedingly in all that he went about.* 2 Chron. 32. 22, 23, 27, 28, 29, 30.

Hezekiah being now become the *wonder* of the world for the *Suns going back for his ſake*, and Gods *fighting immediately for him againſt his enemies*, and being grown *rich* and *wealthy*, *his heart* was lifted up *with pride* and *ſelf-confidence*, *and he rendred not unto the Lord according to the benefit done unto him*; therefore God was *angry with him*, and *his anger* being kindled by his *pride* and *ingratitude*, and the *ſins of the people*, he afterwards in a juſt judgment brought on the whole Nation the *Babyloniſh Captivity*. 2 Chron. 32. 25.

Sennacherib being now dead (as is before related) and *Eſarhaddon* his *third Son* ſucceeding him in the Kingdom, it ſeems *Merodach* or *Berodach Baladan*, *Sennacherib's Lieutenant* or *Viceroy* in *Babylon* taking advantage of the loſs of the

Kings of *Iſrael*.

chariots, and *ten thouſand footmen*; and *broke them to pieces*, and *ſcattered them* (as *corn* is ſcattered with *overmuch threſhing*) inſomuch that they had ſcarce any where an *army* together, and they were brought to be a people of *no power* or *eſteem*. And though *Iehoahaz* reſiſted them with *all the valour* and *might* he could, yet ſtill they *prevail'd* againſt him. Which is the rather noted to make it appear that the *calamities* that befell the *Iſraelites* in *his time* were rather *from Gods hand* and *juſt judgment* becauſe of their ſins, than from any *want* of *courage* or *conduct* in their *King*.

Jehoahaz in theſe diſtreſſes ſeeks to the Lord for *help*, and God afterwards gave *Iſrael* a *Saviour*, to wit, *Joaſh* his Son, (who in *his time* mightily prevailed againſt the *Syrians*.) And after him he raiſed up *Jeroboam* his Son [*Chap.* 14. 27.] who was alſo very *ſucceſsful* againſt them. So that afterwards the *children of Iſrael* dwelt in their houſes *quietly* and *peaceably* as in former times. *Jehoahaz* dies, and is buried in *Samaria*, and *Ioaſh* his Son ſucceeds him.

2 *King.* 13. from *v.* 1, to 10.

JOASH (the *ſecond* of the race of *Iehu*) reigned ſixteen years. *He did evil in the ſight of the Lord, and walked in the ways of Ieroboam who made Iſrael to ſin.* *Eliſha* being now ſick of his *laſt ſickneſs*, *Ioaſh* came to viſit him, and *wept over him*, ſaying, *O my Father, my Father, the Chariots of Iſrael and the horſemen thereof.* *Eliſha* bids him take *bow* and *arrows*, he did ſo, and *Eliſha* puts *his hands* on the *Kings hands* (to ſignifie perhaps that *God would fight with him*, and that *no action* of ours without Gods aſſiſtance and bleſſing can proſper), and bidding him to open the window *Eaſtward* (towards *Syria*) and to *ſhoot*, he ſaid, *This is the arrow of the Lords deliverance from Syria*; that is, *by this arrow is ſignified that the Lord by thee will certainly deliver his people from the Syrians; for thou ſhalt ſmite them as they were ſmitten in Aphek*, 1 King. 29. 26. (or *mightily* *) *till thou haſt conſumed thoſe particular Armies* which

The 12th King of *Iſrael*, JOASH.

* Fortiter & vehementer ſic aliqui reddunt.

Kings of *Judah*. Kings of *Iſrael*.

the *Aſſyrians* before *Jeruſalem*, and of the young Kings *weakneſs* and *contention* with his Brothers, revolted from him, and made himſelf King of *Babylon*. And being thus poſſeſſed of that Kingdom, and informed by his *Chaldeans* (the great Aſtronomers of thoſe times) of that wonderful ſtrange alteration in the *Sun*'s motion (of which we have ſpoken before) and hearing that it was done by the *God of the Jews* to aſſure their King of his recovery from a deſperate ſickneſs, he took this occaſion to ſend his Ambaſſadors to *Hezekiah*, both to congratulate his recovery, as alſo to inquire about this wonder of the *Sun*'s Retrogradation, and withal doubtleſs to aſſure to himſelf the friendſhip of ſuch a King who was a known enemy to the *Aſſyrians*, from whom he had lately revolted. Now *here God left Hezekiah to himſelf that he might know what was in his heart* †, and how *weak* and *frail* he was, that ſo he might thereupon *humble himſelf*. For in a *vain glorious oſtentation* he ſhewed *theſe Ambaſſadours* all *his Treaſuries* and *riches* that were in his own Palace at *Jeruſalem*, or in other houſes which he had in any part of the Kingdom, and he was *too ambitious* (as it ſeems) to aſſure to himſelf the friendſhip of this new King of *Babylon*, which argued too much truſt and confidence in the *Babyloniſh* aid, and too much diſtruſt of Gods care over him, which was the more blame-worthy in *Hezekiah* who had had ſuch large experience of Gods protection of him, and of his Kingdom. And it ſeems *Hezekiah* did not own the Lord in all his deliverances and mercies, and magnifie him before theſe Ambaſſadors ſo much as he ſhould have done. Hereupon God ſends the Prophet *Iſaiah* unto him, who inquires of him *who theſe Ambaſſadors were, and from whence they came, and what they had ſeen? Hezekiah* tells him *they came from Babylon*, and that he had *ſhewed them all his Treaſuries*. The Prophet then delivers to him a ſad meſſage from the Lord, *Behold* (ſays he) *the days are coming when the King of Babylon ſhall carry away this people and all their riches unto Babylon, and thy Sons which ſhall iſſue from thee ſhall they make captives* *, and they ſhall be *miniſters* and *ſervants* in the *Palace of the King of Babylon*, 2 *King.* 24. & 25. *Hezekiah* was wounded to the heart with this dreadful meſſage, however he meekly replied, *Good is the word of the Lord which thou haſt ſpoken*; that is, it is juſt and righteous, and no more than what I and my people had deſerved. Then humbling himſelf for his *pride* and *vanity*, and the people joining with him therein, [2 *Chron.* 32. 26.] it pleaſed the Lord by the Prophet to declare to him that the judgment denounced ſhould not come in his days. Whereupon he ſaid that though it was a grievous thing to him to think of thoſe judgments that ſhould befall thoſe who were to come after him, yet he acknowledged it a great mercy of God that there ſhould be *peace* and *truth* in his *days*. 2 *King.* 20. from 12, to 20. 2 *Chron.* 32. 31. *Iſa.* 39. wh. Ch.

† *Ita Deo deſerente prodente carne, Satana denuo inſidiante, pii laboſcunt.*

* This was begun in *Manaſſeh* his Son's time, 2 *Chron.* 33. 11. and further accompliſhed in *Jehoiakims* and *Zedekiahs* time, as we ſhall ſee more afterwards.

Hezekiah three years after his recovery had his Son *Manaſſes* by *Hephzibah* twelve years before his death, 2 *King.* 21. 1.

In the days of *Hezekiah* (as 'tis thought) lived *NAHUM* the Prophet, he Propheſied of the deſtruction of *Nineveh* and *the Aſſyrian Monarchy*, and comforted the *Jews* with a promiſe of deliverance from the *Aſſyrian Tyranny*. He mentioneth the *evil counſel of Sennacherib againſt the Lord, and foretelleth his death in his Idol-temple*, Nahum 1. 11. *There is one come out of thee, that imagineth evil againſt the Lord:* a *wicked counſellor*; and *ver.* 14. *The Lord hath given* a *commandment concerning thee that no more of thy name be ſown: Out of the houſe of thy gods will I cut off the graven image, and the molten image: I will make thy grave, for thou art vile.* This Prophet denounceth *deſtruction* to *Nineveh* in very plain terms. They had repented formerly at the Preaching of *Jonah*, but now had *relapſed* to their former wickedneſs. The *Iſraelites* had been much oppreſſed by them: Firſt by *Pul*, (2 *King.* 15. 19.) then by *Tiglath-pileſer*, (2 *King.* 16.) laſt by *Salmanaſſar*, who carried away the Ten Tribes captives, 2 *King.* 17. 18.

which they ſhall have at that time. Then he bids the King take *arrows* and *ſmite on the ground*, which he ſuppoſed he might eaſily underſtand to be a ſign that he ſhould ſmite the *Syrians*, and thereupon would have been eager to give *many ſtrokes* on the ground as a *ſign* that he ſhould often conquer them, but he ſmote *only thrice*, whereupon the *man of God was wroth with him*, and told him he ſhould have ſmitten *five* or *ſix times*, and then he ſhould have ſmitten *Syria* till he had *conſumed them*, and *utterly ruined the whole power of their Kingdom*, whereas now he ſhould ſmite them but *thrice* only.

Eliſha now *dies*, and is laid in *his ſepulchre*; he had been a *famous Prophet* about *ſixty years*; God had manifeſted that the *ſpirit of Elijah* did *reſt upon him* by enabling him to do the *ſame kind of miracles* that *Elijah* had done: *Elijah* divided *Jordan* with his *mantle*, [2 *King.* 2. 8.] ſo did *Eliſha*, v. 14. *Elijah* multiplied the widow of *Sarepta*'s *oyl*, [1 *King.* 17. 14.] and *Eliſha* did as much for a *poor Prophets widow*, [2 *King.* 4. 2.] *Elijah* brought *rain* from Heaven after a time of *great drought*, [1 *King.* 18. 41.] and *Eliſha* ſupplied *three Kings* and *their armies* with *water*, when they were ready to periſh for want of it, [2 *King.* 3. 16.] *Elijah* curſed the *Captains* and *their fifties* that came to *apprehend him*, and they were preſently deſtroyed with *fire from Heaven*, [2 *King.* 1. 10.] and *Eliſha* curſed the *children* that *reproached* and *mocked him*, and they were preſently torn in pieces by *two ſhe-bears*, [2 *King.* 2. 24.] *Elijah* raiſed the *Sareptans ſon* to life, [1 *King.* 17. 22.] and *Eliſha* the *Shunamites*, [2 *King.* 4. 35.] Nay, as *Eliſha* deſired that a *double portion of the ſpirit of Elijah might be given him*, ſo ſome obſerve that *Eliſha* wrought as many more miracles as *Elijah* did. Sometime after *Eliſha*'s funeral, ſome *Iſraelites* that were going to bury a *dead man* eſpied a band of *Moabites* near them (that were broken into their land to rob and ſpoil) and ſo through fear not daring to carry him to the place prepared for his *burial*, they removed the ſtone that covered *Eliſha*'s ſepulchre, and in haſt caſt him in there, whereupon the *dead man* as ſoon as he touched

Kings of *Judah*. Kings of *Iſrael*.

touched the *bones of Eliſha revived* and *ſtood upon his feet*. By *this miracle* God gave *teſtimony* to the *ſanctity* and *holineſs* of *Eliſha* that *the people* might be induced to *believe* what he had *Propheſied* concerning *their ſmiting the Syrians*, and hereby alſo he *confirmed* to them the hope of a *reſurrection* and a *future life* after this.

But to proceed, though *Hazael* oppreſſed *Iſrael* all the days that *Jehoahaz* reigned alone (as we ſhewed before) yet it pleaſed the Lord to make *Joaſh* very ſucceſsful againſt the *Syrians*, ſo that in the days of *Benhadad* (Son of *Hazael*) he did according to *Eliſha's Propheſie* obtain *three notable victories* over them, and recovered out of their hands the Cities his Father had loſt. For the Lord was gracious unto the *Iſraelites*, and *had compaſſion on them* becauſe of *his Covenant* * with *Abraham*, *Iſaac* and *Jacob*, and would not *deſtroy* them as yet, nor caſt them out of his favour, nor out of the land which he had choſen *for his habitation*, though he did it *afterwards*, they perſiſting in their *Idolatry* and *other ſins*.

* *This Covenant* is often ſet down as the *ground* of Gods doing *good* to *Iſrael*, Pſa. 105. 8.

Joaſh alſo conquered *Amaziah* King of *Judah*, and took him *priſoner*, and brake down *four hundred cubits of the wall of Jeruſalem*, even from the *Gate of Ephraim* to the *corner-gate*: And having gotten from him all the Treaſure both of the *Temple* and of the *Kings houſe* returned to *Samaria*, as is more fully related in the life of *Amaziah*.

Joaſh now died, and was buried in *Samaria*, and *Jeroboam* his Son reigned in his ſtead.

2 *King.* 13. from 10, to the end.
2 *King.* 14. from 8, to the 17.

The 13th. King of *Iſrael*, JEROBOAM the ſecond.

JEroboam the *ſecond* (the *third* of the race of *Jehu*) reigned *forty one years* (to wit *fourteen* years and upwards with *Amaziah*, and *twenty ſeven* in the days of *Uzziah*) *he did evil in the ſight of the Lord*, and followed the *Idolatry* of *Jeroboam* the *firſt*, the Son of *Nebat*. a 2 *King.* 14. 23, 24.

In his days thoſe *three eminent Prophets Jonah*, *Hoſea* and *Amos* Propheſied, God ſending to *Iſrael* extraordinary Prophets, and *more in number* than he

Kings of *Judah*.

17. 18. After this *Sennacherib* invaded *Judea*, and *besieged Jerusalem*, and *grew to be like a great cedar in Lebanon*, *Ezek.* 31. 3. and now the Prophet *Nahum* declares Gods *great power*, and the furious revenge he would take upon *his enemies*, and *that he would make an utter end of Nineveh: Affliction should not rise up the second time, and no more of the name of the Assyrian should be sown, and this should be for Iudahs consolation.* His Propheſie contains *first* a *general denunciation* of *Ninevehs* deſtruction, and conſequently of the *Aſſyrian* Monarchy. He ſhews *their deſtruction* ſhall be *ſudden, total, irreſiſtible*, Chap. 1. and the *effect of it ſhall be* that the *people of Iudah* hearing *theſe glad tidings of her deſtruction* proclaimed openly *as upon the tops of mountains*, ſhall exceedingly *rejoice at them* at *tidings of peace to them*, and ſhall then *without diſturbance keep their ſolemn feaſts, and perform their vows unto the Lord, their enemies* (who diſquieted them) *being cut off*, Chap. 1.

Secondly, He gives a *particular deſcription* of the deſtruction of *Nineveh*, and lively ſets it forth by *the dreadful approach of the enemy, the terror of their army, the taking of the City*, and the *captivity of* Huzzah *the Queen*, and *her maids*, and *their mournful deportment under their captivity, groaning*, and *bemoaning their condition with the mournful voice of Doves, and Tabering or beating upon their breaſts* to expreſs their ſorrow. Then he deſcribes the *ſpoiling and plundering of the City, the aſtoniſhment of the inhabitants, and how their faces would gather blackneſs*. Alſo *the inſulting of the enemy at the deſolation of this City which had been an habitation of Lions*, that is of *cruel oppreſſors*, Ch. 2.

Thirdly, He ſets forth the *cauſes of Ninevehs* ruin, *the Lord ſetting himſelf againſt her for her great ſins*, viz. *her cruelty* and *blood-guiltineſs, her falſhood, her robbery* and *oppreſſion*, and her *filthy Idolatries*; for all which *ſhe ſhould be made a ſhameful ſpectacle*. And leſt *Nineveh* preſuming upon her *own ſtrength* ſhould think theſe calamities ſhould not befall her, he ſhews *ſhe was not comparable* to *populous No*, or *Alexandria* in *Egypt*, which yet was *ruined*, and ſo *ſhould ſhe* notwithſtanding *all her ſtrong holds*, her *numerous inhabitants*, *ſtrong gates*,

Kings of *Iſrael*.

he did to the Kingdom of *Judah*, intending by them to ſupply the *defect* and want of the *ordinary Prieſts* and *Levites*. *Jonah* was of *Gath-Hepher*, a Town in the Tribe of *Zebulun* in *Galilee of the Gentiles*, Iſa. 9. 1. which confutes *that* of the *Phariſees* to *Nicodemus*, [*Joh.* 7. 52.] who ſaid *that out of Galilee aroſe no Prophet*. *This Prophet* when the *Syrians* ſorely oppreſſed *Iſrael* foretold that *Jeroboam, Joaſh*'s Son, ſhould deliver *Iſrael out of their hands*, and *avenge* the wrongs they had done them. We read not indeed before of *any ſuch Propheſie*, but hence it is certain that there was *ſuch an one*, and it might be in the days of *Jehoahaz*, when *in his trouble he prayed unto the Lord and the Lord heard him*, Ch. 13. 3, 4. *Jeroboam* accordingly recovered *all the land of the two Tribes* and *half* beyond *Jordan*, *taken by the Syrians*, even from *Hamath* a City near *Damaſcus* (which was the *Northern entrance* into *Canaan*) to the *Sea of the Plain*, or *Dead-Sea* in the *South*, and alſo ſo far prevailed againſt *them* that he recovered from them *Damaſcus* and *Hamath* (which formerly belonged to *Judah*, and joined them to *his own Kingdom*, ſee 2 *Sam.* 8. 6. 2 *Chron.* 8. 3.) *for the Lord ſaw the affliction of Iſrael* which in the days of *Jehoahaz* (not long before this) *was very bitter*, for at that time none were *ſafe*, whether *ſhut up in a place of defence*, or *left abroad*, neither could the *King of Iſrael* or *any of his Princes* help them againſt their *enemies*, nor could they get any *foreign ſuccour*. And the Lord had not *as yet* determin'd *to blot out the name of Iſrael from under heaven*, nor *utterly to deſtroy them from being a Kingdom* (though afterwards *he did ſo determine*, they going on in their *ſins*) and therefore *for the preſent* he ſaved them by the hand of *Jeroboam*. 2 King. 14. from 25, to 29. The *Iſraelites* continuing (as it ſeems) *impenitent* under the preaching of *Jonah*, the Lord ſent him to *Nineveh* the *Metropolis* and *chief City* of the *Aſſyrian Empire* to *cry againſt it for its great wickedneſs*. But being *afraid* to go, he fled to *Joppa* and there taking ſhip intended to go to *Tarſhiſh* in *Cilicia* (the clean contrary way) but he was followed with a *tempeſt*, and being thrown over-

The Propheſie of JONAH.

Kings of *Judah*.

gates, repaired towers, multitude of Merchants, and *her many Counſellors, Princes* and *Commanders*. So that *her bruiſe* ſhould be *incurable*, and *her wound mortal*, Chap. 3.

Hezekiah now dies; his acts were written by *Iſaiah*, and by *thoſe* that wrote the *Chronicles* of the Kings of *Judah*. He was buried in the *chiefeſt* of the Sepulchres of the *Sons of David*, and all *Judah* and the inhabitants of *Jeruſalem* did him *all the honour they poſſibly could at his death* (*he having been ſo pious and good a King*) and *Manaſſeh* his Son reigned in his ſtead.

2 *Chron.* 32. 32, 33.
2 *King.* 20. 20, 21.

The 14th. that reigned in *Judah*, *MANASSEH*.

MANASSEH was *twelve years old* when he began to reign (about *twenty four* years after the ruin of the *Ten Tribes*) and he reigned *fifty five years*; and ſo *longer* than *any* of the Kings of *Judah*. *He did worſe than all the Kings that went before him*; being carried away (as 'tis probable) by ſuch *Nobles about him* as did not in their hearts approve the reformation of *his good Father*. He again ſet up the *high places* which his Father had pulled down, he reared up *Altars* for *Baal*, and made a *grove* (as *Ahab* had done, 1 *King.* 16. 33.) to the honour of *Idols*; he built *altars* to all the *hoſt of heaven*, to the *Sun, Moon*, and *the reſt of the Planets*, in the *two Courts of the Lords houſe*, where God had ſaid *that he would put his name*, that *he alone* might be there worſhipped. He made *one of his Sons paſs through the fire* in the valley of the ſon of *Hinnom*, ſacrificing him to *Molech*; ſo that it ſeems he continued *long* in his *Idolatry*, for he could not have a *Son* in the beginning of *his reign* being but *twelve years of age*. He *obſerved times*, eſteeming *ſome days* as *lucky*, others as *unlucky*; he uſed *enchantments*, and *dealt with ſuch as had familiar ſpirits*, and with *wizards*; he ſet up a *graven image* in the *Temple*, containing a *repreſentation* of the *Idolatrous*

Kings of *Iſrael*.

overboard was ſwallowed up by a *Whale*; he continued in the *Whales belly three days, and three nights*, which was a *reſemblance of Chriſts lying in the grave*, and to that end *thrice alluded unto*, and *alledged* by our *Saviour* himſelf, *Mat.* 12. 40. & *Ch.* 16. 4. *Luk.* 11. 29.* Being miraculouſly kept alive in the *Whales belly* he prayeth earneſtly to the Lord to have pity upon him, and ſo the *Whale* vomited him out upon the dry land. Being ſent a *ſecond time* to *Nineveh*, he *obeys*, and going thither, *He cried, Forty days and Nineveh ſhall be deſtroyed. This threatning* implied a *condition*, viz. *if they did not repent in that time* †. And they *repenting* God ſpared the City for that time, and juſtified *his ſparing of them* againſt the *angry Prophets repining* at it. And this is the *ſum* of the *Hiſtory* of *Jonah*, but there is *no Propheſie* of his left, either againſt *Iſrael* or *Judah*.

* Not that the *correſpondence* is in all points *exact* and *abſolute*, either for the ſpace of *three whole days*, or *three whole nights*; but this of *Jonas* was the *fitteſt* and *neareſt ſhadow* of Chriſts *lying in the grave* that the Scripture did afford.

† *Intelligenda eſt hæc comminatio* rebus ſic manentibus. Deum *autem* miſerturum ſi reſipiſcerent.

Another *eminent Prophet* whom the Lord raiſed up *at that time* was *HOSEA*, he Propheſied *very many years*, (ſome think about *ſeventy*) in the days of *four Kings* of *Judah*, *viz.* from *Uzziah* to *Hezekiah*, and of *ſeven Kings* of *Iſrael*, *viz.* from this *Jeroboam the ſecond* to *Hoſhea*. He threatens the *ruin* and *deſolation* of *this Kingdom of Iſrael*, though it was now in *its higheſt flouriſh* under *Jeroboam*, the moſt *proſperous* and *victorious King* that ever reigned over the *Ten Tribes*; which *ruin* he himſelf lived to *ſee*, continuing in *his Prophetick function* to the reign of *Hezekiah*, in the *ſixth year* of whoſe reign the *Kingdom of Iſrael* came to its *final end*. He is ſent *principally* to *Iſrael*, yet hath a word of Propheſie to *Judah* alſo. This Prophet delivers his Propheſie, 1. In *types* and *figurative repreſentations* in his *three firſt Chapters*: 2. In *plain* and *expreſs terms* in which he charges them with their *heinous Idolatry*, and other *horrible iniquities* againſt *both Tables*, whereof *all conditions* among them were guilty. He threatens *judgments*, exhorts them to *repent*, promiſes *mercies* to the *penitent*. All theſe are *intermix'd* and gone *over*

The Propheſie of HOSEA.

and

Kings of *Judah*. Kings of *Iſrael*.

trous grove he had made *, though God had ſaid to *David* and *Solomon* that *he had choſen that houſe to put his name there*, and would have *his name alone there worſhipped* as long as *that diſpenſation* ſhould *laſt*; and promiſed upon their *obedience* that he would not ſuffer them to be carried away *captive* to other lands. But *they obeyed not*; and *Manaſſeh ſeduced them*, and made *Judah* and *Jeruſalem go aſtray*, and *do worſe* than *all the Nations that God had caſt out before the children of Iſrael*. And moreover *Manaſſeh* ſhed much innocent blood, *viz.* of the *Prophets* that condemned his *wicked courſes*, and of *others* that oppoſed his *evil ways*, inſomuch that he *filled Jeruſalem* with ſuch kind of *ſlaughters*. And among others whom he put to death, he cauſed the *Prophet Iſaiah* to be *ſawn aſunder with a wooden ſaw*, as the *Babyloniſh Talmud*, *Juſtin Martyr*, *Jerome* and *others report*; who ſuppoſe ſo much may be gathered from *Heb.* 11. 37. *They were ſtoned, they were ſawn aſunder, were tempted, were ſlain with the ſword.* *Manaſſeh* being guilty of ſuch *high* and *great abominations*, God ſent *his Prophets* * to him to *declare* that becauſe he had done *theſe abominable things which the Lord abhorred*, and had exceeded the *very Amorites*, and worſt of the *heathens* in their impieties, whom God caſt out of the land of *Canaan* for their ſins, and had *made Judah to ſin with his Idols*, therefore *he would bring ſuch evil upon Judah and Jeruſalem that whoſoever heard of it both his ears ſhould tingle* with the *affrighting news* thereof: *He would ſtretch over Jeruſalem the line* † *of Samaria, and the plummet of the houſe of Ahab*; that is, would deal with *Jeruſalem* as he dealt with *Samaria*, and with the houſe of *Manaſſeh* as he had dealt with the houſe of *Ahab*. *And he would wipe Jeruſalem as a man wipeth a diſh, wiping it and turning it upſide down*; and *over* again in the *reſidue* of the Propheſie.

* See 2 *King.* 23. 6. where 'tis ſaid, *Joſiah brought out the grove from the houſe of the Lord, unto the brook Kidron, and burnt it.*

* Thus merciful was God to ſend *his Prophets* both to *Judah* and *Iſrael* even in the *worſt of times* to draw them from their *impieties.*

† That is the *line of confuſion*, as 'tis *Iſa.* 34. 11. whereby he would meet out what was to be pulled down. And the plummet of the houſe of *Ahab*, that is a line with a plummet at the end of it. The *Prophets* in their *ſimilitudes* have more reſpect to the *things ſignified* by *their ſimilitudes* than *to the things* from which they take them; and ſo it is here.

A *third eminent Prophet* whom the Lord raiſed up at the *ſame time* was *AMOS* ſent *principally* to the *people of Iſrael*. He was an *Herdſman*, and taken from following *his herd* in *Judea*, and ſent to Propheſie to the people of *Iſrael*, Amos 1. 1. *The words of Amos who was among the herdſmen of Tekoa.* And *Chap.* 7. 14. *Then anſwered Amos and ſaid to Amaziah, I was no Prophet nor Prophets Son, but I was an herdſman, and a gatherer of Sycamore fruits. And the Lord took me as I followed the flock and ſaid unto me, Go propheſie unto my people Iſrael.* *Amaziah* the Prieſt of *Bethel* would have ſtirred up *Jeroboam* againſt him for Prophecying againſt *his houſe*, *Amos* 7. 10. *Then Amaziah the Prieſt of Bethel ſent to Jeroboam King of Iſrael, ſaying, Amos hath conſpired againſt thee in the midſt of the houſe of Iſrael, the land is not able to bear all his words: For he ſaith, Jeroboam ſhall die by the ſword, and Iſrael ſhall ſurely be led away captive out of their own land. Alſo Amaziah ſaid unto Amos, O thou Seer, go, flee away into the land of Judah, and there eat bread, and propheſie there.* *Amos* being thus ill uſed by him, pronounceth a *heavy judgment* from the Lord upon him, *ver.* 17. *Thy wife ſhall play the whore, and thy ſons and daughters ſhall fall by the ſword, and thou ſhalt die in a polluted land*, (viz. *that of Aſſyria*) *when Iſrael ſhall be carried away captive out of her own land.*

The Propheſie of *AMOS.*

Amos began to Propheſie two years before the *Earthquake*, and *foretold* it before it came, which happened (as 'tis thought) about *two years* before *Jeroboam*'s death. He Propheſied againſt *ſix Nations* beſides *Iſrael* and *Judah*: *Firſt*, he declares Gods judgments againſt the *neighbour Nations* (that were enemies to the *Jews*) viz. 1. *Damaſcus*, 2. *Gaza*, and other *adjacent places* of the *Philiſtines*. 3. *Tyre*. 4. *Edom*. 5. *Ammon*. 6. *Moab*. Then he threatens the *Jews* for their ſins, ſpeaking *ſometimes* to *Judah*, but *principally* to *Iſrael*, againſt whom he Propheſies *firſt* in *plain terms*, *ſecondly* in *types* and *viſions*. Firſt in *plain terms* he threatneth them for their *ingratitude* and *idolatry*, *Ch.* 3. *Their violence* and *incorrigibleneſs*, *Ch.* 4. *Their injuſtice* and *oppreſſion of the poor*, their *ſlighting Gods threatnings*, and *their hypocritical worſhip*, Chap. 5. *Their putting off the evil day*, and *their wanton voluptuouſneſs*, Ch. 6. Then *his threatnings* are delivered in *viſions* and *types*: 1. Of *graſhoppers* and *locuſts*, ſignifying *famine*: 2*ly*, Of *fire devouring the great deep*, ſignifying war. 3*ly*, Of a *plum-line* ſignifying the *overthrow of the Kingdom* and of the *Kings houſe*, and that *the Lord* would deal with them according to the *ſtrict rule of juſtice*, and not *in mercy* as he had formerly done; and he further denounces *particular judgments* againſt *Amaziah* the Prieſt and his family who accuſed him of *conſpiracy* (of which we have ſpoken before) *Ch.* 7. 4*ly*, *Of a basket of Summer-fruits*, repreſenting the *ripeneſs of their ſins*, and *of Gods judgments* *. 5*ly*, *Of ſmiting the lintel of the door of the Temple, till the poſts upholding it did ſhake*, ſignifying not only the *deſtruction of the Temple*, but the *cutting off* of *great* and *ſmall* of the people. Laſtly he *ſweetens* and *moderates* theſe *ſevere* and *hard Propheſies* with a *twofold promiſe*: 1. That God would ſpare a *remnant* in the midſt of theſe calamities though he deſtroyed the *prophane body* of the Nation. 2. That in *due time* he would *recollect* and *reſtore* the *Church of Iſrael*, and would raiſe up a *Goſpel-Church* from among them *under Chriſt*, which he would *enlarge* by the *addition of the believing Gentiles to it*. *Jeroboam* now *dies* and is buried with his predeceſſors, 2 *King.* 14. 28, 29. After *Jeroboam*'s death (under whom that Kingdom came to its full height of glory) *all things declined*, and *thoſe tumults* aroſe which were the *forerunners* of the deſtruction not only of *Jeroboams own houſe*, but alſo of the *whole Kingdom*, as was foretold in *Chap.* 7, 8. of *Amos*. In which *troubled* and *tempeſtuous ſtate* of things they fell into a *plain Anarchy* which laſted about *eleven years* and *an half*. For if we compare the times of *theſe two Kingdoms* together, we muſt be forc'd to grant ſuch an *Interregnum* or *vacancy of a King* in the *land of Iſrael*, that the *ſix months* of *Zachariah* the Son of

* *Pœna tempus maturum ſignificat, & finem, i. e. ultimam vindictam inſtare. Significat populum qui velut fructus terræ eſt ab ea terra velut ab arbore auferendum.*

Kings of *Judah*. Kings of *Iſrael*.

down; that is, *would utterly overthrow the ſtate of Jeruſalem*, turning it *upſide down*, and would *clear* that City of *all her wealth*, and of *all her inhabitants*, and *would forſake the remnant of his inheritance*; that is, the *two Tribes of Judah* and *Benjamin* which only remained of the *children of Iſrael*, in whom he did formerly *delight* as a man doth in *his inheritance*, and would *deliver them into the hands of their enemies*, and they ſhould become a *prey* and *ſpoil* to them, and all this becauſe they had done that *which was evil in his ſight*, and had *one generation* after *another* provoked him to anger even ever ſince he firſt brought them out of *Egypt*.

2 *King.* 21. from 1, to 17.
2 *Chron.* 33. from 1, to 11.
2 *King.* 24. 3, 4.

The King of *Aſſyria* now ſending *freſh Colonies* into the land of *Iſrael*, and with them poſſibly *ſome forces* to ſettle them there, it ſeems ſome of his *chief Commanders* with a party of Souldiers made a *ſudden inrode* into the land of *Judea* with an intent to ſurprize *Manaſſeh*, and they came ſo ſuddenly upon him that he was forced to *fly* and *hide himſelf* in ſome *wood* or *thicket* to ſave himſelf, but *thither* they purſued him, and *took him* and *bound him with fetters*, and *carried him priſoner to Babylon* (*a*). When he was in *this affliction he beſought the Lord his God and humbled himſelf greatly* (*b*) *before him*, and *prayed* (*c*) *earneſtly unto him, and the Lord was intreated of him, and heard his ſupplication, and brought him again to Jeruſalem into his Kingdom, whereby he was convinced that the Lord was the only true God.* For *the Lord* by his *all-powerful providence* ſo moved the heart of *the King of Babylon* that he was *content* to ſet him *free* upon condition that he would *oppoſe the King of Egypt*, which may be the reaſon why *Joſiah* ſome years after would needs fight againſt *Pharoah Necho*, 2 Chron. 35. 20. 'Tis probable that *Manaſſeh*'s *captivity* laſted not long becauſe 'tis ſaid, 2 *King.* 21. 1. *That he reigned fifty five years in Jeruſalem,*

(*a*) So that it ſeems the *King of Babylon* was now King of *Aſſyria.*

(*b*) What the *word* of the *Prophets* could not do the *rod of God* did. *

(*c*) There is a *prayer* of his ſet down in the *Apocrypha*, but 'tis doubtful whither it be his or no.

ſalem, and there is no mention there made of *this his captivity*. After his return, he *took away the ſtrange gods and the Idol out of the houſe of the Lord which himſelf had before ſet up*, and all *the altars* he had built in mount *Moriah* and in *Jeruſalem*, and *caſt them out of the City*. This is a good evidence of the truth of any mans *repentance* when he puts away *thoſe evils* that formerly he had done *with deteſtation*. Furthermore *Manaſſeh* repaired *the Altar of the Lord*, and ſacrificed thereon *peace-offerings* and *thank-offerings*, and *commanded Judah to ſerve the Lord*. As by *his example* and *command* he had before *cauſed them to ſin*, ſo now *by both he labours to reform them*. Yet the people did ſtill *ſacrifice in the high places, but to the Lord only*. They were brought to embrace the *true Religion*, though they had ſtill ▪ mixture of *will-worſhip* with it. *Manaſſeh* alſo *fortified Jeruſalem* and *other places*, and put *Captains of war* into all the *fenced Cities* of *Judah*. So that he who was before ▪ *monſter for all manner of evil* and *wickedneſs*, proved now ▪ *very commendable Prince*, ſo *great and happy* ▪ *change does true converſion* make in men.

2 *Chron.* 33. from 11, to 20.

The Propheſie of *HABAKKUK*.

The Prophet *Habakkuk* ſeems *about this time* to have Propheſied, for he ſpeaks of the coming of the *Chaldeans* againſt *Judah*, yet not ſo plainly of the *captivity of the Jews in Babylon*, as *Jeremy* did. Therefore 'tis ſuppoſed he might be *ſomewhat before him*. His *Propheſie* is called the *burden* * *which Habakkuk the Prophet did ſee*, that is, *his Propheſie was* ▪ *burdenſome Propheſie firſt* to the *Jews*, and then to the *Chaldeans*. His *Propheſie* is ſet forth *Dialogue-wiſe* between the *Prophet* and *God himſelf*, wherein the Prophet *firſt* (as *jealous of Gods honour*) complains of the *extream wickedneſs* of the *Jews*, *Ch.* 1. from 1, to 5. 2*ly*, We have *Gods anſwer* to *this complaint*, wherein he declares that he will puniſh them by the *Chaldeans* whom he deſcribes by *their bitterneſs*, *haſtineſs*, *tyrannicalneſs* and *power to bear down all before them* as the *Eaſt-wind*, and by their *pride*

* There are *four Propheſies* in the Volume of the *leſſer Prophets* whoſe Propheſies are in *whole* or *part* called *burdens*, viz. *Nahum*, *Habakkuk*, *Malachi* and *Zachary*.

Jeroboam *, may fall even with the *thirty eighth year*, and the *one month* of *Shallum* †, (who ſlew him) with the *thirty ninth year of Uzziah King of Iudah*, according to what we find recorded, ▪ *King.* 15. 8. *In the thirty eighth year of Azariah King of Iudah, did Zachariah the Son of Ieroboam reign over Iſrael in Samaria ſix months*, and *v.* 13. *Shallum the Son of Iabeſh began to reign in the nine and thirtieth year of Uzziah King of Iudah, and he reigned a full month in Samaria.* The *occaſion* of this *Interregnum* or *vacancy* * might poſſibly be the *great diſſentions* and *diviſions* in *Iſrael* upon the death of *Ieroboam*, or ſome miſlike of *Zachariah* his Son that was to ſucceed him.

▪ For *Jeroboam* reigned 29 years in the days of *Uzziah*, then add *eleven years* of vacancy till *Zachariah* began to reign, and it will fall in with the 38 of *Uzziah*.

† In the ſpace of one year, *viz.* from 38 to the end of the 39 of *Uzziah* there were four Kings in *Iſrael*, *Jeroboam*, *Zachariah*, *Shallum*, *Menahem*.

* To this time *Hoſea* ſeems to point, *Hoſ.* 10.3. *For now they ſhall ſay we have no King becauſe we feared not the Lord, what then ſhould a King do to us?*

The 14th. King of *Iſrael*, *ZACHARIAH*.

THE *Subjects* of the Kingdom of *Iſrael* being wearied out (as it ſeems) with their *diſſentions*, at laſt ſetled *Zachariah* the *Son of Ieroboam* (the *fourth* and *laſt* of the race of *Iehu*, in *his Fathers Throne* as God had promiſed, 2 *King.* 10. 30.) after *eleven years vacancy*, as has been ſhewed before. *He did that which was evil in the ſight of the Lord, and departed not from the Idolatry of Ieroboam who made Iſrael to ſin, and reigned only ſix months.*

At the end of thoſe *ſix months Shallum* who was (as it ſeems) *ſome great Commander* in the *Army* (ſuch an one as *Omri*, 1 King. 16. 16.) *firſt* ſecretly *conſpired againſt him*, but then having got many to ſide with him he *ſlew* him *openly* and *publickly* in the very ſight of the people, they not at all *oppoſing it*, or *endeavouring* to hinder it. After *whoſe death* followed thoſe *direful calamities*, which were foretold by *Amos*, *Ch.* 7.9. *And the high places of Iſaac ſhall be deſolate, and the Sanctuaries of Iſrael ſhall be laid waſte, and I will riſe againſt the houſe of Jeroboam with the ſword.* And thus *Jehu*'s race ended. In the *continuance of it ſo long* we may obſerve how the

pride and *haughtineſs* upon their *ſucceſs*, *robbing God of the glory due to him*, and aſcribing it to their *Idols*, from *v.* 5, to 12. 3*ly*, We have the Prophets *replication* to Gods *anſwer*, wherein he expreſſes *his hope* that the *Jews* ſhould not periſh by *thoſe threatned calamities*, grounding his hope on *Gods Covenant*, *power* and *providence*; and he hoped the Lord ordained the *Chaldeans* for the *correction only* and not *deſtruction* of his people, *v.* 12. Then after an *humble expoſtulation* with the Lord that he ſhould uſe *ſuch wicked inſtruments* as *executioners of his judgments* upon his *own people* that were more righteous than they; He expreſſes *his reſolution* to wait with patience for the Lords *anſwer*, from *v.* 13. to the end, and *Ch.* 2. *v.* 1. 4*ly*, We have *Gods anſwer* to the Prophets *replication*, which he commands him to *publiſh*, *expound*, and *make plain* to his Auditors, telling him that the *accompliſhment of the viſion* ſhould not be *preſently*, but *in Gods due time*, and therefore it would be a *ſign* of ▪ *proud* and *impatient heart* in them not to wait for it, whereas 'tis the *duty of the godly to live by faith in the worſt of times*. Then the Lord ſhews that he will puniſh the *Chaldeans* for their *intemperance*, *pride*, and *inſatiableneſs*, for their *covetouſneſs*, *haughtineſs* and *bloody cruelty*, for *their drunkenneſs* and *notorious groſs Idolatry*. The *Prophet* acquieſces in this anſwer from the Lord, and teſtifies *his ſubmiſſion* in an *holy prayer* which he thereupon makes, wherein having ſhew'd how much he was affected at the hearing of *Gods decree* to puniſh the *Jews* by the *Chaldeans*, he prays notwithſtanding that the Lord would pleaſe to *revive his Church in their troubles*, and make known *his love* and *favour to them in the midſt of their puniſhment*, and *in wrath remember mercy*. He urges *his petition* with *arguments* taken from *Gods bringing Iſrael out of Egypt*, from the *glorious* manifeſtation of himſelf at *Sinai at the giving of the Law*, from his *active power* and *ſtrength metaphorically ſet forth* by his having *horns coming out of his hands*, from *the effects of his power*, having *variety of plagues at his command*, *and from his ruling over all Nations*, and *ſetting them their bounds*, and *giving Canaan to Iſrael*, *making a path* the Lord was pleaſed to intermix *juſtice* and *mercy*. Firſt *juſtice* in *cutting Iſrael ſhort even in Jehu's time*, 2 King. 10.32. and in *delivering them into the hands of the King of Syria in Jehoahaz time*, Ch. 13. 3. 2*ly*, *Mercy* in making *Jehoaſh* and *Jeroboam Saviours* and *Deliverers* to them, *Ch.* 13. 15.

2 *King.* 15. from *v.* 8, to 13.

The 15th. King of *Iſrael*, *SHALLUM*.

SHALLUM having by the murther of *Zachariah* got the Kingdom, he held it but *one month*; for *Menahem* going from *Tirzah* to *Samaria*, ſlew him there, and reigned in his ſtead.

▪ *King.* 15. from 13, to 16.

The 16th King of *Iſrael*, *MENAHEM*.

MENAHEM having gotten the Kingdom held it *ten years*, God ſuffering him to continue ſo long that he might be a *ſcourge* to *that rebellious people*. He did *that which was evil in the ſight of the Lord*. In the beginning of his reign (as it ſeems) coming to *Tipſah*, not far from *Tirzah* in the Tribe of *Ephraim*, the *City* refuſed to acknowledg him for their *King*, and would not open their Gates to receive him. Whereupon being highly *enraged* againſt them like ▪ *cruel Tyrant* (to *terrifie* other Cities from following their example) he ſmote not only *that City*, but *all the coaſts about it*, deſtroying the *inhabitants* and exerciſing all kind of *cruelty*, inſomuch that he *ript up the very women with child*. To ſuch monſtrous *barbarity* does *wrath* mixt with *ſcorn* and *diſdain* ſometimes tranſport wicked men.

While he was tugging in *thoſe broils* to hold the Kingdom, God ſtirred up the ſpirit of *Pul King of Aſſyria* (1 *Chron.* 5. 26.) to invade the Kingdom of *Iſrael*. This *Pul* ſeemeth to have been the *ſelf-ſame man* who was brought to repentance by the Preaching of *Jonah*; ſo that here the *men of Nineveh* may ſeem to have riſen up *in judgment* againſt this Nation. If it were ſo, God now raiſed up a *repenting heathen* to take vengeance on *unrepenting Iſrael*. *Menahem* being unable to reſiſt *Pul*, he *purchaſed his peace with him*, *and gave*

Kings of *Judah*. Kings of *Iſrael*.

path for them thorough the Red-ſea, and *the river Jordan*, giving *his people water out of the rock*, and deſtroying the *Canaanites* to give them *poſſeſſion of their land*, giving *mighty victories* to *his people* when *their enemies* were *ſtrong* and *confident*. Hereupon he expreſſes *that Gods judgments* now *threatned* againſt his people being ſo different from his former *dealings with them* were matter of *great aſtoniſhment* to him, yet he muſt reſt ſatisfied that *the day of their trouble* would come, and could not be prevented. In the concluſion of his prayer for a *pattern* to the *faithful*, he elegantly ſets forth *the triumph of his own faith*, *in* and *over* all *thoſe ſad calamities*, *Though the fig-tree ſhould not bloſſom, neither ſhould fruit be in the vine, though the labour of the olive ſhould fail, and the fields ſhould yield no meat, though the flock ſhould be cut off from the fold, and there ſhould be no herd in the ſtall, yet he would rejoice in the Lord, in the God of his ſalvation*, Ch. 3.

Manaſſeh dying, was buried in the *Garden of his own houſe*, called the *Garden of Uzzah*; 'tis like this was done by his own appointment *after his repentance*, as judging himſelf unworthy to be buried *in the ſepulchres of the Kings of Judah*, becauſe of the *abominations* of his younger years.

2 *King.* 21. 17, 18.
2 *Chron.* 33. 20.

The 15th. King that reigned in *Judah* was *AMON*.

AMON was one and twenty years old when he began to reign, and reigned *two years*. *He did evil in the ſight of the Lord, and walked in all the evil ways his Father had walked in, and ſerved the Idols his Father had ſerved, and worſhipped them, and forſook the Lord God of his Fathers, and walked not in his ways*: He *renewed* ſuch *Idolatrous carved images as his Father had made*, and *ſacrificed to them*. He *did evil* as his *Father had done*, but he *repented not* nor *humbled himſelf before the Lord* as his *Father had done*, *but treſpaſſed more and more*.

2 *King.* 21. from 19, to 23.
2 *Chron.* 33. from 21, to 24.

This *impious King* was at laſt *ſlain by his own ſervants* in his own houſe, and *his death* was revenged *on thoſe ſervants by the people of the land*, who made *his Son Joſiah* King in his ſtead. He was buried in the ſame Garden his Father *Manaſſeh* was buried in.

2 *King.* 21. from *v.* 19. to the end.
2 *Chron.* 33 from *v.* 24, to the end.

The 16th. King that reigned in *Judah* was *JOSIAH*.

JOSIAH was *eight years* old when he began to reign (the *youngeſt King* that ever ſat upon the Throne of *Judah*) and reigned *thirty one years* in *Jeruſalem*. *He did that which was right in the ſight of the Lord, and walked in all the ways of David his Father*. In the *eighth year of his reign* (and *ſixteenth* of his life) *he began to ſeek after the God of David his Father, and to inquire how he might ſerve the Lord aright*, and did openly declare and manifeſt his *Religious care* to *ſet up and further* the *true worſhip of God*; and in the *twelfth year of his reign* (and *twentieth* of his life) he began to purge *Judah* and *Jeruſalem* from the *high places*, and the *groves*, and the *carved* and *molten images*, and *from all that filth of Idolatry* wherein they had *ſo long* lain; which he did with a *great deal of zeal* and *fervency* of ſpirit.

2 *Chron.* 34. 1, 2, 3.
2 *King.* 22. 1, 2.

In the *thirteenth year of his reign* the Prophet *Jeremy* began to Propheſie [*Jer.* 1. 2.] by whom doubtleſs *Joſiah* was much encouraged in the ways of *Piety*. The *Collector* of *his Propheſies* did not ſet down all things in the *order of time* as they were done, but poſſibly as they came to his hands. *Jeremy* Propheſied *eighteen years* in *Joſiah's* time, *eleven* in *Jehoiakim's*, and *eleven* in *Zedekiah's*; ſo that he *bore the iniquity of the houſe of Iudah forty years*, [ſee *Ezek.* 4. 6.]

In the *eighteenth year* of his *reign* and *twenty ſixth* of his *life*, he began to ſet upon *repairing of the Temple*, and ſent *Shaphat* the Scribe, and *Maaſeiah*, and *Ioah*, (*great officers of State*, 2 Chron. 34. 8.) to *Hilkiah* the *High Prieſt*, that the *money* that had been collected for

Kings of *Judah*. Kings of *Iſrael*.

him a thouſand talents of ſilver to ſettle and confirm him in his Kingdom; whereunto ſome refer that of *Hoſ.* 5. 13. *When Ephraim ſaw his ſickneſs, and Judah ſaw his wound, then went Ephraim to the Aſſyrian and ſent to King Jareb, yet could he not heal you, nor cure you of your wound.* This *great ſum* of money *Menahem* exacted of all the *mighty men* of wealth in the land, of each man *fifty ſhekels of ſilver*, and ſo the *King of Aſſyria* turned back from him.

He now dies and *Pekahiah* his Son reigns in his ſtead.

2 *King.* 15. from 16, to 23.

The 17th. King of *Iſrael*, PEKAHIAH.

PEKAHIAH began to reign in the *fiftieth year* of *Uzziah* King of *Judah*, and *reigned two years*, and *did evil in the ſight of the Lord*. *Pekah* the Son of *Remaliah* a *Captain* of his conſpired againſt him, and *ſlew him* in *Samaria* in his own Palace, *Argob* and *Arieh* and fifty *Gileadites* aſſiſting him therein.

2 *King.* 15. from 23, to 27.

The 18th. King of *Iſrael*, PEKAH.

PEKAH the Son of *Remaliah* began to reign in the *fifty ſecond year of Uzziah King of Judah*, and reigned *twenty years* *. *He did evil in the ſight of the Lord*, 2 *King.* 15, 27, 28. In the *17th. year* of his reign he combines with *Rezin King of Syria* againſt *Ahaz* King of *Judah*, and they go up with their *joint forces* to beſiege *Jeruſalem*, and reſolved to depoſe *Ahaz*, and ſet up the Son of *Tabeal*, probably *ſome Syrian* of note and eminency. *Ahaz* is comforted and encouraged by the Prophet *Iſaiah* againſt *this confederacy*, of which ſee more in the life of *Ahaz*. And at this time they could not overcome *Ahaz*, nor take *Jeruſalem*, but afterwards dividing their forces they prevailed againſt him. For God (for his great ſins) gave him up firſt into the hands of the *Syrians*, ſo that *Rezin* carried away captive many of the people to *Damaſcus*, and then into the hands of the *Iſraelites*, ſo that *Pekah* ſlew in one day an *hundred and twenty thouſand of them*, among whom was *Maaziah*

* In the 2*d* year of his reign began *Jotham* King of *Judah* to reign.

Maaziah the Kings Son, and *Azrikam* the *Governour of his houſe*, and *Elkanah* the *ſecond perſon* to the King (who were all ſlain by *Zichri* a mighty man of *Ephraim*) and the *Iſraelites* carried away captive at that time out of *Judah* two hundred thouſand *priſoners*, reckoning *men, women, boys* and *girls*, and made a vaſt ſpoil of *their goods*, and were carrying all theſe to *Samaria*. But before they came thither, upon the *counſel* of *Oded* a *Prophet* of the Lord, and the *command* of the Princes and Elders of *Samaria* they releaſed all that vaſt number of priſoners, and reſtored them their goods again, and treated them kindly, and cauſed them to be conveyed ſafe to their brethren at *Jericho*. See more of this in the life of *Ahaz*.

2 *King.* 16. 5, 6.
Iſai. 7. from *v.* 1, to 17.
2 *Chron.* 28. from 5, to 16.

Ahaz being brought *low* by the *Syrians* and *Iſraelites* ſends to *Tiglath-Pileſer* King of *Aſſyria* (Son to *Pul* who had not many years before invaded the land of *Iſrael* in the days of *Menahem*) to deſire his help againſt *theſe two Kings*. Hereupon *Tiglath-Pileſer* came up firſt againſt *Syria* and took *Damaſcus*, and ſlew *Rezin*, [2 *King.* 16. 9.] and then he invaded *Iſrael*, and led away the people of *Gilead* or *Peræa*, to wit the *Reubenites*, the *Gadites*, and the *half Tribe of Manaſſeh*, unto *Chabor* and *Haran*, and *Gozan*. Then paſſing over *Iordan*, poſſeſſed himſelf of *Galilee* *, and carried away the inhabitants of *Zebulun* and *Naphtali* into *Aſſyria*; ſo that at this time he ſubdued in a manner *five Tribes of Iſrael*, to wit, thoſe without *Iordan* (who as they had firſt their inheritance given them, ſo were the firſt that were carried away captive) and the Tribes of *Zebulun* and *Naphtali* who were ſetled in *Galilee*. And this was the firſt captivity of *Iſrael*. Neither do we read that *theſe* or *their* children ever returned again to their own land.

2 *King.* 16. 7.
2 *Chron.* 28. 16.
2 *King.* 15. 29.
1 *Chron.* 5. 26.

* *Galilæa magna ex parte conſtabat Tribubus Zebulun & Naphtali.* Tirin.

Pekah

Kings of *Judah*.

that use might be delivered into the hands of the *overseers* of the work (who were *faithful men*) therewith to buy *materials* to repair the *Temple* (*a*), and the *Chambers* of the *Priests* and *Levites*, (which some of the *Idolatrous Kings of Judah* had suffered to *run to decay*) and to *pay the workmen* that so the *work* might go on. *Hilkiah* doing accordingly, and going *in hand* with the work, as he was searching into *those parts of the Temple* that needed *repair*, he found the *original copy of the Law* written by *Moses*, (which was at first *laid up in the side of the Ark of the Covenant*, Deut. 31. 24, 25, 26. which seemeth to have been missing ever since the beginning of *Manasseh*'s reign, who possibly at first endeavoured to burn all the Books of the Law, and so this Book was hid in some secret place of the Temple by some faithful Priest that it might be preserved for future times. *Hilkiah* having found it, he sent it by *Shaphan* the Scribe unto the King, who having heard it read all over to him was exceedingly affected therewith, and rent his *clothes*, and more especially (as 'tis likely) at those dreadful threatnings against Idolatry which are written in *Levit.* 26. & *Deut.* 28. Hereupon he immediately sent to (*b*) *Huldah* a *famous Prophetess*, (who dwelt in *Jerusalem* in the suburbs or second part) and desired her to ask counsel of the Lord for him; *Jeremy* possibly being not then at *Jerusalem*, but at *Anathoth*. For *Josiah* hearing those curses in the Law denounced against Idolatry, and knowing how much some of his *Predecessors* had been guilty thereof, he much feared lest the judgments threatned in that Book might fall upon him and his people, and desired to know whither there might be any means to pacifie Gods wrath, and prevent those judgments. *Huldah* returned this answer, *Thus saith the Lord, Behold I will bring evil upon this place, and upon the inhabitants thereof, even all the curses written in the Book, which*

(*a*) We do not read of any solemn *repairing of it* since the days of *Joash*, 2 *King.* 12. 2, 5. and now above *two hundred years* had passed between *Joash* and *Josiah*. So that the *Temple* might well stand in need of *repair* at this time. See 2 *King.* 12. 15.

(*b*) *Miriam* and *Deborah*, and *Anna* were all *Prophetesses*. Thus the Lord is pleas'd to endue *some women with the spirit of Prophesie*, to shew that he is not tyed to *any sex*.

Kings of *Israel*.

Pekah having got the Crown at first by murdering *Pekahiah* his *Soveraign*, and having unfortunately engaged against *Ahaz* King of *Iudah*, and thereby brought *Tiglath-Pileser* upon him (who had carried so many of his subjects away captive into *Assyria*) 'tis no wonder he should fall into the *hatred* of the people. Hereupon *Hoshea* the Son of *Ela* conspired against him and slew him, and reigned in his stead, in the *twentieth year* of *Iotham*, that is in the *twentieth year* since *Jotham* began to reign. Some learned men think that *Jotham* reigned only sixteen years (as 'tis said 2 *King.* 15. 33.) but that he lived twenty years after he was setled in the Throne of *Judah*, and that four years before he died he wholly resigned his Kingdom to his Son *Ahaz*. So it was in the fourth year of *Ahaz* that *Hoshea* slew *Pekah*, and in the twentieth of *Jotham*, because (according to them) *Jotham* still had the title of King, though he had resigned the Kingdom four years before. 'Tis said indeed in 2 *King.* 17. 1. that *Hoshea* began to reign in the twelfth year of *Ahaz*, because though he thrust himself into the Kingdom before, yet he was opposed as an *usurper* till the twelfth of *Ahaz*, at which time (it seems) he had the Crown confirmed to him, and afterwards reigned *four years* in *Ahaz*'s time, and five in *Hezekiah*'s, in all nine years.

2 *King.* 15. 30, 31.

The 19th. King of *Israel*, HOSHEA.

HOSHEA the Son of *Ela* having murdered *Pekah* got the Kingdom into his own hand, in the fourth year of *Ahaz*, yet by reason of stirs and tumults that arose hereupon, he could not quietly enjoy it, but that *State* continued in confusion, and a kind of *Anarchy* for the space of nine years. *Hoshea* having at length composed all differences at home began now quietly to reign in the latter end of the twelfth year of *Ahaz*, and reigned nine years.

He did evil in the sight of the Lord, but not as the Kings of *Israel* that were before him; for though he continued *Jeroboam*'s Idolatry of the *Golden Calves*,

Kings of *Judah*.

which the King of Judah hath read, because they have forsaken me, and burnt incense to other gods, and have provoked me to anger with the works of their hands, (viz. *their idols* and *altars*) *therefore my wrath shall be kindled against this place, and shall not be quenched*; (intimating the *utter extirpation* of the *Jews* out of *that good land*) *but to the King of Judah who sent you, say to him, Thus saith the Lord, as touching the words and threatnings which thou hast heard read out of the Book, because thy heart was tender, (and soon moved at the hearing of my threatnings) and thou hast humbled thy self before me when thou heardest what I spake against this place, and the inhabitants thereof, that they should become a desolation and a curse*, (that is have *the curses* written in *this Book* executed upon it) and *hast rent thy clothes*, and *wept before me, Behold I* will gather thee unto thy *pious ancestors in heaven before these dreadful calamities shall fall upon this place and people, and thou shalt be gathered unto thy grave in peace.*

This answer of *Huldahs* being brought to the King, his heart was so affected with it that to prevent (if it were possible) this *judgment threatned*, he called together the *Elders* of *Judah* and *Jerusalem*, together with the Priests and Prophets, (viz. *Jeremy*, *Baruck*, *Zephany* and *Uriah*) and the people both small and great, and caused one of the *Levites* to read in their ears *all the words of the Book of the Covenant* *, so called because it contained the *Covenant* that God made with the people of *Israel*. See 1 *King.* 8. 9.

* The *Law* is called a *Covenant* because *obedience* was therein requir'd on the peoples part, and a *blessing* thereupon *promised* on Gods part.

And the King stood by the *Pillar* on the *Brasen Scaffold*, (or *on some Throne* erected by a *pillar* in the Temple for him to stand upon *at that time*), and there solemnly made a *Covenant* before the Lord in his *own name*, and *the name of the people to walk after the Lord*, that is, *to observe what he prescrib'd unto them, and to keep his commandments, testimonies and statutes with all their heart, and with all their soul, and to perform the words of the Covenant written in that Book, and he caused all that were present to give their consent to it*, and *the inhabitants of Jerusalem* were the *most forward* to engage themselves

Kings of *Israel*.

Calves, yet he abandoned the *grosser Idolatries* of many of his *Predecessors*. And besides he suffered *such of his subjects* (as had a mind to it) to go up to *Jerusalem to worship there*, which the *former Kings of Israel* would not permit. For when *Hezekiah* had proclaimed a *solemn Passover*, many of the *Ten Tribes* went up to keep *their Passover* in *Jerusalem* as we read 2 *Chron.* 30. 11. *Nevertheless divers of Asher and Manasseh and of Zebulon humbled themselves and came to Jerusalem*, 2 King. 17. 1, 2.

Tiglath-Pileser (after he had reigned nineteen years) dying, *Salmanasser his Son* succeeded him. This *Salmanasser* * either invited *by the people*, or taking advantage of *those late broils* in the Kingdom of *Israel* came up now against *Hoshea*, and at length prevailed so far that *Hoshea* was content to become *his servant* and pay him *tribute*, 2 King. 17. 3.

* This seemeth to be that *Shalman* who in the Prophesie of *Hosea*, Chap. 10. 14. is said to have *laid waste the house of Arbeh*, to wit the Country of *Arbela* in the land of *Assyria* beneath *Arpad*.

But sometime after *Hoshea* confederating with the King of *Egypt*, resolved to cast off *his yoke* and refused to pay him *tribute* any longer. *Salmanasser* understanding this, resolved to revenge *this injury*. Wherefore *first of all* making sure of all the land of the *Moabites*, that he might have no enemy on his back to annoy him, and *rasing* to the ground their *two chief Cities*, *Ar* and *Kirharaseth* according to the *Prophesie* of *Isaiah* (*Chap.* 15.) he then *went through* and *wasted all the land of Israel*, and at last marched to *Samaria* in the fourth year of *Hezekiah*, and *seventh of Hoshea*, and besieged it *three years*, viz. in the *seventh, eighth and ninth year of Hoshea*, which were *concurrent* with the *fourth, fifth and sixth* of *Hezekiah*.

Isa. 15. whole Chapter.
2 *King.* 17. 4, 5.
2 *King.* 18. 9, 10.

Toward the end of the *third year* of the *siege* (the *sixth of the reign* of *Hezekiah* and *ninth of Hoshea*) *Salmanasser* took *Samaria* and *their King Hoshea*, and then *shut him up* and *bound him in prison* †, (as *Josephus* says *lib.* 9.) *and carried away the Israelites captives into his own country, and planted them in Chalachochabor* and *Nehar-Gozan cities of Assyria*,

† 2 *King.* 17. latter part of *v.* 4. those words are spoken by way of anticipation.

Kings of *Judah.*

Kings of *Iſrael.*

ſelves to *walk according to the Covenant of the Lord God of their Fathers*, and did accordingly ſo walk.

Then the *King* commanded *Hilkiah* the *High Prieſt* and the *Prieſts that were next unto him*, and the *Levites* to bring forth out of the *Temple* * all the *veſſels* that were made for *Baal*, and uſed *in his worſhip*, or in the *Idolatrous worſhip* of the *Groves*, or of the *Hoſt of Heaven*, and he *burnt them* in the field by which the river *Kidron* did run, and carried the *aſhes of them* to *Bethel*, therewith to defile the *prime ſeat of Jeroboams Idolatry. Theſe things* had been us'd by *Manaſſeh* and *Amon*, but were ſet aſide (as it ſeems) in ſome *by-place of the Temple* in *Joſiah*'s time, and ſeeing ſtill *they remained there*, this good King's *zeal* would not permit them to be there *any longer*. And he put down the *Idolatrous Prieſts* or *Chemarim* whom the Kings of *Judah* had ordained to *burn incenſe* in *high places* in the *Cities of Judah*, and in places round about *Jeruſalem*. He put down thoſe alſo who *burnt incenſe to Baal*, or to the *Sun*, *Moon*, and the *Planets* and *hoſt of heaven*, and he brought out the *Image* whereon a *grove was engraven*, which (it ſeems) was hung up *in the Temple*, and *ſtampt it to powder*, and *caſt the duſt thereof upon the graves of thoſe that had worſhipped Idols*, *and ſacrificed unto them*, 2 Chron. 34. 4. And he brake down the *Tents of the Sodomites* that were in the *grove* by the houſe of the Lord, and where the *women* wove *hangings for thoſe filthy tents* ‖ ſo that *in that grove* they not only worſhipped *Idols* but (as it ſeems) defiled themſelves alſo with all manner of abominable uncleanneſs. And he brought *all the Prieſts* that were the Sons of *Aaron* (and had ſerved the *true God* in high places) *out of the Cities* where they had exerciſed that *falſe worſhip* and would not ſuffer them to live there, and he defiled *the high places even from Geba* the *North border* of the Kingdom of *Judah* to *Beerſheba* the *South-border*, and *beat down their Altars*, and burned *dead mens bones* on them, *v.* 14. to make *them unclean*; and brake down the *high places* that were erected at the entring of the Gates by *Joſhua the Governour of the City* (whither it ſeems many of the people uſed to reſort) ſo that *in his reformation* he ſpared neither the *high places* of *great* or *ſmall*. And the *Prieſts of theſe high places* he permitted not to offer *ſacrifice* at the *Altar in the Temple*, yet he permitted them to eat of the *unleavened bread*, that is of the *ſhew-bread*, and *ſuch proviſions* * as were allotted for the *maintenance* of the *Prieſts*. Alſo *he defiled Tophet* an *high place* in the valley of the *Son of Hinnom* near *Jeruſalem*, [*Joſh.* 15.8. *by caſting dead mens bones into it*, that none might hereafter ſacrifice *his Son* to *Molech* in that place as they had us'd to do. Moreover he took away the *horſes* that had been *nouriſhed* and *kept* to carry men with ſpeed from the *Gate of the houſe of the Lord* † to the *chamber* or *houſe* of *Nathan-Melech* the *Chamberlain*, which was in the *ſuburbs* of *the City of David*, *where they might ſee the Sun riſe*, and ſo might *worſhip it* at its *firſt appearing*, which was *an Idolatrous practice* of the *Perſians*, and (it ſeems) the *Iſraelites* had *learned* it from them. And he *burnt the Chariots* wherein the *worſhippers of the Sun* were carried (by the help of *thoſe horſes*) *to ſee the Sun riſe*; or perhaps the *Idolatrous Iſraelites* might ſet a *glorious image of the Sun* in one of thoſe *Chariots* which at *ſometimes* was drawn *up* and *down* by *thoſe horſes* for all ſorts of people to *ſee* and *adore*. And therefore he is ſaid to have *burnt the Chariots* but to *have taken away the horſes*. Furthermore the *Altars* that were on the *flat roof* of an *upper Chamber* of *Ahaz*, which poſſibly he made to ſacrifice *thereon* to the *Sun*, *Moon* and *Stars*, [ſee *Jer.* 19. 13. & *Zeph.* 1. 4, 5.] And the *Altars* which *Manaſſeh* had made in the *two Courts of the Lords houſe* did he break *like unto them. And they left all the commandments of the Lord their God, and made them molten images, even two Calves, and made a grove, and worſhipped all the hoſt of heaven, and ſerved Baal. And they cauſed their ſons and their daughters to paſs through the fire, and uſed divination and inchantments, and ſold themſelves to do evil in the ſight of the Lord to provoke him to anger; therefore the Lord was very angry with Iſrael, and removed them out of his ſight, there was none left but the Tribe of Judah only.* And *another cauſe* of *Iſraels ruin* was, they were an *ill example* to *Judah*, and infected *that Nation*. And hereupon *Judah alſo kept not the commandments of the Lord their God, but walked in the ſtatutes of Iſrael which they made. So the Lord rejected all the ſeed of Iſrael, and afflicted them, and delivered them into the hand of ſpoilers, until he had caſt them out of his ſight*; that is, *out of that land where he manifeſted the evidences of his gracious preſence*. 'Tis further added that *when the Lord had rent Iſrael from the houſe of David, they made Jeroboam the Son of Nebat King, and Jeroboam drave Iſrael from following the Lord, and made them ſin a great ſin. And the children of Iſrael walked in all the ſins of Jeroboam which he did, they departed not from them, until the Lord removed them out of his ſight, as he had threatned by all his ſervants the Prophets.* And for theſe reaſons was *Iſrael* carried away out of their own land to *Aſſyria*, where they remained as *exiles* when this Hiſtory was written.

2 *King.* 17. from 7, to the 24.
2 *King.* 18. 10, 11, 12.

This was the *end* of the Kingdom of *Iſrael* when it had ſtood ſevered from the Kingdom of *Judah* by the ſpace of *two hundred fifty four years*. Their many *great and crying ſins* highly provoked the Lord againſt them, eſpecially *their notorious idolatry, their contempt of the Lords Prophets, and their contumacy and bold perſiſting in their wicked ways.* For after the *great blow* they received by *Tiglath-Pileſer*, 2 *King.* 15.29. they were ſo far from any *amendment* that they uſed in the *pride* of their hearts that Proverb, *Iſa. 9. v. 10. The bricks are fallen down, but we will build with hewn*

* *Joſiah* did begin to purge *Judah* and *Jeruſalem* of *Idols* in the *twelfth year of his reign, ſix years* before the Book of the *Law* was found, but upon hearing *thoſe dreadful threatnings* in the *Law* againſt *Idolatry*, he now *proceeded further*, and *perfected that reformation* which was *then begun*. Therefore the *Penman* of the *Sacred Hiſtory of the Chronicles* relating the *Reformation that Joſiah wrought* in the *twelfth year of his reign*, adds alſo *what was done afterwards* when the *Book of the Law* was found, and ſpeaking how he ſuppreſſed *Idolatry* upon the *hearing of the Law* read to him, he joins *many things of the ſame nature* that were done in the *twelfth year* of his reign, that all *his zealous acts* in rooting out Idolatry might be related together.

* *Species hic Synecdochice ponitur pro genere, q.d.* participes erant omnium illorum, *quibus* alii ſacerdotes *veſci poterant.* Tirinus.

† A *Proverbial ſpeech* whereby the *extent* of their Idolatry is ſet forth.

† Equitabant *ab ingreſſu Templi ad cameram* Nathan-Melech *vel ad ſuburbia.* Munſter.

† In which reſpect *Ezek.* 20. 25. *Gods ſtatutes* are ſaid *not to be good*, that is, through the wickedneſs of the people they prov'd *hurtful to them*, and ſentenced them *to death.*

Kings of *Judah.*

Kings of *Iſrael.*

Kings of *Judah*.

break to pieces. For though *Manasseh* after his *repentance* did cast out of the City all the Idolatrous Altars that he had made, [see 2 *Chron.* 33. 15.] yet possibly *Amon* his Son might restore them to their places again, and so they might have continued until now, but *Josiah* now tumbleth them down, breaks them to pieces, and beats them to powder, and casts the dust of them into the brook *Kidron*. And the *high places* which were near *Jerusalem* on the *right hand of the mount of corruption*, (viz. *Mount Olivet* so called because it was so full of Idols in the days of *Solomon* *, wherewith the people corrupted themselves, *Deut.* 32. 5.) *he defiled*, as he had done other high places before. 'Tis like those high places were defac'd by *Asa* or *Jehoshaphat*, or *Hezekiah*, but *Amon* might put them to those Idolatrous uses for which they were before *erected*, and thereupon *Josiah* took occasion utterly to demolish them, that they might never again be used for any such purpose. Thus we see how zealously this good King endeavoured a thorough reformation by breaking in pieces Idolatrous Images, and cutting down Idolatrous Groves, and defiling those those places with dead mens bones, that they might never be used for those purposes again.

* See 1 *King.* 11. 7.

2 *King.* 22. from 3, to the end.
Chap. 23. from 1, to the 15.
2 *Chron.* 34. from 8, to the end.

Josiah now proceeds further in his reformation even to the Cities of the Ten Tribes, which he had any power over; and first he went to *Bethel*, where coming to the high-place which *Jeroboam* the *first* had there made, and seeing many sepulchres in the mount of the Idolatrous Priests that had been there buried. He (undoubtedly by a special instinct from God) caused their bones to be taken up, and burnt them on that Altar, and thereby polluted it according to the word of the Lord which the man of God spake, 1 *King.* 13. 2. *Who cried against that Altar in the word of the Lord*, and said, *O Altar, Altar, thus saith the Lord, Behold a child shall be born unto the house of David, Josiah by name, and upon thee shall he offer the Priests of the high places that burn incense*

Kings of *Israel*.

hewn stones; the sycamores are cut down but we will change them into cedars; intimating thereby, *that they would build their towns that were spoiled better than they were before*. For these sins therefore the Lord was provoked to reject and cast them off, and to suffer them to be led away captive.

Tobit or *Tobias the elder*, saith of himself that *he* at this time with *Anna* his wife, and his Countrymen the *Naphtalites* was carried away into the land of *Assyria*, and there made *purveyor* or *provider of corn* and other victuals for *Salmanasser*'s household, and also that he was carried into *Media*, and there placed in a principal City called *Rages*, &c. *Tobit* Ch. 1.

Salmanasser having thus carried away the *Israelites* captives, he planted Colonies there of five Nations of his own people, (taking them out of *Babylon*, *Cutha*, *Ava*, *Emath* and *Sepharvaim*) and placed them in the Cities of *Samaria* in the room of the *Israelites*. And these were they that after this time were called *Cuthæans*, by a *Synecdoche*, because the major part of them came out of *Cutha* a *Country in Persia*, many of these at their first coming thither not fearing the Lord, nor worshipping the true God of *Israel* were devoured by *Lions*; therefore a *Jewish* Priest was at the request of the rest of them sent out of *Assyria* to teach them the manner how the God of *Israel* would be worshipped. But this being (as it seems) one of *Jeroboam*'s Priests, and making his residence at *Bethel*, he taught them not the pure worship of God, nor to serve him as they ought in his Temple at *Jerusalem*, but in their own Country after the way of *Jeroboam*. Neither were these people brought to worship the true God alone, but every City had also a several Idol of their own, which they worshipped according to the custom of the Nations from which they were descended, and from whence they had been transported. So though they *feared the Lord*, that is, acknowledged the God of *Israel* to be the true God, yet they served their own *gods* also after the manner of the Nations from whence they came *. And as for the *Israelites* that were carried away captive

* Ex ritu Gentium illarum unde ipsos deportavere rant, *vel* è quibus deportati fuerant. *Pise.*

Kings of *Judah*.

cense upon thee, and mens bones shall be burnt upon thee. Then *looking about* he saw an *inscription* upon a *monument*, and inquiring *what it signified*, the *men of the City* told him it was the *sepulchre of the man of God*, who came from *Judah* and foretold that *Josiah* should *do these things*. And the *old Prophet* that *seduced him* buried him in *that sepulchre*; and gave order that he himself should be there buried also, and that there should be an inscription made, declaring that there the *man of God* was buried, that when the time came that the things which he had prophesied should be fulfilled, his sepulchre might hereby be known from the rest, and so neither the bones of the *man of God*, nor his own bones might be disturbed. 'Josiah being satisfied by the *inscription* whose sepulchre it was, he gave order that the bones of those two Prophets should not be disturbed, and so the old Prophets desire was fulfilled, see 1 *King.* 13. 31, 32. Then he brake down the *high place*, and the *Altar*, and stampt it small to powder, and burnt the *Grove* where the *high place* was. Then he proceeded to the Cities of *Manasseh*, *Ephraim* and *Simeon*, even unto *Naphtali*, and caused the *Altars* and *graven Images* to be broken down with *mattocks*, and did unto them as he had done at *Bethel*. And *such Idolatrous Priests* as he met with, who sacrificed to *false gods*, and *opposed him in this reformation*, he *slew upon their Altars*, and therein fulfilled what was long since *prophesied*, 1 King. 13. 1, 2. And *Josiah* took away *all the abominations* out of the Countries that belonged to the *children of Israel* (over which he had power) and caused all of them (as much as he could) *to serve the Lord their God, and all his days they departed not from following the Lord God of their Fathers*, 2 Chron. 34. 33. Whereby it appears that though the *Ten Tribes* were carried away captive into *Assyria*, yet there were some both of the *Priests* and *people*, that either were *left behind*, or *return'd* * *again* into the *land of Samaria*. It appears also that the greatest part of the Kingdom of *Samaria*

* Abeuntibus Assyriis, *multi* profugi & exules (*qui antea fuga, alio & alio dilapsi sunt*) *ad suas sedes redierunt cum* suis sacerdotibus, *ibique ut ante* Idola sua *coluerunt.*

Kings of *Israel*.

captive into *Assyria*, they were nothing amended by their *captivity*, but 'tis said of them 2 *King.* 17. 34. *That unto this day they do after their former manners; they fear not the Lord, neither do they after their statutes, or after their ordinances (appointed and enjoin'd them by God) or after the Law and Commandments which the Lord commanded the children of Jacob* (whom he named *Israel*) *to observe with whom he made a Covenant, and charged them, saying, Ye shall not fear other gods, nor bow your selves to them, nor serve them, nor sacrifice to them. But the Lord (who brought you up out of the land of Egypt with great power, and a stretched out arm) him shall ye fear, and him shall ye worship, and to him shall ye do sacrifice. And the statutes and the ordinances, and the law, and the commandments which he wrote for you, ye shall observe to do for evermore *, and ye shall not fear other gods. And the Covenant that I have made with you ye shall not forget, neither shall ye fear other gods; but the Lord your God shall ye fear, and he shall deliver you out of the hand of all your enemies. Howbeit they did not hearken, but they did after their former manner.* But as *for those Nations* whom the King of *Assyria* brought out of other Countries and placed in *Samaria*, they went on in their *mungrel way* of Religion, they and their children from generation to generation.

* *Viz.* as long as that dispensation shall last.

After *these first Colonies* there were other *Colonies* brought thither by *Esarhaddon* King of *Assyria*, who was also called *Asnapper the Great* [*Ezra* 4. 2. 10.] Son of *Sennacherib*, and Grandchild to *Salmanasser*. This seems to be the last of the *Assyrian* Kings, and the person that carried *Manasseh* prisoner to *Babylon*, which was then under the *Assyrian* Empire, 2 *Chron.* 33. 11. So that the *Prophesie* of *Isaiah* seems now to be fulfilled, *Chap.* 7. 8. *The head of Syria is Damascus, and the head of Damascus is Rezin, and within threescore and five years shall Ephraim be broken that it be not a people.* For though the *greatest part* of the *Israelites* were carried away by *Salmanasser* some years before, and their Kingdom utterly abolished, yet *among them that were left*, there remained *some shew* of a Government. But now by reason of the *great multi-*

Kings of *Judah.* Kings of *Iſrael.*

ria was at this time under the power of *Joſiah*, which poſſibly the King of *Babylon* (who ſet *Manaſſeh* at liberty) might give him *with his liberty* on *condition* that he ſhould defend his Territories againſt the *Egyptians*, who began *in thoſe times* with great power and ſucceſs to oppoſe the *Babylonians*.

2 *King.* 23. from 15, to 21.
2 *Chron.* 34. from 4, to 8.

In the ſame 18*th. year of his reign*, on the 14*th. day* of the *firſt Month*, in the preſence of the people of *Judah* and *Iſrael*, and the inhabitants of *Jeruſalem*, he kept the *Feaſt of the Paſſover*. And he ſet the *Prieſts* in their charges, *and encouraged them* to perform the *ſervice of the houſe of the Lord*. And he ſaid to the *Levites*, (that is, to the *Prieſts* of the Tribe of *Levi*, who prepared *the holy things* of the Lord) *Put the holy Ark in the houſe of the Lord*. It ſeems the *Ark* in *Amon*'s reign had been carried out of the *moſt holy place*, poſſibly that *ſome Idol* might be ſet up in its room. Or elſe it had been purpoſely carried out by *ſome pious Prieſts*, that it might not ſtand there among *thoſe heatheniſh Idols* that were brought into the *Temple*; and now *Joſiah* orders it to be reſtored to its *proper place* again, telling the *Prieſts* that it would not now be a *burden unto them*; *it muſt abide in the Temple, and not be carried from place to place upon their ſhoulders as formerly it had been before the Temple was built*; and they being now delivered from *that burden* ſhould ſerve the Lord *their God* more faithfully and cheerfully, and ſhould ſerve his people alſo by diligently inſtructing them, and performing *thoſe ſervices* for them that tended to their *ſpiritual good*. And becauſe *ſeveral families* of the *Levites* were appointed to attend upon the *ſacrifices* and *offerings* of *ſeveral families* of *each Tribe*, *ſome* being to be imploy'd *in that holy ſervice* for *ſuch* and *ſuch families*, and *others* for *others*, therefore he appoints them to ſtand *in the holy place* and to attend *the ſervice that was to be done*, according to the *diviſions* of the *families of the people*, and according to the *diviſion of their own families*. He exhorts them alſo to *ſanctifie themſelves*, and *to prepare the ſacrifices for the Prieſts* to

V. 6. Prepare for your brethren: *Præparate agnos pro fratribus veſtris.* J. T.

tude of forreigners which came to dwell there, the *ſmall remainder* of the *Ephramites* were accounted as *nothing*; yet they were not utterly *extinct* in their own Country as appears from 2 *Chron.* 34. 6, 7. & v. 33. & *Chap.* 35. 18. & 2 *King.* 23. 19, 20.

2 *King.* 17. from 24, to the end.

Theſe *Samaritans* before mentioned were ſucceeded by a *ſecond ſort of Heretical Samaritans* in the time of the *Government of Nehemiah*, in whoſe time one of the Sons of *Ioiada* the Son of *Eliaſhib* the *High Prieſt* married the daughter of *Sanballat the Horonite*, and therefore he *chaſed him from him*, Neh. 13. 28. This *Prieſt* thus driven away from *Jeruſalem*, went with other *Iews* (that had made the like *mungrel marriages*) to the *Samaritans* their *wives kindred*, who there (as the *Iewiſh Writers* relate) aſſiſted them in building an *Anti-Temple* on mount *Gerizim*, where a *medly Nation* deviſed a *Miſcellaneous worſhip of God*, rejecting all the *Scriptures*, ſave the *five Books of Moſes*, and maintaining *many abominable ſuperſtitions*. So that between *theſe Samaritans* and the *Iews* there grew a *deadly hatred* as appears *Joh.* 4. 9. the *main difference* between them in point of Religion is briefly and clearly ſtated in thoſe words of the *woman* of *Samaria* to our *Saviour*, *Our Fathers* (viz. *Samaritans*) *worſhipped in this mountain* (viz. *Gerizim*) *but ye Jews ſay that in Jeruſalem is the place where men ought to worſhip*, *Joh.* 4. 20. And obſervable it is, that whereas *Moſes* appointed an *Altar* to be built on Mount *Ebal*, which *Joſhua* accordingly afterwards erected in that place, *Joſh.* 8. 30. Yet the *Samaritan Penteteuch* maketh *the ſame* to be built on *Mount Gerizim*, in the *very place* where afterwards *this mock-temple ſtood*, to gain thereto the *greater reputation* of *holineſs*, and ſo they *wilfully depraved the original*, (vide *Samarit. Pentet.* in *Deut.* 27. 4.) But if beſides the *five Books of Moſes* theſe *Samaritans* had received the Books of the *Prophets*, *their teſtimony* would have overthrown their cauſe; for the *Pſalmiſt* ſays expreſly, *Pſal.* 78. 67. *He refuſed the Tabernacle of Joſeph, and choſe not the Tribe of Ephraim, but choſe the Tribe of Judah, the*

Kings of *Judah.* Kings of *Iſrael.*

to offer, that they might do their duty as God had enjoyn'd them. Then *Joſiah* gave to the people for *Paſſover offerings*, viz. *of lambs* and *kids* (for *either* of *theſe kinds* might be offered) *thirty thouſand*; and for *other offerings three thouſand bullocks*, *all* of the *herds* and *flocks* that belonged to the *King*, [ſee 2 *Chron.* 30. 24.] and *his Princes* gave alſo *willingly* and liberally to *the Prieſts*, *Levites*, and the *people*; and *Hilkiah* the *High Prieſt*, and *Zachariah*, and *Jehiel*, (who *with the High Prieſt* were *Rulers over other Prieſts* and *Levites* in the houſe of God) gave to the *inferiour Prieſts two thouſand*, and *ſix hundred ſmall cattle*, and *three hundred oxen*. And *ſix eminent Levites* (who were *Fathers*, and *Rulers* over the *reſt of the Levites*) gave unto the *inferiour Levites for Paſſover-offerings five thouſand ſmall cattel*, and for *other offerings five hundred oxen*. So all things *fit* and *requiſite* for a *ſolemn Paſſover* were *provided* and *made ready*, and the *Prieſts* ſtood in their place, and the *Levites* in their *order*, according to the Kings Commandment. So they kill'd the *Paſſover*, *every father of a family* for *himſelf* and his *family*, and the *Levites for themſelves*, and for *other Levites*, who were otherwiſe imployed, and the *Prieſts* ſprinkled the blood on the Altar which they received *from their hands*, and the *Levites flayed the ſacrifices*; and they ſeparated *ſuch ſacrifices as were to be eaten* from the *burnt-offerings* which were *wholly to be conſumed on the Altar*, that ſo of the reſt they might give to the *people* partly for *Paſchal lambs*, partly for *peace-offerings*, whereof both *Prieſts* and *people* were to have a ſhare. And they *roſted the Paſſover with fire*, but ſo much of the *peace-offerings* as was to be prepar'd for the *offerers to eat before the Lord*, *they ſod in pots* and *chaldrons*, and *pans*, and ſo *divided* them among the people. Afterwards the *Levites* made ready for themſelves, and for *the Prieſts* who being imployed even *until night* in offering the *burnt-offerings*, and the *fat*, &c. had *no time* to provide for themſelves. And the *Singers* ſtood in their places to perform *their ſervice* according to the commandment of *David*. The *Porters* alſo attended at the Gates, and did not depart from *their ſervice* during *that ſolemnity*.

V. 15. *Jeduthun* is call'd the *Kings Seer*. *Heman* & *Aſaph* alſo had *this Title*, the reaſon of which ſee 2 *King.* 17. 13.

the mount Sion which he loved. But to return, *this Temple* on *mount Gerizim*, *Antiochus Epiphanes* afterwards turned into the *Temple of Jupiter*, who is celebrated for *hoſpitality*, and it was *deſtroyed* ſomething before the time of our *Saviour* by *John Hircanus*, after it had ſtood *above two hundred years*. But though the *Temple* was taken away, yet the *mountain* remained ſtill, in which the *Samaritans* continued their *adoration* and *falſe worſhip*.

Here Ends the *Reigns* of the *KINGS* of *ISRAEL*.

ſolemnity,and thereupon the *Levites* prepared for *them* as they had done for the *Prieſts*. Thus all things that appertained to the *ſervice* and *worſhip of God*, and to the keeping the *Paſſover*, *and the offering of the burnt-offerings* were duly performed *that day* according to the *Kings* command. And ſo they kept the *Paſſover* at *that time*, and the *feaſt of unleavened bread ſeven days* after. And there was *no Paſſover* like *to this* kept in *Iſrael* from the days of *Samuel* the Prophet, neither did any of the *Kings of Iſrael* either *David* or *Solomon*, or any of the *Kings of Judah* ſince the *diviſion* of the Kingdom keep *ſuch a Paſſover* as *Joſiah* now kept, if we conſider the *multitude of ſacrifices* that were *offered* and *freely given* by the *King*, *Princes*, *Prieſts* and *Levites*, and the *exceeding joy of the good people*, that *Religion* was reſtored again to its purity among them. Furthermore, *Joſiah* took away *all witches* and *ſooth-ſayers*, all *images* and *dunghil-gods*, and *all abominations* which were found in the *land of Judah*, and in *Jeruſalem*, that he might perform *all the words* that were written in the Book that was found by *Hilkiah* the Prieſt in the houſe of the Lord. And there was *no King* that was *before him* (in the Throne of *Judah*) like unto him, or that *followed after him* if we conſider the *fervency of his zeal* for the *rooting out of Idolatry*, *and other abominations* which had prevailed before his time, and if we conſider the *innocence* and *integrity of his life*, and his *diligent heeding the law of the Lord*. We have indeed obſerved upon 2 *King*. 18. 5. that in ſome particulars *Hezekiah* excelled *him*, but in others *Joſiah* excelled *Hezekiah*, as *in his contrition* and *deep humiliation* for *the wickedneſs* that prevailed *before his time*, [ſee 2 *King*. 22. 19.] His *ſolemn making a Covenant* with the Lord, and *engaging his ſubjects therein* to reform their ways; *his ſolemn keeping of the Paſſover*, his *zealous* purging not only *Judah* and *Benjamin* from *Idolatry*, but the Cities of *Iſrael* under his power; beſides he was *not puft up with pride as Hezekiah* was. But though *Joſiah* was in his own perſon ſo *excellent a Prince*, yet (it ſeems) the people though they yielded to his reformation out of *awe* and *reſpect* to him, yet *in their hearts many of them* did ſtill approve *Manaſſeh*'s *wicked ways* *, and this ſoon appear'd after *Joſiah*'s *death*, for *all his children* did quickly return to *Manaſſeh*'s *Idolatry*, and followed him in *his abominations* but not in *his repentance* and *converſion*. The Lord thereupon ſaid, *I will remove Judah out of my ſight as I have removed Iſrael*,(that is, *out of the land* which I choſe for my habitation, and to manifeſt my gracious preſence in) *and will caſt off this City of Jeruſalem which I have choſen*, *and the houſe of which I ſaid my name ſhall be there*.

* 2 *Reg*. 23. 26 Propter irritationes Manaſſis, *quia in* Idolatriæ *ingentem ſævitiam addiderat*, approbante magna parte populi

King. 23. from 21, to 28.
2 *Chron*. 35. from 1, to 20.

Now after *Joſiah* had *prepared the Temple* and *ſetled the true worſhip of God therein*, *and made ſuch a great reformation of all things*, as we have before ſhewn, yet it ſo happened that in the *thirty firſt year of his reign*, *Pharoah Necho King of Egypt* came up with *his Army* to fight againſt *Carchemiſh* a City lying upon the *River Euphrates*, which the *King of Babylon* (who was alſo now King of *Aſſyria*) had taken from him. He entred the *Kingdom* of *Judah* with *his Army*, but deſigned only *to paſs thorough it* to *Carchemiſh* without doing any injury or hurt to *Joſiah*; but it ſeems *Joſiah* thought himſelf bound in *faith* and *honour* to hinder *his paſſage*, and to prevent, *as much as lay in him*,his *enterprize* againſt the *Babylonians* to whom he was obliged either *by Covenant* made at the enlargement of *Manaſſeh*, or *by their giving him that part of the Country* which he held in the *Kingdom of the Ten Tribes*. *Pharoah Necho* underſtanding he intended to oppoſe him, ſent *Ambaſſadours* to him, one of whom *perſonating their King*, ſpake to him after this *manner*, *What I have to do with thee thou King of Judah*, *I come not out againſt thee this day*, *but againſt the houſe of the Aſſyrian with whom I have war*. *For God hath commanded me* (by ſome of his Prophets) *to make haſt and to aſſault them*, *therefore I adviſe thee to forbear hindring me who go out with Gods commiſſion*, *leſt therein thou be found to oppoſe God himſelf*, *and he deſtroy thee for it*. But it ſeems *Joſiah* did not believe that he had *warrant from God* for what he did, and therefore reſolv'd to *oppoſe* him, and *fight with him*; and being thus reſolv'd he *diſguiſed himſelf* that he might not be known in the battel to *be the King*, and that *he might fight the more boldly* and *ſucceſsfully*; for he was *ſenſible* that if the *enemy knew him* they would bend their *chief force* againſt him. The Armies met and came to a battel in the valley of *Megiddo* in the Tribe of *Manaſſeh* near *Hadadrimmon*, the *Archers* of the *Egyptians* ſhot deſperately

rately at *Joſiah*, either ſuſpecting him *to be the King*, or elſe obſerving *his valour in the fight* they were the more provoked to *aim at him*, and to endeavour to take him off as a *principal enemy*. But ſo it was,that he was thereby *ſorely wounded in his chariot*, and thereupon ſpake to his ſervants to have him out *of the fight*,which they did, and put him *into another chariot*, intending to bring him to *Jeruſalem*, but being *mortally wounded* he died in the way. Thus *God* puniſhed the *wickedneſs* of the *people* by taking away *their good King* from them. And becauſe he died before *thoſe troubles* and *calamities* fell upon *that Nation* which *Huldah* the *Propheteſs* foretold, and which afterwards *enſued*, and whilſt the *Kingdom* was in a *flouriſhing condition*, and died in the *love* and *favour of God*,therefore *he may be ſaid to be gathered to his grave in peace*,according to *Huldahs* prediction. He was buried in one of the *Sepulchers* of his *Fathers*, and the *whole people* wonderfully lamented his death, and the Prophet *Jeremiah* more eſpecially, who knew *the evil* that would *follow after his death*; and all the *ſinging-men* and *ſinging-women* ſpake of *Joſiah* in their *lamentations*, and made mention of *his death*, even in the *mournings* they made for *others*, inſomuch as it came to be a *conſtant cuſtom*, and as it were a *ſetled ordinance* to ſpeak of *Joſiah*'s *death* in *their doleful Elegies*. And it grew almoſt into a *common Proverb*, *The lamentation of Hadadrimmon in the valley of Megiddo*, Zach. 12, 11. And poſſibly upon the loſs of ſo *good a King*, a *law* or *ordinance* was enacted that ſome *doleful Elegies* or *lamentations* ſhould yearly be *ſung* for him, and theſe were *recorded* and *ſet down* among other *mournful Elegies*, which upon *occaſions of publick calamity* were us'd to be ſung.

2 *Chron*. 35. from 20, to the end.
King. 23. *v*. 29, 30.

The Prophet *ZEPHANY* Propheſied in *this Kings reign*, as *Jeremy* alſo did. His *Propheſie* may be divided into *four parts*: The Propheſie of ZEPHANY.

1. He denounces *dreadful judgments* againſt *Judah* and *Ieruſalem*, which ſhould be diſtreſſed by the *Caldeans without*, *within*, and in *every corner*, and there ſhould be a *great ſpoiling of their goods*, and *ſlaughtering of their people*.

2. He ſets before them *the heinous ſins* that were found among them, which would draw theſe judgments upon them: 1. *Idolatry* in worſhipping *Baal*, and the *hoſt of heaven*. 2.*Corrupting of Religion*,and *mingling the worſhip of Idols with that of the true God*. 3. *Apoſtaſie* after their *ſolemn Covenant* made with the Lord. 4. The *pride of apparel* among thoſe of the *Court* and others. 5. *Oppreſſion*. 6. *Blaſphemy*, *denying Gods Providence*. 7. *Security* in ſinning, being *ſetled upon their lees*. 8. Infidelity. 9. Incorrigibleneſs. 10. *Stupid incogitancy*, being not moved *to repent* by the examples of Gods *judgments* which they ſaw poured out upon the Nations round about them. 11. *Tyranny* in their *Princes* and *Iudges*. 12. *Vanity* and *treachery* in their *Prophets*.

3. He exhorts them to *repentance*, and to ſeek the *Lord*, to ſeek *righteouſneſs*, to ſeek *meekneſs*, and that ſpeedily before the *decree bring forth*. Which if they would do, *he tells them it may be they may be hid in the day of the Lords anger*. This he further urges upon them from the *exemplary judgments* that God would inflict on *other Nations* that were impenitent, *viz*. the *Philiſtines*,*Moabites*,*Ammonites*,*Ethiopians* and *Aſſyrians*.

4. And laſtly he gives ſome *gracious promiſes* from the Lord to the *faithful*. He tells them the Lord would *leave in the midſt of them an afflicted and poor people*, and they ſhould *truſt in his name*. He propheſies of the *converſion* of the *Gentiles*, and that *they ſhall be joined to the Church*. He promiſes the reſtauration of the *Iews*, and *their return* from *captivity*, and that God will *deſtroy their afflicting adverſaries*, and will *ſanctifie them*, *protect them*, and take away their *puniſhments*; in *contemplation of which* he calls upon the *daughter of Zion to rejoice*, and *eſpecially in Gods gracious preſence and reſidence among them*, and *making them the ſatisfying object of his love*, in ſo much *he would rejoice over them to do them good*, *and would reſt in his love* *.

* Quieſcet in amore ſuo erga eos.

The 17th. that reigned in the Kingdom of *Judah*, JEHOAHAZ the ſon of JOSIAH.

WE read of *four Sons Ioſiah* had, 1 *Chron*. 3. 15. *Iohanan*, *Iehoiakim*, *Zedekiah*, and *Shallum*. Probably *Iohanan* the *firſt-born* died before *his Father*, for of *him* we find no where elſe any mention. But the *youngeſt Son Shallum* having his name changed into *Iehoahaz*, (perhaps becauſe of the *ill fate* of *Shallum* the Son of *Iabeſh*

Iabesh King of *Israel* who reigned but *one month*, and was murdered by *Menahem*, 2 *King.* 15. 13.) was *anointed King* by the *people* though he was the *youngest* of *Iosiah*'s Sons, either because he was *best affected* to the *King of Babylon*, or most *warlike* and *valiant*, and so most likely to defend them against *Necho King of* Egypt. He was *twenty three years old* when he began to reign, and reigned only *three months*. He quickly fell *to do that which was evil in the sight of the Lord*, and presently *set up the Idolatry* that his *Father Iosiah* had suppressed. It seems he also grievously *oppressed the people*, and therefore he is compared to a *young lion* which devoureth men, *Ezek.* 19.2,3,4.

The Prophet *Ieremy* is sent by the Lord to the *new Kings* Palace, earnestly to exhort *him* and *his Courtiers*, and *all the people* to *repentance* and *amendment of their lives*, foretelling them that *Shallum* or *Iehoahaz* should be carried away *captive* into *Egypt*, and bidding the people not to weep for him that *is departed* (meaning *Iosiah*) but for him *that is to depart* (meaning *Iehoahaz*) because *he shall return no more to see his native soil. Ier.* 22. from 1, to 13.

Pharoah Necho returning with victory from *Charchemish* (where he vanquished the *Babylonians*) was desirous to *revenge the opposition* he had received from *Iosiah*, (who sought to stop him in his passage through his Country) and therefore making use of the *dissention* that was between *Iehoahaz* and *Eliakim his Elder Brother*, and getting *Iehoahaz* or *Shallum* into his power, he presently *deposed him*, (as if the Kingdom of *Iudea* had been at his diposal) and *set up his Eldest Brother Eliakim* changing his name into *Iehoiakim*, and then imposing upon the land a *Tribute* of an *hundred talents of silver*, and *one talent of gold*, he put *Shallum* or *Iehoahaz* into *fetters* at *Riblah*, and carried him away with him *prisoner into Egypt*, where he *ended his life*.

2 *King.* 23. from 30, to 36.
2 *Chron.* 36. from 1, to 5.

The 18*th* that reigned in *Judah*, *IEHOIAKIM.*

IEHOIAKIM was *twenty five* years old when he began to reign, and reigned *eleven years* in *Jerusalem*. He did that which was *evil* in the sight of the Lord, being an *Idolater* and a *cruel oppressor* of the people, and possibly *the more* out of revenge, because they had preferred his *younger brother* before him; *his oppressions* are notably set forth, *Ier.* 22. from 13, to 20. and *Ezek.* 19. from 5, to 10. But herein he manifested the *greatness of his impiety* that when the *Prophets* denounced *the judgments of God* against *him* and *his people* for their *evil ways*, he would not *endure it*, but *persecuted them for it*, as we shall shew afterwards. He pays the *King of Egypt* the *hundred talents of silver*, and *one talent of gold* which he had imposed upon him, but he *taxed* the land for it, and exacted it of the people.

2 *King.* 23. 35, 36, 37.
2 *Chron.* 36. *v.* 5.

In the beginning of his reign *Ieremy* was commanded by God to stand in the Court of the *Temple*, and there to exhort the people assembled together out of all the Cities of *Iudah* to *repentance*, it being then the *Feast of Tabernacles*, *Thus saith the Lord stand in the Court of the Lords house, and speak unto all the Cities of Iudah which come to worship in the Lords house, all the words that I command thee to speak unto them, diminish not a word. If so be they will hearken, and turn every man from his evil way, that I may repent me of the evil which I purpose to do unto them, because of the evil of their doings; and thou shalt say unto them, Thus saith the Lord, if ye will not hearken to me to walk in my Law which I have set before you; to hearken to the words of my servants the Prophets whom I sent unto you rising up early and sending them *, then will I make this house like Shiloh, and will make this City a curse to all the Nations of the earth. So the Priests and the Prophets and all the people heard Ieremiah speaking these words in the house of the Lord. And it came to pass when Ieremiah had made an end of speaking all that the Lord had commanded him to speak unto the people, the Priests and the Prophets and the people took him, saying thou shalt surely die. Why hast thou prophesied in the name of the Lord, saying, This house shall be like Shiloh, and this City shall be desolate without an inhabitant? And all*

* That is, *continually* and *carefully* sending them; a Metaphor taken from careful *housholders* who with the soonest rise seek to redress *miss chiefs*, causing their servants for that end to *rise betimes*.

all the people were gathered against Jeremiah in the house of the Lord. When the Princes of Judah heard these things, they came up from the Kings house unto the house of the Lord, and sat down in the entry of the new gate of the Lords house to understand what the matter was. Then spake the *Priests* and the *Prophets* unto the *Princes* and *to all the people*, saying, *This man is worthy to die, for he hath prophesied against this City, and ye have heard it with your ears.* Then spake *Jeremiah* unto the *Princes*, and *to all the people*, saying, *The Lord sent me to prophesie against this house, and against this City all the words that ye have heard. Therefore now amend your ways and your doings, and obey the voice of the Lord your God, and the Lord will repent him of the evil he hath pronounced against you. As for me, behold I am in your hands, do with me as seemeth good and meet unto you. But know ye for certain that if ye put me to death, ye shall surely bring innocent blood upon your selves, and upon this City, and upon the inhabitants thereof, for of a truth the Lord hath sent me unto you to speak all these words in your ears.* Then said the *Princes* and the *people* unto the *Priests* and *Prophets*, *This man is not worthy to die, for he hath spoken to us in the name of the Lord our God.* Then rose up certain of the *Elders* of the land and spake to all the assembly of the people saying, *Micah the Morasthite prophesied in the days of Hezekiah King of Judah, and spake to all the people of Judah*, saying, *Thus saith the Lord of hosts, Zion shall be plowed like a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of the forrest. Did Hezekiah King of Judah and all Judah put him at all to death? did he not fear the Lord, and besought the Lord, and the Lord repented him of the evil which he had pronounced against them?* Therefore if we should proceed with that rigour you would have us against *Jeremy* we might procure great evil against our own souls.

Uriah also about the *same time* Prophesied against *Judah* and *Jerusalem*, agreeably to what *Jeremy* had done, for which the King sought to *put him to death*, but he flying thereupon into *Egypt*, the *King* by his messengers fetcht him back again, and *slew him with the sword, and cast his dead body* among the *vilest sepulchres of the common people*; but *Ahikam* who had been of great authority with King *Iosiah* (2 *King.* 22. 12.) *stickled* so for *Jeremy* that he was not delivered over to the people to be put to death.

Jer. 26. whole Chapter.

In the beginning also of *this Kings* reign the word of the Lord came to *Jeremy*, and gave him a *Prophesie* which was afterwards to be executed in the days of *Zedekiah*, whereby he intimated to him that *Zedekiah* should be King of *Judah*, and *Nebuchadnezzar* King of *Babylon*, and that *he* should subdue the *neighbouring Nations*, and bring them under *his power*. In the beginning of the reign of *Jehoiakim* the Son of *Josiah* King of *Judah* (says he) *came this word unto me from the Lord, Make thee bonds and yokes, and put them upon thy neck, and send them to the King of Edom, and to the King of Moab, and to the King of the Ammonites, and to the King of Tyrus, and to the King of Zidon, by the hand of the messengers which came to Jerusalem unto Zedekiah King of Judah, and command them to say unto their Masters, thus saith the Lord of hosts the God of Israel, I have made the earth, the man and the beast that are upon the ground by my great power, and by my out-stretched arm, and have given it unto whom it seemed meet unto me; and now I have given all these lands into the hand of Nebuchadnezzar King of Babylon my servant (a), and the beasts of the field (b) have I given him also to serve him. And all Nations shall serve him and his son, and his sons son, until the very time of his land come (c), and then many Nations and great Kings shall serve themselves of him (d). And it shall come to pass that the Nation and Kingdom which will not serve Nebuchadnezzar, and will not put their neck under his yoke, that Nation will I punish, saith the Lord, with the sword, and with the famine, and with the pestilence, until I have consumed them. Therefore hearken not to your Prophets, nor to your diviners, nor to your dreamers, nor to your enchanters, no to your sorcerers which speak unto you, saying, Ye shall not serve the King of Babylon; for they prophesie a lye unto you, to remove you far from your land (e), and that I should drive you out and ye should perish. But the Nations that bring their neck under his yoke, and serve him, those will I let remain still in their own land, saith the Lord, and they shall till it and dwell therein.*

Jer. 27. from *v.* 1, to 12.

(a) That is, whom I am resolv'd to make use of for the executing my judgments upon many Nations.
(b) That is, I have given him power over these Nations, and all that *they* have.
(c) The time appointed by God for his visitation.
(d) Such as serv'd that State before shall then subdue it.
(e) Not that they properly intended it, but that would undoubtedly be the issue of what they animated them unto.

Jehoiakim in the second year of his reign according to the *accustomed policy* of his *forefathers* (the better to prevent all changes, and settle the Kingdom in his line) made his Son *Jehoiakin* or *Jeconiah* King with him, being then but *eight years old*, 2 *Chron.* 36. 9.

In the latter end of the *third*, and beginning of the *fourth year* of *Jehoiakim*, *Nebuchadnezzar* being joined with his *father* in the administration of the Kingdom of *Babylon*, the things that he was to act are presently revealed to the Prophet *Jeremy*; namely that *he should overthrow the Egyptians*, *first* at the river *Euphrates*, (which immediately after followed, he cutting off the forces that *Pharoah Necoh* left at *Carchemish* that *very year*) and then that *he should conquer the Egyptians in their own Country*, which came not to pass till after the taking of *Tyre* in the 27*th. year* of the captivity of *Jeconiah*, as we find *Ezek.* 29. from 17, to 21. *Jer.* 46. from 1, to 27.

* It seems the *first year* of *Nebuchadnezzar* concurred with the end of the *third*, and beginning of the *fourth* year of *Jehoiakim*, see *Dan.* 1. 1.

In the self-same *fourth year of Jehoiakim*, (which was the *first* of *Nebuchadnezzar* * King of *Babylon*) the Prophet *Ieremy* reproving the *Iews* for not hearkning to the *word of the Lord*, which from time to time he had spoken to them even from the *thirteenth year of King Iosiah* to that *present fourth year* of *Iehoiakim* (which was *three and twenty years*) and for that they had shewed themselves *stubborn* and *refractory* to *his admonitions*, as also to the *warnings* of *all the other Prophets* the Lord had sent unto them, he then again told them of the coming of *Nebuchadnezzar* upon them, and *that they should be carried away captive to Babylon*, and *that captivity should last seventy years*, which *term* Judah *first*, and then *the other Nations* there mentioned, every one in their order were to *serve the King of Babylon*; and at last the *Kingdom of Babylon* it self should be destroyed. An intimation of which *seventy years captivity* was long before made by the Prophet, *Isa.* 23. 15. *And it shall come to pass in that day that Tyre shall be forgotten seventy years according to the days of one King* (*a*). *And it shall come to pass after the end of seventy years, that the Lord will visit Tyre, and she shall turn to her hire, and shall commit fornication* (*b*) *with all the Kingdoms of the world upon the face of the earth.* Jer. 25. wh. Ch.

(*a*) That is, so long as *one King* and *his race shall reign*, viz. *Nebuchadnezzar* and his seed.

(*b*) That is, shall trade and traffick, and merchandize with all the Kingdoms of the world.

In the *same year* also *Baruch* wrote in a *roll* or *scrole of parchment* from the mouth of the Prophet *Jeremy*, *all the words of the Lord* which he had spoken to him concerning *Israel* and *Iudah* from the time of *Iosiah* to *that day*, and he read them in the *Court of the house of the Lord in the audience of all the people which were there assembled out of all their Cities on the day of their solemn fast*, which they yearly kept upon the *tenth day* of the *seventh month*. As for *Baruch* himself (who was extreamly afflicted in his soul with the apprehension of those direful judgments he had written) the Prophet *Ieremy* comforted him, and assured him of his own life amidst all these calamities. *Ier.* 36. from 1, to 9. *Ier.* 45. wh. Ch.

Nebuchadnezzar having vanquished the *Egyptians* about the banks of *Euphrates*, [*Ier.* 46. 1, 2.] and approaching now with his forces towards *Iudea* to besiege *Ierusalem*, the *Recabites* of the posterity of *Ionadab* the Son of *Recab* (2 *King.* 10. 15.) leaving their *Tents* (wherein by the rule of their forefather *Ionadab* they were wont to dwell) came into *Ierusalem*, and by their obedience in *refusing to drink wine*, God condemneth the *disobedience* of the *Iews*. *Ier.* 35. wh. Ch.

Nebuchadnezzar having brought his forces before *Ierusalem* in a short time takes it, and *Iehoiakim* prisoner, whom he *bound in chains*, intending at first as it should seem to carry him to *Babylon*, but was afterwards intreated upon his *submission* and *promises of subjection*, to leave him as *his vassal*, and so *Iehoiakim* became *his servant* and *tributary three years*, to wit the *fifth*, *sixth* and *seventh* years of his reign. From which entring of the *King* and *people of the Iews* into subjection to *Nebuchadnezzar*, some think the *seventy years* of the *Captivity* are to be reckoned, which were foretold by the Prophet *Ieremy*, Chap. 25. 11. *And this whole land shall be a desolation and an astonishment, and these Nations shall serve the King of Babylon seventy years.* Ver. 12. *And it shall come to pass when seventy years are accomplished that I will punish the King of Babylon, and that Nation* (saith the Lord) *for their iniquity, and the land of the Chaldeans, and will make it perpetual desolations.* And *Chap.* 29. 10. *Thus saith the Lord, after seventy*

The beginning of the *seventy years Captivity* according to the Learned *usher*.

seventy years be accomplished at Babylon, I will visit you, and perform my good word towards you in causing you to return to this place. 2 Chron. 36. 6. 2 King. 24. 1.

* Some were left and carried away in *Jehoiakim*'s time, 2 *King.* 24. 13. and some in *Zedekiah*'s, *Jer.* 52. 17, &c.

Nebuchadnezzar carried away *at this time* part * of the *vessels* and *furniture* of the Lords house, and gave command to *Ashpenaz* the *Overseer* of the *Eunuchs* or *Pages*, that he should carry from thence some of the *choicest boys* both for *beauty* and *wit* that he could find, and such as were of the *Royal blood*, and of the *noblest families* (as had been expresly foretold by the Prophet, *Isa.* 39. 7. *And of thy Sons that shall issue from thee which thou shalt beget, shall they take away, and they shall be Eunuchs in the palace of the King of Babylon*); which being by his care *educated* for *three years* in the *language* and *sciences* of the *Chaldeans*, might be fit afterwards to *wait upon him* in his *Palace*. Among whom of the Tribe of *Judah* were *Daniel*, whom the overseer of the Eunuchs call'd *Belteshazzar*, and *Hananiah* whom he call'd *Shadrach*, *Mishael* whom he call'd *Meshach*, and *Ananiah* whom he call'd *Abednego*, every one of them having his name changed at his discretion. These with several others *Nebuchadnezzar* carried away at this time. *Dan.* 1. from 1, to 8. 1 *Chron.* 36. 7.

In the *ninth month* of the *fifth year* of *Jehoiakim* there was a *solemn fast* proclaimed to all the people at *Ierusalem*, in *remembrance* (as it seems) of *the taking of the City a year before in the same month*, at which time *Baruc* standing at the Gate of the house of the Lord, read out of a *roll* or *book* all *the words of the Lord* which he had taken from the mouth of *Jeremy* the Prophet, in the audience of all the people, who were then assembled out of all the Cities of *Judah*; whereof the *Princes* being advertis'd, called *Baruc* unto them, and caused him to read to them the *same book*; but when they heard the *contents* thereof, they advised *him* and *Jeremy* to hide themselves out of the way for fear of the Kings displeasure. But the King himself having heard *some inkling* of it, would needs have the *roll* or *book* read unto him, and having heard some part of it, he was so inrag'd at it that *he cut the roll through with a pen-knife, and then threw it into the fire and burnt it.* Jer. 36. from 9, to 26.

The King having thus *burnt the Book*, he gave order for the apprehending of *Baruc* the *writer*, and *Jeremy* the *Prophet*, but *God hid them*, and denounced a *heavy judgment* against that impious King for it. And God commands *Ieremy* to take *another roll*, and *Baruc* wrote therein from the mouth of the Prophet all the words of the Book which *Jehoiakim* had burnt, adding many like things thereunto. Jer. 36. from *v.* 26, to the end.

Nebuchadnezzar pursuing the victory he had gotten over the *Egyptians*, took from them all that they possessed between *Egypt* and *Euphrates*, so that from thence forward *Necho* was fain to keep himself within his own bounds in *Egypt*. 2 *King.* 24. 7.

While these things were doing *Nabopolassar* the father of *Nebuchadnezzar* dies, which news coming to *Nebuchadnezzar* he made no delay but after he had given order for the bringing away of the *captives* as well *Jews* as *others*, he posted with a small company the nearest way through the *desert*, and came to *Babylon* before them, and being received there as *sole Lord* of all his fathers large Dominions, he afterwards disposed of the *captives* (when they were brought thither) *here* and *there* as he thought fit. And the *Sacred vessels* and other *furniture* of the *Temple* which he had taken away from *Jerusalem*, he disposed into the Temple † of his god *Belus*. *Dan.* 1. 2. 2 *Chron.* 36. 7.

† By the *Divine Providence* they were there reserved to be carried back again to *Jerusalem*. See *Ezra* 1. 7, 8, &c. But *Nebuchadnezzar* intended them for the service of his *Idol*, and *Belshazzar* his Grandchild most profanely abused them. *Dan.* 5. 2.

Daniel and his *three fellow Nobles* being brought to *Babylon*, refuse the *Court-diet* provided for them, and content themselves with *pulse* and *water*, and yet were found to *look better* than those that did eat of the Kings fare. And when afterwards at the time appointed they were brought to attend the King, they appeared in all matters of *knowledg*, *wisdom* and *sciences* to excell all the *Magicians* and *Astronomers* that were in the Kingdom. And *Daniel* had understanding in *all visions* and *dreams*. *Dan.* 1. from 8, to the end.

* See *Richardson* on *Dan.* 2. 1. *Anno secundo cum vixi tanquam* consiliarius *in* regno Nebuchadnesaris *non autem cum vixi in* regno Cyri *cujus mentio proxime præcessit v. ult. cap. præced.*

Nebuchadnezzar in the second * year after the *three years of Daniels edueation were past*, and he brought to ſtand before the King (which falls in with the *fifth year of his reign*) dreamt *his dream* of the *great image* made of *divers metals*, and forgetting the *particulars of his dream*, (though in the general it much affected him) he would needs know of his *Magicians* and *Aſtronomers* both *what his dream was*, and *what it meant*. And when they could not ſatisfie him in ſo *unreaſonable a demand*, he like a *great Tyrant* commanded them all to *be put to death*. But *Daniel* when he ſaw the execution preparing, and underſtood the cauſe thereof, humbly moved the King to forbear a while, and joining in prayer with his fellows unto God, obtained both to have *the dream it ſelf*, and the *interpretation thereof* revealed to him. And accordingly he declared to the King firſt the *particulars of his dream*, and then the *interpretation* thereof, ſhewing him how the *four Monarchies* which were in their order to ſucceed one another was the *thing* ſignified by that *great image* made up of divers metals, which he ſaw in his dream. Whereupon the King enriched him preſently with great gifts, and made him *Governour* of all the Province of *Babylon*, and *chief* over all the *wiſemen* thereof. And moreover at his requeſt made his *three Companions Shadrach, Meſhach*, and *Abednego*, principal *officers* in all that Province. *Dan.* 2. wh. Chap.

Jehoiakim for *three years*, viz. the *fifth*, *ſixth* and *ſeventh* of his reign, was *Tributary* to *Nebuchadnezzar*, but the *King of Egypt* (who had ſet him up) could not bear this, and therefore threatned (as it ſeems) to reſtore *Jehoahaz* his Brother whom he ſtill held priſoner in *Egypt*. And though *Jeremy* had Propheſied *it ſhould never come to paſs*, as we find *Jer.* 22. 11. *Thus ſaith the Lord touching Shallum the Son of Joſiah King of Judah, which reigned inſtead of Joſiah his Father, and who went forth out of this place, he ſhall not return hither any more, but ſhall die in the place whither they have led him captive, and ſhall ſee this land no more*); yet the fear of it did much perplex him, ſo that he was now in a great ſtraight; he was in danger of the *Egyptians* if he kept faith with the *Babylonians*, and of the *Babylonians* if he ſhould revolt again to the *Egyptians*; at length, namely in the *eighth year of his reign*, (hearing perhaps of great preparations made by the *Egyptians* againſt the *Babylonians*) he renounced his ſubjection to the *Babylonians*, and ſided with the *Egyptians* again. 2 *King.* 24. 1.

Nebuchadnezzar in the *ſixth year* of his reign ſeems to have erected *that huge golden image* in the plains of *Dura* (a Province of *Babylon*) to be worſhipped. *Daniel*'s *three companions* (that were newly advanced) are accuſed for not worſhipping of it. 'Tis like out of envy to them, and to entrap them, *ſome of the Babylonians* got the King to erect *this idolatrous image*. Theſe *three worthies* being brought before *Nebuchadnezzar*, make a ſtout profeſſion of their reſolution to *own* and *ſerve only the true God*. Hereupon they are caſt into a *fiery furnace*, but are miraculouſly preſerved and delivered by God. The King ſeeing the miracle was exceedingly aſtoniſhed at it, and bleſſed and praiſed God. *Dan.* 3. wh. Ch.

Nebuchadnezzar being detained for *three years* after *Jehoiakim*'s *revolt* by other occaſions, at laſt in the *ſeventh year* of his reign, and the *eleventh* of *Jehoiakim*'s, with an army conſiſting of *ſeveral Nations* he invades *Judea* and beſieges *Jeruſalem*, and takes it, and *Jehoiakim* in it, and being enraged againſt him for his *perfidiouſneſs*, he cauſed him to be *bound in chains*, intending to carry him captive to *Babylon*. But *Jehoiakim* through grief (as 'tis probable) ſuddenly after dying, he cauſed his *dead body* to be dragged out of the Gate of *Jeruſalem* and caſt into the *fields* to be devoured by *birds* and *beaſts*; ſo that having *no burial* he may be ſaid to be *buried like an Aſs*, as *Jeremy* had before *propheſied of him*, [Jer. 22. 18, 19. & *Ch.* 36. 30.] though he *dying of himſelf* and not *by violence*; he alſo may be ſaid *to have ſlept with his Fathers*, or *to have fallen aſleep and died as his fathers did*. Now the reſt of the acts of *Jehoiakim*, *and the abominations that he did*, *viz.* his killing of *Uriah the Prophet*, and *his perfidiouſneſs* to *Nebuchadnezzar*, and *other evils* that were found in him, behold they are written in the *Chronicles* of the Kings of *Judah*. 2 *King.* 24. from 1, to 7. 2 *Chron.* 36. 6.

Nebuchadnezzar carried away at this time *three thouſand twenty and three Jews* priſoners in the latter end of the *ſeventh* year of his reign. *Jer.* 52. 28.

Jehoia-

Jehoiakin was called *Jeconiah* *, 1 Chron. 3. 16. and *Coniah* by way of contempt, *Jer.* 22. 24. *As I live ſaith the Lord though Coniah the ſon of Jehoiakim King of Judah were as the ſignet upon my right hand, yet would I pluck him thence.* This *Jehoiakin* was *eighteen years old* when he began to reign, that is when he began to *reign alone* after his fathers death; for in his fathers life-time (as it ſeems) he was crowned King *ten years* before *this* when he was but *eight years old* as we have ſhewed before in the life of *Jehoiakim*. He reigned only *three months* and *ten days*, and did that which was evil in *the ſight of the Lord* as his father had done before him. Againſt him therefore a dreadful decree went out from the Lord *dooming him childleſs*, that is, as ſome interpret it, that *none of his race* ſhould ſucceed him in the *Regality* to *ſit on the throne of David*, though in a kind of Soveraignty *Zerubbabel* the ſon or Grandchild rather of *Salathiel* by *Pedaiah* did ſucceed him. 2 *King.* 24. 8, 9. 1 *Chron.* 36. 9. *Jer.* 22. from 24, to the end.

The 19th. that reigned in *Judah* was JEHOIAKIN. Son of JEHOIAKIM.

* In the *Genealogy* of Chriſt *Jehoiakim* the Son of *Joſiah* ſeems quite to be left out, *Mat.* 1. 11. And *Joſias begat Jeconias and his brethren, &c.* for the reſolving of which doubt ſome conceive that *Jehoiakim the Father* was called *Jeconiah* as well as *Jehoiakin the Son*; and ſo whereas it is ſaid that *Joſias begat Jeconias and his brethren*, it muſt be underſtood of *Jehoiakin the Son of Joſias*, who had *ſeveral brethren*, whereas *Jehoiakim* had none. And then that which follows (ver. 12. *And after they were brought to Babylon Jeconias begat Salathiel*), muſt be underſtood of *Jehoiakin the Son*, ſome *learned men* (viz. *Beza* and *Pareus*) have been ready to think there is an errour in the generality of the *Greek copies* crept in by ſome unadviſed ſcribe, leaving out *Jehoiakim* the father of *Jeconias*. And *Rob. Stephen* in his *Diverſæ Lectiones*, collected out of old Copies, readeth *that eleventh ver.* thus, *Joſias begat Jakim* (which is the contract of *Jehoiakim*) and *Jakim begat Ieconias and his brethren*; and ſome colour there may ſeem to be for it, becauſe otherwiſe there is one *wanting* to make up the *third* or *laſt fourteenth generation* mentioned by the *Evangeliſt*, which he intended as appears *ver.* 18. *So all the Generations from Abraham to David are fourteen generations; and from David until the carrying away into Babylon are fourteen Generations; and from the carrying away into Babylon unto Chriſt are fourteen Generations.*

'Tis not expreſſed whether *Jehoiakin* were made King by *Nebuchadnezzar* when he laſt took *Jeruſalem*, and bound his *Father in chains*, or was ſet up *by the people* when the *Babylonians* were marched away from the City. If he were ſet in the *throne* by *Nebuchadnezzar* it may well be (as *Joſephus* thinks) that the King of *Babylon* ſhortly after his departure bethinking himſelf how dangerous it might be to leave *the Son* in the Throne, whoſe *Father* he had lately taken and caſt *his dead body* out *unburied*, he changed his purpoſe and preſently ſent his *Captains* back with an Army againſt *Jeruſalem*, to whom himſelf in perſon came a while after, and being come again before the City, *Jehoiakin* and *his mother*, and his *ſervants* and *courtiers* went out to him (as the Prophet *Jeremy* adviſed) and yielded themſelves to him. 2 *King.* 24. 10, 11, 12.

Nebuchadnezzar therefore in the *eighth year* of his reign taking *Jehoiakin* with *his mother*, and *his wives*, and *his courtiers*, carried them away captive to *Babylon*; alſo out of *Jeruſalem* he took the *Magiſtrates*, and *every man of ſtrength, to the number of ten thouſand men*, and all the *Carpenters* and *Smiths*, leaving none behind but the *poorer ſort of people*. And out of *other parts of the land* he carried away *ſeven thouſand men* of able bodies, and of *Smiths* and *Carpenters one thouſand*, all *ſtrong men*, and fit for the wars. Among which captives *Kiſh* Grandfather to *Mordecai* of the Tribe of *Benjamin* was one, [*Eſth.* 2. 5, 6.] and *Ezekiel* the *Prieſt* another, who therefore in his *Propheſie* reckons the time all along from *this captivity*, *Ezek.* 1. 2, 3. and calls it *his deportation*, *Ezek.* 33. 21. and *Ch.* 40. 1. with theſe captives *Nebuchadnezzar* now carried away the *treaſures of the Lords houſe* †, and the *treaſures of the Kings houſe*, and brake in pieces many of the *Golden veſſels* and *furniture* which *Solomon* had made for the Temple of the Lord, as *Iſaiah* had Propheſied, *Chap.* 39. 6. *Behold the days come that all that is in thine houſe, and that which thy fathers have laid up in ſtore until this day, ſhall be carried to Babylon: nothing ſhall be left ſaith the Lord.* 2 *King.* 24. from 13, to 17. 2 *Chron.* 36. 10. *Ier.* 29. 1, 2.

† 2 King. 24. 13. 'tis ſaid, *He carried away all the treaſures of the Lords houſe, viz.* all that he pleaſed. For this *all* muſt be underſtood with *ſome limitation* for he carried not away *all* now as may appear from *Ier.* 27. 18.

The King of *Babylon* having thus carried away *Jehoiakin*, he ſet up his Uncle *Zedekiah* in his place, and *Iehoiakin* after *thirty ſeven years* of captivity was highly honoured and raiſed up by *Evil-merodach*, as we ſhall ſee hereafter. 1 *King.* 24. 17. 2 *Chron.* 36. 10.

From

The beginning of the *Babylonish* Captivity of 70 years, according to *Helvicus.*

From *this carrying away of Jeconiah*, *Helvicus* begins the *Babylonian captivity* that was to last *seventy years*, grounding his opinion on these Scriptures, *Ezek.* 1. 2. *In the fifth day of the month (which was the fifth year of King Jehoiakins captivity)* Jer. 29. 1. *now these are the words of the Letter that Jeremiah the Prophet sent from Jerusalem unto the residue of the Elders which were carried away captives, and to the Priests and Prophets, and to all the People whom Nebuchadnezzar had carried away captive from Jerusalem to Babylon (after that Jeconiah the King, and the Queen, and the Eunuchs, the Princes of Judah, and the Carpenters and Smiths were departed from Jerusalem) by the hand of Elasah the Son of Shaphan and Gemariah the Son of Hilkiah (whom Zedekiah King of Judah sent unto Babylon to Nebuchadnezzar King of Babylon) saying, For thus saith the Lord, after seventy years be accomplished at Babylon, I will visit you, and perform my good words towards you in causing you to return to this place.* And Jer. 24. 5. *Thus saith the Lord the God of Israel, like these good figs, so will I acknowledg them that are carried away captive of Judah, whom I have sent out of this place into the land of the Chaldeans for their good.*

But to go on, whilst *Nebuchadnezzar* thus prevailed against the *Jews*, God prepared a *worm* which should *eat into this spreading tree*, Psal. 137. 8. *O daughter of Babylon who art to be destroyed, happy shall he be that rewardeth thee as thou hast served us.* For in *this year* was *Cyrus* the *Perso-median* born (whose Father was a *Persian*, and his mother a *Mede*) and he was by the Prophet *Isaiah* called by his proper name of *Cyrus*, and stiled the *deliverer of the Jews so many years before*, as we may see *Isa.* 44. 28. *Thus saith the Lord thy Redeemer, that saith of Cyrus, he is my shepherd, and shall perform all my pleasure, saying to* Jerusalem, *thou shalt be built, and to the Temple, thy foundation shall be laid.* And *Chap.* 45. 1. *Thus saith the Lord to his anointed (a), to Cyrus, whose right hand I have (b) holden to subdue Nations before him; and I will loose the loyns (c) of Kings to open before him the two leaved gates, and the gates shall not be shut.* And God himself gives the reason of this *so unusual a revelation* at the *fourth verse*, *For Jacob my servants sake, and Israel mine Elect, I have even called thee by thy name: I have surnamed thee, though thou hast not known me (d).*

(a) That is, whom he intended to make a *great King.*

(b) That is, whose right hand I will hold (*Enallage Temporis*) that is, strengthen to subdue Nations. (c) *i.e.* For whose sake I will strike fear and terrror into Kings, that they may open to him the Gates of their Cities, they shall not be shut against him. (d) *Cyrus* at first was ignorant of the Lord, but afterwards he came to know so much by the *Jews* that he acknowledged the Lord for the true God, Creator of Heaven and earth, *Ezra* 1. 2.

The 20*th.* and *last* that reigned in *Judah* was ZEDEKIAH.

NEbuchadnezzar (as was shewed before) when he carried away *Iehoiakin* prisoner, made *Mattaniah* Son of *Iosiah*, and Uncle to *Iehoiakin*, *King in his stead.* He is called Brother to *Iehoiakin*, 2 *Chron.* 36. 10. because he was his *Fathers Brother*, and so *near of kin* to him; and he is call'd *his Son*, [1 *Chron.* 3. 16.] because *he succeeded him in the Kingdom.*

Nebuchadnezzar changed his name into *Zedekiah*, which signifies, *the justice of Lord*, for having made a *Covenant* with him, and taken an *oath of fidelity from him*, by the imposition of *this name* he purposed to mind him that the *just judgment of God* would fall upon him in case he did *violate his oath.* 2 *King.* 24. 17. *Jer.* 37. 1. *Ezek.* 17. 11, 12, 13, 14.

Zedekiah was twenty one years old when he began to reign, and reigned *eleven years*, and *did evil in the sight of the Lord, and humbled not himself before Ieremiah speaking to him from the mouth of the Lord.* 2 Chron. 36. 11, 12. 2 King. 24. 18, 19.

About the beginning of his reign the people (it seems) began to *insult over Ieremy*, and to reproach him because *Iehoiakin* with *many of his subjects* were carried away captive, and had yielded themselves to *Nebuchadnezzar* upon his perswasion. Whereupon the Prophet under the type of *good* and *bad figs* foretelleth it should be *better* with *those that were gone into captivity*, than with *those that were left behind*; that the *former* were as *good figs* * that should be *valued*, the *other* as *refuse*, that should be cast away, intimating that those that

* *Comparative hic loquitur* Propheta *cum alios* bonos *alios* malos *vocat, nec tam de culpa loquitur quam de pœna; hoc Deus ostendit Prophetæ tum quia* captivos *desperatio obruere poterat, tum quia* residui *exulibus* insultabant *& tolerantia Dei abutebantur & magis* obdurescebant.

went

went into captivity should be brought back again and established in their own possessions, and that the Lord would give them *an heart to know him, and to turn to him.* But as for those that remained in the land, *viz. Zedekiah, his Princes* and *people*, he threatens them with *exile, ignominy* and *scorn*, and destruction by *sword, famine*, and *pestilence.* Jer. 24. wh. Ch.

In the beginning also of *Zedekiah's reign* the Propheſie concerning the *Elamites* or *Persians*, viz. both of *their fall* and *rising again*, was uttered by the Prophet *Ieremy*, *Ier.* 49. from *v.* 34, to the end. For *Nebuchadnezzar* had taken from *Astyages* the whole Province of *Elamais*, with the City *Susa* the Metropolis thereof (which was seated upon the river *Ulai*) and annexed it to the Empire of the *Chaldeans*, as we may see from *Ier.* 25. 25. compared with *Dan.* 8. 1, 2. But afterwards *those Elamites* combining with the *Medes* against the *Babylonians* [see *Isa.* 21. 2.] when *Belshazzar* was destroyed, recovered *their State* again under *Cyrus*, and their chief City *Susa* was made by him the seat of the *Persian* Empire, as *Strabo* in his fifteenth Book declareth.

Ambassadours now come (in the first year of *Zedekiah*, but the *fourth* after the *Sabbatical course*, or *seventh years rest* (*Ier.* 28. 1.) from the *several Kings* of *Edom, Moab, Ammon, Tyre* and *Sidon* to *Ierusalem* to visit the *new King Zedekiah*, and to perswade him to revolt from the *King of Babylon*; but God appoints *Ieremy* to deliver to every one of them *bonds* and *yokes* to be *presented to their several Masters*, commanding them withal to *submit themselves to Nebuchadnezzar*, and not to give ear any longer to their *wizards* and *stargazers*, their *diviners* and *dreamers* who advised them to the contrary, and *Prophesied a lye to them* in the name of the Lord, though he sent them not. He advises also *Zedekiah* to be *faithful, and to hold himself fast and firm to the King of Babylon*, and not *to believe false Prophets*; and lastly both by *threats* and *promises* he perswades all sorts of people to *submit unto* and *obey the King of Babylon.* Jer. 27. the whole Chapter.

In the *fifth month* of the same year *Hananiah a false Prophet* Propheſieth *other manner of things*, viz. *that the power of the King of Babylon should be broken*; and declares that at the *end of two years* all the *vessels* and *furniture of the Lords house, and Ieconiah, and all the people that were carried away captive to Babylon, should return and be brought home again.* And when *Ieremy gainsaid him*, he took a *yoke of wood* which he had put about his own neck, and brake it, saying, *Thus shall the Lord break the yoke of Nebuchadnezzar within two years from off the neck of all Nations which he hath brought under his power. Ieremy* says *Amen* to this *Propheſie, wishing from his heart* it *might prove true*; but intimates that he vehemently suspected it of *falshood*, and refers it to the event. For he shews that *Prophets* are to be judged whether they are *true* or *false* by the *event* of their Propheſies. But the *word of the Lord* coming anew to *Ieremy* he declares that *God* instead of *that wooden yoke* would put *an iron one upon the neck of all those Nations* under which *they should bow* and *serve the King of Babylon*; and to assure the people that *Hananiah* had propheſied *falsely*, and had made them *trust in a lye*, he foretelleth that *he shall die that very year* because *he had taught rebellion against the Lord*, that is, *had encouraged the people to rebell against the admonitions* given them by *his Prophets*; and accordingly so it came to pass in the seventh month of that year. *Ier.* 28. whole Chapter.

Zedekiah now sends *Ambassadors* to *Nebuchadnezzar* in *Babylon*, and by them *Ieremy* sent a Letter to the *Elders*, *Priests* and *Prophets*, and the *rest of the people*, who had been carried away captive, in which he instructs them *how to demean themselves* in *that condition of their captivity*, viz. *that they should build themselves houses*, and *plant gardens*, and *marry wives*, and *give wives* to their *sons*, that they might *increase* and *multiply there*, and advises them *that they should seek the peace of the City Babylon, whither they were carried captive, and pray unto the Lord for it, for in the peace thereof they should have peace.* Then he *comforts them* with promises of deliverance at *the expiration of seventy years*; *then the Lord would perform his good word towards them in causing them to return. He foretels them of the grand calamities that would befall Zedekiah, and those*

Iews

Iews that were left behind, and of the *miſerable end* that *Ahab* and *Zedekiah* (*two falſe Prophets* among them) ſhould come unto; he ſhews that for their *Propheſying lyes*, and for *their adulteries with their neighbours wives*, *they ſhould fall into the King of Babylons hands*, *and he ſhould roſt them with fire*, *and their names and memories* ſhould be uſed afterwards in *forms* of *execration* and curſing, *viz.* people ſhould ſay when they *curs'd* a man, *The Lord make thee like Ahab and Zedekiah*, *whom the King of Babylon roſted in the fire.* Jer. 29. from 1, to 24.

Shemaiah another *falſe Prophet* among the *captives in Babylon* ſent a Letter (as it ſeems) by *Zedekiah*'s *Ambaſſadors* (when they returned) unto *Zephaniah*, (who was the *ſecond chief Prieſt*, 2 King. 25. 18.) and the *reſt of the Prieſts at Ieruſalem*, *bitterly inveighing* againſt what *Ieremy* had written to them. He ſets before *Zephaniah* the duty of his place, which was to puniſh *every man that of his own head made himſelf a Prophet*, but was indeed *none*, intimating that *Ieremy* was ſuch a kind of perſon: The *Lord* (ſays he) *hath made thee Prieſt inſtead of Iehoiada*, &c. *that thou ſhouldſt put in priſon*, *and in the ſtocks every man that is mad* [or a *Fanatick*] *and maketh himſelf a Prophet*, &c. He reprehends him for not uſing *Ieremiah* after that manner, *Why haſt thou not reproved Ieremiah* (ſays he) *who maketh himſelf a Prophet to you but is none? He hath written to us to build houſes*, *and plant gardens*, *and marry wives*, *intimating that our captivity will be long*, *and thereby thou maiſt ſee what manner of Prophet he is.* *Zephaniah* reading this Letter to *Jeremy*, he preſently denounced a *heavy judgment* from the Lord upon *Shemaiah*, ſaying, *Thus ſaith the Lord*, *Behold I will puniſh Shemaiah and his ſeed*, *he ſhall not have a man to dwell among this people*, *neither ſhall he behold the good that I will do for my people*, *becauſe he hath taught rebellion againſt the Lord*, Jer. 29. 32. Whereby the Prophet intimates that neither *he* nor *his poſterity* ſhould live to ſee the promis'd deliverance.

And at *this time* (as it ſeems) were given to *Jeremy thoſe other notable Propheſies* contained in the *two next Chapters*, which he is commanded to *write in a Book* that they might remain to *ſupport the faith*, and keep up the ſpirits of the *Jews* in a *long captivity*: Firſt, He promiſes the *reduction of the Jews into their own* Country, but before that they were to endure *many calamities* from the *Babylonians* during *that day of Jacobs trouble*, but they ſhould *at laſt be ſaved out of it.* God *promiſes* to *break the King of Babylons yoke from off Jacobs neck*, and that *theſe Chaldeans ſhall no longer ſerve themſelves of him. But that his poſterity ſhall ſerve the Lord their God*, *and ſuch of Davids lineage as he ſhall from time to time ſet over them*, but more *eſpecially* the *Meſſias* who ſhould come of *Davids* ſtock. He *promiſes to correct them in meaſure*, *and yet not to leave them altogether unpuniſhed.* He promiſes many *great bleſſings* that he would beſtow on his *Church* notwithſtanding their great *miſeries*, *troubles*, *breaches*, *wounds*, but that Gods *wrath ſhall remain on the wicked.*

In the *next Chapter* is contain'd the reſtauration of *Iſrael*, and the publication thereof. After *Rachels lamentation* for her *Sons as loſt*, followeth Gods *conſolation of her*, *puting her in hope of their return. Ephraim repenting is to be brought home again*; *Chriſt is promiſed: The Lord will create a new thing in the earth*, *a woman ſhall compaſs a man. And this ſhall be the Covenant he will make with his people after thoſe days*, *he will write his law in their hearts*, *and will be their God*; and this Covenant ſhall be ſtable, and his Church ſhall be enlarged.

Jer. 29. from 24, to the end.
Jer. 30. whole Chapter.
Jer. 31. whole Chapter.

God alſo by his Prophet *Jeremy* foretels that *Babylon*, and the land of *Caldea* ſhall be *over-run and waſted by the Medes and Perſians*, and comforts his own people with the *ſweet promiſes of their deliverance.*

Jer. 50. whole Chapter.
Jer. 51. from 1, to 59.

* Jer. 51. 59. *when he went with Zedekiah*, or *on behalf of Zedekiah.*

Zedekiah in the *fourth year* of his reign, either *went himſelf*, (or which is more probable) ſent * *Seraiah* a perſon of great quality about him to *Babylon*, to whom *Jeremy* delivered the *foreſaid Propheſies* of the deſtruction of *Babylon written in a Book*, to

to be *firſt read*, and then to be thrown into the river *Euphrates* to ſignifie that *Babylon* ſhould *ſo ſink* and not riſe again.

Jer. 51. from 59, to the end.

In the beginning of the *thirtieth year* from that *ſolemn renewing of the Covenant*, and *reſtauration of the worſhip of God*, in the *eighteenth year of Joſiah* (which falls in with the *fifth of Jehoiakins captivity*) on the *fifth day of the fourth Month* God vouchſafed the *firſt viſion* to *Ezekiel* (one of the *captives in Babylon*) by the river *Chebar*, and from thence he was ſent to execute the *office* and *function* of a *Prophet* among the *Jews of the Captivity*: He began *thirty four years* after *Jeremy*, and continued his *Prophetick office* about *two* and *twenty years*, namely to the *twenty ſeventh year of Jehoiakins captivity.* Ezek. 29. 17.

It ſeems *many* at this time both among the *Jews at Jeruſalem*, and *among the captives in Babylon* murmured and complained againſt *Jeremy* as a *falſe Prophet* that had *miſled the people*, and *betrayed them*, and cauſed them to *yield themſelves* to the *King of Babylon*, ſeeing now *five years* were paſt, and yet *Jeruſalem* ſtood ſtill. *Jeremy* being thus *cried down* both at *home* and *abroad* eſpecially by *falſe Prophets*, it pleaſed the Lord to raiſe up *Ezekiel*, and pouring out his ſpirit upon him, to ſet him on work *to propheſie* and *foretell the ſame things in Babylon* that *Jeremy* had done in *Judea* (though in a more *vehement manner*) ſo that *Jeremy*'s *Propheſies* were *confirm'd* and *juſtified* by *Ezekiel*'s. The Prophet *Ezekiel* therefore going to execute *his function* among the *Jews* dwelling at *Telabib* near the river *Chebar*, when he was come thither he ſat him down as a man *diſheartned* for the ſpace of *ſeven days.* After which time God again put him in mind of *his charge*, both with *gracious promiſes* if he undertook it, and *ſevere threatnings* if he refuſed; and then *confirmed him* with a *new ſign ſhewed unto him*, and gave him *courage* and *boldneſs* by his word, and ratified his vocation by a *new commiand.*

Ezek. 1. whole Chapter.
Ezek. 2. whole Chapter.
Ezek. 3. whole Chapter.

Ezekiel is now commanded to make a *draught of the ſiege of Jeruſalem* in a table of *Tile* or *Slate*, and to lye along upon one ſide *three hundred* and *ninety days*, typifying thereby *Gods patience* in bearing with the *ſins* and *provocations of the Kingdom of Iſrael* 390 *years* before he deſtroyed *that Kingdom*, which was the full time from the *revolt of the Ten Tribes* to their *Captivity.* When he had lain 390 days on his *left ſide*, he was to turn himſelf on his *right ſide*, and to *lye ſo forty days more*, to *typifie Gods patience* in bearing with the *ſins* and *provocations of the Kingdom of Judah*, from the time that *Joſiah* and *his people* renewed ſolemnly *their Covenant* with *the Lord* unto the *Captivity of Zedekiah*, which was juſt *forty years.* Then he ſets out the *grievous famine* that ſhould be *in the City* during the *ſiege*, *Chap.* 4. In the *three following Chapters* he purſues the *ſame matter*, viz. *Ieruſalems miſery.* In the *fifth* he is commanded to *cut off his hair*, and to divide it into *three parts*, by which he was to ſignifie *three dreadful judgments* that were to be inflicted on *Jeruſalem* by *peſtilence*, *ſword*, and *diſperſion.* In the *ſixth Chapter* firſt he threatens *deſolation* to the land of *Judea*, *viz.* to the *Idols*, *Altars*, and people thereof. 2*ly*, Promiſes *mercy* to a *few* that ſhould *repent of their evil ways*, and *come to a right knowledg of the Lord*, from *v.* 8, to 11. 3*ly*, He ſets forth the *grief* and *vexation* the reſt ſhould feel from the ſore judgments that ſhould come upon them, from 11, to the end. In the *ſeventh Chapter* he Propheſies again of the *deſtruction of the Jews* and *their land*, from *v.* 1, to 16. And of the *pitiful lamentation* that *they ſhall make* that eſcape, from *v.* 16, to 20. And of the *pollution of the Sanctuary* by their enemies, from *v.* 20, to 23. And of *their bondage* under the *worſt of heathens*, which is repreſented by a *chain*, from *v.* 23, to the end.

Ezek. 4. whole Chapter.
Ezek. 5. whole Chapter.
Ezek. 6. whole Chapter.
Ezek. 7. whole Chapter.

In the *sixth year* of *Jeconiahs Captivity*, the *sixth month*, the *fifth day of the month*, *Ezekiel* was carried in a *Vision* to *Jerusalem*, and shewed the *horrible Idolatry there practised*, and *the plagues* that were to befall the City for the same. The *Vision* hath four parts:

1. The Prophet is shewn the *abominable Idolatry* of the *Jews* in *these notorious instances*: 1. Their having the *Image of Jealousie*, or the *Image of Baal* among them, which highly provoked God to jealousie. 2. Their *Chambers of Imagery*, having *Idols* privately in *their Chambers*. 3. Their women weeping for *Tammuz* *. 4. Their men worshipping the *Sun towards the East*.

* Some understand it *Osiris* the *Egyptian* Idol; some of *Adonis* the Paramour of *Venus*.

2*ly*, He hath a *Vision* of the *judgments* that God would execute upon them for their sins. In which Vision he hears God commanding *six men* who had *slaughter-weapons in their hands to destroy all* except the *secret mourners for those abominations*, the *Prophet intercedes for them*, but the Lord vindicates the equity of his *proceedings* against them by reason of their sins, *Chap.* 9.

3*ly*, In the *tenth Chapter Ezekiel* hath a Vision first of the *burning coals* to be scatter'd over the City: 2*ly*, Of the *Lords changing his place* and *leaving them*. 3*ly*, A Vision of the *Wheels* and *Cherubims*, representing how things *earthly* and *inferiour*, as also *heavenly* and *superiour* are under the *disposal* of the *Divine Providence*, Chap. 10. In the 11*th. Chapter* he hath first a Vision of those who *gave ill counsel*, and seduced the people, from *v.* 1, to 4. 2*ly*, Of the *judgments denounced against those evil counsellors* and *devisers of mischief*, from *v.* 4, to 13. 3*ly*, He has a Vision of *Pelatiah*'s death, the Prophet deprecates the *Lords displeasure*, and pleads with him to spare the residue of *Israel*: The Lord tells him that the people of *Jerusalem* did not look upon their Brethren that were carried into *Babylon* as *the people of God*, but challenged the *Temple* and the *land*, and *all in it* to be *theirs*. But though *those captives* were insulted over by them, yet God promises to be a *sanctuary* to them in the Countries whither they were driven, and that he would bring them back to *their own land*, and that there they should *reform*, and *cast away their detestable things*, and he would *purifie them*, and give them *one heart*, and *put a new spirit within them*, *and take away their stony heart and give them an heart of flesh*, *and they should walk in his statutes and do them*, *and they should be his people*, *and he would be their God*.

4*ly*, He hath a *Vision* of the *removal* and *departure* of *Gods glory* from the *City* to the *mountain*, and so exposing them to the fury and spoil of the *Babylonians*. The Vision *vanishing*, the *Prophet* is brought back by the *Spirit* to his people in *Chaldea*, and there declares to them all that God had shewed him.

Ezekiel { 8, 9, 10, 11 } whole Chapters.

God now both by *Typical signs*, as also in *plain words* foretells *Zedekiah*'s flight by night, *the putting out his eyes*, *the captivity of himself and his people*, and the *many miseries* they were to suffer before, all which we have set down in the twelfth Chapter. In the beginning of which we have first the *Type*, viz. *Ezekiel's removing his houshold stuff*, *and carrying it through the hole of the wall*, *and bearing it upon his shoulders*, from *v.* 1, to 10. Then we have the *application* of *this Type* both to *Prince* and *people*, from *v.* 10. to 15. Moreover he hath a Vision of the *sad condition* of the people both *before* and *after the captivity of the King*, whereupon the Prophet is commanded to eat *his bread with quaking*, and *to drink his water with trembling*. Furthermore he confutes those who made an *ill construction* of his *Propheſies*, and put off all with this by-word, *If his Propheſies be true yet they belong not to our days*, but *to the days of those that are to be a long while after us*; or else said, *his vision faileth and cometh to nothing*. God tells them he will make *that Proverb* to cease among them by a *sudden* and *dreadful accomplishment* of the *Propheſie* utter'd by *his Prophet*; and to this matter the *seven following Chapters also belong*. In *Chap.* 13. he reproves the *false Prophets* and *Propheteſſes*, who taking upon them that office were led *by their own private spirits*, and deceived the people with *vain visions*, and *lying divinations*. The *false Prophets* he reproves for *daubing with untemper'd mortar*, there being no *truth*, and so no *strength in what*

what they said, from 1, to 17. And *the Propheteſſes* for *sowing pillows under the arms of the people*, that is, by their *lyes* and *flatteries promising them peace*, and *making night-coifs or kerchiefs for the head of every stature*, that is, suiting *their jugling* to all sorts both *small* and *great* to seduce them. In *Chap.* 14. upon occasion of *certain Elders of Israel coming to inquire of him*, he declares how God abhors to be *inquired of by them* because of their *Idolatry*, and how he will plague *Idolaters* and *false Prophets* except they repent, from 1, to 12. And then shews how irrevocably God had decreed to punish them with *famine*, *noisome beasts*, *sword* and *pestilence*, and that the *Interceſſions* of the most *holy men* that ever were, such as were *Noah*, *Daniel* and *Job*, would not be able to help *them*, *they should only deliver their own souls*, from 12, to 22. 3*ly*, He foretelleth that *some* shall be left, and shall be carried to *their Brethren* that were in *Babylon* who were by this time well accommodated and fitted to entertain them, and should be comforted concerning them seeing their repentance. In *Chap.* 15. under the *similitude* of an *useleſs* and *fruitleſs vine-tree* (fit only for the *fire*) he sets forth the condition of the *inhabitants of Jerusalem* that they are fit only for *judgment*. In *Ch.* 16. to make *Judah* know her abominations by the *similitude* of a *new-born* and miserably *forsaken young daughter*, God sets before them their *natural state* and *miserable condition*, [from 1, to 6.] and *his special love* and *kindneſs* which he had shewed to them in *that wretched state* [from 6, to 15.] and their *ungrateful apoſtaſie from God* set out under the type of an *whore* and *whoredom*, signifying *their Idolatry* and *heathenish covenants*, [from 15, to 35.] Then he adds a *commination* of *heavy judgments for those sins*, they being worse than their *sisters Sodom* and *Samaria*, [from 35, to 60.] Lastly, after he had thunder'd out *judgments* against the multitude of *wicked ones*. He gives some *Evangelical promises* of *mercy* and *comfort* to revive the spirits of the *faithful* that either *now were* or *hereafter* should be among them, *from 60. to the end*. The 17*th. Chapter* contains a *denunciation* of *judgments* upon *Jerusalem* and her *King* for *perfidious revolting* from the *King of Babylon* under the parable of *two Eagles* and a *Vine*. The *Parable* is *propounded*, from 1, to 11. and *expounded* and *applied* in a *minatory way*, from 11, to 22. In the *last part* of the *Chapter* there is a promise of *Christ* and *his Kingdom*, and the happiness of *all sorts of people* that shall come under his *wing* and *protection*, from 22, *to the end*. In the 18*th. Chap.* he reproves the *Jews* in *Babylon*, who instead of being *humbled for their sins* took up an *unjust complaint against God*, and charged him to deal *unjustly with them*, alledging that *their fathers had sinned*, and *they*, their children, *suffered for their sins*, making use of that Proverb, *The Fathers have eaten sowre grapes*, *and the childrens teeth are set on edg*. This charge God clears himself of, and shews that he is *most just* both in *punishing* and *rewarding*, and that *every one shall bear the punishment of his own sins* and *not of anothers*; and that if an *unjust man repent of his evil ways he shall find mercy*, *for God hath no pleasure at all that the wicked should die*, [see *Chap.* 33. 11.] and if a man that is *esteemed a just man* turn from his *righteousneſs*, he shall have *judgment*; wherefore he exhorts *all to repent*, and so *iniquity shall not be their ruin*. And to *cast away their transgressions*, *and to make them a new heart*, *and a new spirit* *, *for God hath no pleasure in the death of him that dies*. The 19*th. Chap.* contains a *lamentation* for the *Princes of Judah*, under the *Parable* of *Lions whelps* taken in a pit, *from* 1, *to* 10. 2*ly*, A *lamentation* for *Jerusalem* under the *Parable of a wasted vine*.

* That is, to endeavour to get a *new frame of heart* and *spirit*, seeking to the Lord to *work it in them* by the power of his *grace*.

Ezek. *Ch.* 12. *Ch.* 13. *Ch.* 14. *Ch.* 15.
Ezek. *Ch.* 16. *Ch.* 17. *Ch.* 18. *Ch.* 19.

About this time (as it seems) *Zedekiah* through a vain confidence of help and assistance from the King of *Egypt*, revolted from *Nebuchadnezzar*, not regarding the *Covenant* he had made with him, nor the *oath* of *fealty* and *fidelity* which he had sworn to him. 'Tis said, 2 *King.* 24. 20. *that through the anger of the Lord against Judah and Jerusalem for their heinous sins*, *it came to pass that he permitted Zedekiah to rebell against the King of Babylon*, intending thereby *to cast them out of that good land where he had in an especial manner manifested his presence*. The Prophet *Ezekiel*, *Ch.* 17. *v.* 15. 16. says of him, *He rebelled against Nebuchadnezzar in sending his Embassadors into Egypt*, *that they might give him horses and much people: shall he prosper? shall he escape that doth such things? or shall he break the Covenant and be delivered? As I live*, *saith the Lord God*, *surely in the place where the King dwelleth that made him King*, *whose oath*

he despised, and whose covenant he brake, even with him in the midst of Babylon he shall die.

2 *Chron.* 36. 13.
2 *King.* 24. 20.
Ezek. 17. from 11, to 21.

In the *seventh* year of *Jeconiahs captivity*, on the *tenth day* of the fifth month *Ezekiel* reproved the *Elders* for their *gross hypocrisie*, who came again to him, requesting him to *ask counsel of the Lord* for them, *Ezek.* Ch. 20. in *which Chapter* he sets before them a *summary* of the *rebellions* of their *forefathers* in *Egypt*, in the *wilderness*, and in *Canaan*, and shews them *how they trod in their fathers steps, for which abominations* he severely threatens them. He promises to preserve *his Church* and *his true worship therein notwithstanding*, and to *gather his people again* by the *Gospel*. He foretels *Jerusalem's* destruction under the *Type* of a *forrest* burnt by fire. *Chap.* 21. He is commanded to propheſie very *sharply* against *Jerusalem*, and to declare to them that God had drawn out his sword against them, therefore he was to *sigh with the breaking of his loyns*, as a *sign* unto them of their approaching calamity. He foretels that the King of *Babel* shall consult by *divination* whether he should *first* set upon *Jerusalem*, or the land of the *Ammonites*, and that he shall *first* set upon *Jerusalem* because of their *perjury*. He propheſies again against the Kingdom of *Judah*, as also of *the coming of the Messiah*, and that God will overturn that Kingdom, so that it shall never be restor'd to its former luster till *he comes whose right it is*, that is, the *Messiah*, to whom it belongeth as *Davids* successor according to the flesh. He propheſies also against the *Moabites*. *Chap.* 22. He sets down a Catalogue of the *sins* that reigned in *Jerusalem*, for which God will *burn them as dross in the furnace*; and there he sets down the general corruption of *Prophets*, *Priests*, *Princes*, and *people*, none *standing in the gap to divert his wrath*. *Chap.* 23. The *Idolatrous defection* both of *Israel* and *Judah* is set forth under the *type* of *two women* notorious for *whoredoms*, viz. *Aholah* and *Aholibah*, the *Idolatry of Israel* is set forth from *v.* 1, to the 9. and *her overthrow* by her *lovers* the *Assyrians*, v. 9, 10. The *Idolatry of Judah* worse than *Israels*, is set forth from v. 11, to 22. who is therefore threatned with ruin by her lovers the *Chaldeans*, from *v.* 22, to 36. The *Idolatries* of them *both* are repeated, and *judgments* threatned against *them both*, from 36, to the end.

Ezek. Ch. 20. *Ch.* 21. *Ch.* 22. *Ch.* 23.

In the *ninth year* of *Zedekiah*, *Nebuchadnezzar* invades *Judea* again to be revenged on him for his *breach of faith*. This being a *Sabbatical year*, the men of *Jerusalem* hearing that *Nebuchadnezzar* approached with his army, proclaimed *liberty* to their *servants* according to the Law, [*Exod.* 21. 2. *If thou buy an Hebrew servant, six years he shall serve, and in the seventh he shall go out free for nothing.* And *Deut.* 15. 12. *And if thy brother an Hebrew man, or an Hebrew woman be sold unto thee, and serve thee six years, then in the seventh year thou shalt let him go free from thee.*] *Nebuchadnezzar* having wasted all the Country, and taken *their strong holds*, came now before the *walls of Jerusalem*, on the *tenth day* of the *tenth month*, and *raised forts* round about it. In *memorial* whereof, a *fast* was afterwards kept during the Captivity, *Zach.* 8. 19. *Thus saith the Lord of hosts, the fast of the fourth month, and the fast of the fifth, and the fast of the seventh, and the fast of the tenth shall be to the house of Judah, joy and gladness, and chearful feasts, therefore love the truth and peace.*

2 *King.* 25. 1, 2.
Jer. 39. 1.
Jer. 52. 4, 5.
Jer. 34. 8, 9, 10.

Ezekiel upon the self-same day the *siege* was laid to *Jerusalem*, hath it revealed to him in *Babylon*, namely in the *ninth year of Jeconiah*, and the *utter destruction* of it also represented to him by the *type* of an *hot seething pot*, with pieces of *flesh* and *bones* in it. And that evening *his wife* died, for whose death he was charged not to *mourn*,

mourn, thereby signifying the *grievous calamity* of the *Jews* to be *such* as might justly *drown all private sorrow*.

Ezek. 24. whole Chapter.

The siege being now laid to *Jerusalem* the *Prophet Jeremy* was commanded by God to foretel to *Zedekiah* the *utter destruction of it by the Babylonians*, and that *Zedekiah* himself should be carried away *prisoner to Babylon*, and there should *end his days*, and yet be *honourably interred*.

Jer. 34. from 1, to 8.

The *Prophet* for this his *faithful dealing* was by *Zedekiah* clapt up in the *Court of the prison* of the Kings house, where at Gods command *he buyeth a field of Hanamael* his Uncles son, taketh *witnesses* of it, and delivereth the *writing* to be kept as a *token* that the *Jews* should return into *their own Country* again. This being done, the *Prophet* humbly prays unto God, (expressing a *great admiration* of his *Majesty* and *works*) and representeth unto him *the great conflict* he had in his spirit for *this thing*. Whereupon God assureth him he will indeed *first punish his people* for their *great sins*, but afterwards perform *his promise* of *their return*, and moreover will bestow on *his Church the grace of the new Covenant*. *He will give them one heart and one way that they may fear him all their days for the good of themselves and their children after them*, Jer. 32.

During his imprisonment the *Prophet* hath *another promise* made to him of *their return from their captivity*, also of the *blessed*, *joyful* and *quiet state* they should be in under *Christ* the *branch of righteousness*, whose name is, *The Lord our Righteousness*, whose *Priesthood* and *Kingdom* should be continued, and *his seed be blessed*.

Jer. Ch. 23. *&* *Ch.* 32. *&* *Ch.* 33.

Zedekiah being now besieged in *Jerusalem*, *Pharaoh Hophra King of Egypt* came with an army to relieve him. The *Babylonians* thereupon *raise their siege*, and go out to meet the *Egyptians*. *Jeremy* upon the raising of the siege being set at liberty, *Zedekiah* sent messengers to him to *desire him to pray for them*, and to *intercede with the Lord for their deliverance* from their enemies. But the *Prophet* returned him answer, that *those succours* out of *Egypt* should return into *Egypt* again, and that the *Chaldeans* should return to *Jerusalem* and *take the City* and *burn it with fire*.

Jer. Ch. 37. from 1, to 11.

The men of *Jerusalem* seeing the *siege raised*, presently took back their *Hebrew servants* again, whom they had formerly *set at liberty* according to the *Law*, and made them *serve as before* contrary to their Covenant; for *which* as for *an impious act*, *Jeremy* reproves them, and to requite them according to their doings, he *from the Lord* proclaims a *liberty* to the *Sword*, *Pestilence* and *Famine* to *destroy* them, telling them withal that the *Chaldeans* should come again to the siege and should take their City, and utterly demolish it.

Jer. 34. from 11, to the end.

Whilst the *Chaldeans* who had raised their siege were gone to encounter the *Egyptian* army, *Jeremy* intended to go out of the City *to save himself*, knowing *the City would be taken*. But *Irijah* a Captain took him and brought him before the *Princes*, and charged him that he intended to go to the *Chaldeans*. They being highly *enraged*

at

at him, *ſmote him*, and put him into the *dungeon* that was in the *priſon* in the houſe of *Jonathan* the Scribe, and *there he lay many days*.

Jer. Ch. 37. from 11, to 17.

Nebuchadnezzar at his going out againſt the *Egyptian army* took *eight hundred thirty two men* which had fled out of *Jeruſalem* to him for ſafety, and ſent them all away to *Babylon*.

Jer. Ch. 52. *v.* 29.

In the *tenth year* of the Captivity of *Jeconiah*, on the *twelfth day* of the *tenth month* *Ezekiel* uttered his Propheſie againſt *Pharaoh* and all *Egypt*, declaring that he ſhould prove but a *ſtaff of reed to the houſe of Iſrael*, and that *Pharaoh* ſhould have an overthrow given him in the deſert of *Lybia*, and that *Egypt* ſhould be miſerably waſted by the *Babylonians*, and that *that deſolation* ſhould laſt forty years.

Ezek. 29. from 1, to 17.

Nebuchadnezzar having routed the *Egyptian army*, returned and laid ſiege again to *Jeruſalem*. The Prophet *Jeremy* having remained in the *dungeon* many days, the *King* ſent and took him out, and askt him *privately*, whither he had *any word of Propheſie* from the Lord? he tells him *he had*, and *it was this*, that *he muſt be delivered up into the hands of the King of Babylon*. Moreover *Jeremy* ſaid unto the *King*, *Wherein have I offended againſt thee, or againſt thy ſervants, or againſt this people, that ye have put me in priſon? where are now your Prophets which propheſied unto you, ſaying, the King of Babylon ſhall not come againſt you, nor againſt this land? Therefore hear now, I pray thee, O my Lord the King, let my ſupplication be accepted before thee, that thou cauſe me not to return to the houſe of Jonathan the Scribe leſt I die there.* Then *Zedekiah* the King commanded that they ſhould commit *Jeremiah* unto the *Court* of the priſon, and that they ſhould give him *daily a piece of bread* out of the *Bakers ſtreet* until all the bread of the City were ſpent; and ſo *Jeremiah* remained in the *Court of the Priſon*.

Jer. 37. from 16, to the end.

The *ſiege continuing*, *Zedekiah* ſent again to *Jeremy*, but he returning the *ſame anſwer*, *viz.* that both *King* and *people* muſt fall into the hands of *Nebuchadnezzar*, and that *they that would ſtay in the City ſhould periſh*, either by *famine*, *ſword* or *peſtilence*, *but they that would go out ſhould have their lives ſaved*. The *Princes* were ſo exceedingly *enraged againſt him* for *this anſwer* that they deſired of the King *that he might be put to death*, looking upon him as a perſon that *weakned the hands* and *hearts of the people*; and (the King leaving it to them) they caſt *Jeremy* into *Malchias dungeon* (which was in the *Court of the priſon*) into which *being let down by cords* his *feet ſank in the mire when he came to the ground*; from which *lothſome dungeon* he was delivered by the interceſſion and help of *Ebedmelech* one of the Kings *Eunuchs*, and put again into the *Court of the priſon*.

Jer. 21. whole Chapter.
Jer. 38. from 1, to 14.

Zedekiah ſends for *Jeremy* once more, and in the principal entry of the *Lords houſe*, privately conſults him. The *Prophet* expreſſing *his fear* that *the King would kill him, or give him into the hands of thoſe men that ſought his life, if he dealt faithfully with him*. The *King* thereupon *ſware to him*, ſaying, *as the Lord liveth who made us this ſoul, no ſuch thing ſhall happen to thee*; whereupon *he counſelled the King* by yielding himſelf to *ſave his life*. The *King* having commanded the *Prophet* to conceal what *paſſed between them from the Princes*, he departed, and *Jeremy* continued in the *Court of the priſon* to the *day the City was taken*.

Jer. 38. from 14, to the end.

Jeremy

Jeremy remaining thus in the Court of the priſon, he aſſures *Ebedmelech* (who had been ſo kind to him) from *the Lord* that *he* ſhould be free from all danger and harm in that *approaching calamity*, becauſe *he had put his truſt in the Lord*.

Jer. 39. from 15, to the end.

In the *eleventh year* of the Captivity of *Jeconiah*, the *firſt month*, God by *Ezekiel* foretels the *calamity* of the *City of Tyre* (which much rejoiced at the miſeries the *Jews* were fallen into by the *Babylonians*) that *ſhe alſo ſhould fall by the ſame hand*. And he foretels alſo that *the like miſery ſhould befall the Sidonians their neighbours*, to the *glory of God*, and comfort of the *Church*. At that time it ſeems the fame of *Daniel*'s wiſdom was grown ſo *great* even in foreign Nations, that they uſed to ſay by way of Proverb, *As wiſe as Daniel*. And therefore God upbraiding the *King of Tyre* with his *pride* and *arrogancy*, *Behold* (ſaith he) *thou art wiſer than Daniel, no ſecret can be hid from thee; therefore I will bring ſtrangers upon thee, the terrible of the Nations, and they ſhall bring thee down, &c.*

Ezek. Ch. 26. *Ch.* 27. *Ch.* 28.

In the *ſame year* alſo, in the *third month*, God revealed his will to *Ezekiel* of ſending *Nebuchadnezzar* againſt *Pharoah* to the ruin of the *Egyptians*. In the *ſame month* alſo God declared that the *Egyptians* could no more avoid his *decree* and *determination* than the *Aſſyrians* had done before.

Ezek. Ch. 30. *Ch.* 31.

In the *eleventh year* of *Zedekiah*, the *ninth day* of the *fourth month*, when the *famine* grew *extream in the City*, and the *peſtilence* (as 'tis like) very *hot*, *Jeruſalem* was broken up, and the *Caldeans* entred it.

Ezek. 4. from 9, to the end.
Lament. 4. 10.
2 *King.* 25. 2, 3, 4.
Jer. 52. 5, 6, 7.
Jer. 39. 2, 3.

The *City* being taken, *Zedekiah* and *all the men of war* fled away by night by the *way of the Gate between two walls which was by the Kings garden*, being (it ſeems) a *ſecret way* provided on purpoſe for *eſcape* in ſuch a time of danger, but the *Caldeans* purſuing after them, took *Zedekiah* in *the plains of Jericho* and brought him priſoner to *Riblah* (where *Nebuchadnezzar* lay) where *having judgment paſſed upon him for his perjury*, and having ſeen *his children* firſt *ſlain before his eyes* (to *his extream torment*) together with the *Nobles of Judah*, he had then *his own eyes put out*, and being *clogged with chains and fetters*, he was carried away from thence to *Babylon*; ſo the *Propheſies* before utter'd concerning him were *fulfilled*, viz. *that with his eyes he ſhould ſee the King of Babylon, and ſpeak with him mouth to mouth*, [Jer. 32. 4. & 34. 3.] *But Babylon he ſhould not ſee, though he ſhould die there*. For ſo the Prophet *Ezekiel* foretold *Ch.* 12. 13. *My net alſo will I ſpread upon him, and he ſhall be taken in my ſnare, and I will bring him to Babylon to the land of the Caldeans, yet ſhall he not ſee it, though he ſhall die there.*

2 *King.* 25. from 4, to 8.
Jer. 39. from 4, to 8.
Jer. 52. from 7, to 12.

Upon the *ſeventh day* of the *fifth month*, *Nebuzaradan Captain of the Guard* ſent by *Nebuchadnezzar* made his entry into the *City*, and on the *tenth day* he ſet *fire on the Temple*, and on the *Kings Palace*, and upon *all the Noblemens houſes in Jeruſalem, and burnt all down to the ground, and brake down the walls of Jeruſalem round about*. In remembrance of *which diſmal calamity* the *Faſt of the fifth month* was ordained to be kept

kept. [*Zach.* 7. 3. & v. 5. & *Zach.* 8. 19.] Thus was the *glorious Temple* deſtroyed in the *nineteenth year of Nebuchadnezzars reign*, and *four hundred twenty four years, three months*, and *eight days* after that *Solomon* laid the *firſt ſtone* thereof.

2 *King.* 25. 8, 9, 10.
Jer. 52. 12, 13, 14.
Jer. 39. 8.

In the ſame *fifth month* the *walls* of *Jeruſalem* being broken down, *all* that were left in the City, and *all* that had before fled over to *Nebuchadnezzar*, and *all the common people* of the City, with all the *treaſure* of the *King* and *his Nobles*, and *furniture of the Temple*, did *Nebuzaradan* carry away to *Babylon*; and thus was *Judah* for their ſins removed out of her own land, *four hundred ſixty eight years* after *David* began to reign over it. From the diviſion of the *Ten Tribes* from the *Tribe of Judah three hundred eighty eight years* and from the *deſtruction of the Kingdom of Iſrael, one hundred thirty four years.*

If any ſhall enquire *why the Lord gave up this his own people into the hands of their enemies*, you may find 2 *Chron.* 36. from *v.* 12, to 20. that the *high provocations* both of *King* and *people* were the cauſe thereof. *Zedekiah did that which was evil in the ſight of the Lord his God, and humbled not himſelf before Jeremiah the Prophet ſpeaking to him from the mouth of the Lord; and he alſo rebelled againſt King Nebuchadnezzar, who had made him ſwear by God, but he ſtiffned his neck, and hardned his heart from turning unto the Lord God of Iſrael: Moreover all the chief of the Prieſts, and the people tranſgreſſed very much after all the abominations of the heathen, and polluted the houſe of the Lord which he had hallowed in Jeruſalem. And the Lord God of their fathers ſent to them by his meſſengers, riſing up betimes (a), and ſending, becauſe he had compaſſion on his people, and on his dwelling place; but they mocked the meſſengers of God, and deſpiſed his words, and miſuſed his Prophets, until the wrath of the Lord aroſe againſt his people, and there was no remedy *. Therefore he brought upon them the King of the Caldees, who ſlew their young men with the ſword, in the houſe of their Sanctuary (b), and had no compaſſion upon young man or maiden, old man, or him that ſtooped for age, he gave them all into his hand. And all the veſſels of the houſe of God great and ſmall, and the treaſures of the houſe of the Lord, and the treaſures of the King, and of his Princes, all theſe he brought to Babylon: And they burnt the houſe of God, and brake down the walls of Jeruſalem, and burnt all the Palaces thereof with fire, and deſtroyed all the goodly veſſels thereof.*

(a) That is, *continually* and *carefully* ſending them, a Metaphor taken from careful *houſholders* who with the *ſooneſt* ſeek to redreſs miſchiefs, cauſing their ſervants for that end to *riſe betimes.*

* After that there remain'd nothing but expectation of judgment.

(b) That is, the Temple, whither 'tis like many of them fled for refuge.

Jer. 39. 9.
Jer. 52. 15.
2 *King.* 25. from 11, to 18.
2 *Chron.* 36. from 14, to 22.

The *Scripture* ſaith that they that were carried away captive to *Babylon* in the *eleventh year of Zedekiah* were to continue *ſeventy years* in their captivity, 2 *Chron.* 36. 20, 21. *And them that had eſcaped from the ſword carried he away to Babylon, where they were ſervants to him and his ſons, until the reign of the Kingdom of Perſia. To fulfill the word of the Lord by the mouth of Jeremy, until the land had enjoyed her Sabbaths; for as long as ſhe lay deſolate ſhe kept Sabbath, to fulfill threeſcore and ten years.* Where, *by thoſe words* [*until the land had enjoyed her Sabbaths*] we are to underſtand that ſo long as the people were kept out of it, the land *reſted*, there being none to *plow* or *dig it up*, and ſo it continued for the *moſt part* till the expiration of *ſeventy years* as *Jeremy* had Propheſied, *Jer.* 25. 11. *And this whole land ſhall be a deſolation, and an aſtoniſhment, and theſe Nations ſhall ſerve the King of Babylon ſeventy years.* And *Chap.* 29. 10. *Thus ſaith the Lord, after ſeventy years be accompliſhed at Babylon, I will viſit you, and perform my good word towards you, in cauſing you to return to this place.*

place. And ſo that came to paſs which God threatned, *Levit.* 26. 34, 35. *Then ſhall the land enjoy her Sabbaths, as long as it lyeth deſolate it ſhall reſt, becauſe it did not reſt in your Sabbaths when ye dwelt upon it* *. Hereupon many begin the *ſeventy years* captivity from the *deſtruction* (c) *of Jeruſalem*, which are called the *ſeventy years of the deſolations of Jeruſalem*, Dan. 9. 2. Now the *deſolation* of that City was not till the *laſt fatal deſtruction* of it.

And the *ſame term* alſo of *ſeventy years* is ſet for the *ſubjection* of the *neighbouring Nations*, as we find *Iſai.* 23. 15. *And it ſhall come to paſs in that day that Tyre ſhall be forgotten ſeventy years, according to the days of one King, after the end of ſeventy years ſhall Tyre ſing as an harlot, &c.*

* See Pag. 169.

(c) Here many begin the Seventy years captivity, though ſome begin it from the carrying away of *Jeconiah*, 2 King. 24. 12.

CHAP. VI.

The ſixth Age of the World, containing the ſpace of time from the carrying of Judah *into Captivity, unto the liberty granted by* Cyrus *for their return, and conſiſts of ſeventy years, ending in the* 3478 *year of the World.*

THE *City of Jeruſalem* and the *Temple* being thus deſtroyed and burnt down to the ground by *Nebuzaradan*, he left only a *few*, and thoſe of the *poorer ſort* of the people there to *dreſs* the *Vineyards*, and *to be husbandmen*; over whom *Gedaliah* the Son of *Ahikam* a man of the *ſame Nation* was placed *Governour*, but as a *Provincial Governour* only without any *badg of Regality* or *Kingly Title*. 'Tis like this *Gedaliah* was one of thoſe that followed the advice which the Prophet *Jeremy* gave both to *Zedekiah* and the *reſt*, Jer. 21. 8, 9, 10. *And unto this people thou ſhalt ſay*, thus ſaith the Lord, *Behold I ſet before you the way of life, and the way of death. He that abideth in this City ſhall die by the ſword, and by the famine, and by the peſtilence; but he that goeth out and falleth to the Caldeans that beſiege you, he ſhall live, and his life ſhall be unto him for a prey. For I have ſet my face againſt this City for evil, and not for good, ſaith the Lord, it ſhall be given into the hand of the King of Babylon, and he ſhall burn it with fire.* 'Tis like therefore that upon this account he was made Governour by *Nebuchadnezzar*'s command.

Jer. 39. 10.
Jer. 40. 5.
2 *King.* 25. 12. & 22.

Seraiah the *chief Prieſt*, and *Zephaniah* the *ſecond Prieſt*, and the *three Keepers* of the Gate of the *Temple*, and *other principal men* (by whoſe counſels *Zedekiah* had been much led to reſiſt the *King of Babylon* contrary to *Jeremy*'s warnings) *Nebuzaradan* took and carried them to *Riblah* to *Nebuchadnezzar*, and there they were put to death. But *Jehozadak* the Son of *Seraiah* (who after him came to be *High Prieſt*) was carried away priſoner to *Babylon*.

2 *King.* 25. from 18, to 22.
Jer. 52. from 24, to 28.
1 *Chron. Ch.* 6. 15.

The Prophet *Jeremy* being bound with *chains*, was carried with the reſt as far as *Rama* towards *Babylon*, and had there *his irons knocked off*, and was ſet at liberty, and had his choice given him, whither he would go on to *Babylon* and there to be honourably treated, or ſtay in *Judea* with thoſe poor people that were there left? And he chooſing to ſtay, was ſent back with money in his purſe to *Gedaliah* the Governour, who made his reſidence at *Mizpeh* in the Tribe of *Benjamin*.

Jer. 39. from 11, to 15.
Jer. 40. from 1, to 7.

Some of thoſe Captains and Souldiers which upon the taking of *Jeruſalem* had fled away by night, and were ſcattered over the Country, and ſome of the *Jews* that had fled to the *Moabites* and *Ammonites*, and other neighbouring Nations, returned after a while to *Gedaliah* into their own Country, where they had good *proviſion of wine* and *oyl*, and other *ſummer-fruits* to ſubſiſt withal. *Gedaliah* made his reſidence at *Mizpeh* in the Tribe of *Benjamin*, leaving the reſt of the *Jews* that were with him to live in ſuch Towns as they thought fit.

Jer. 40. from 7, to 13.
2 *King.* 25. 23, 24.

Iſmael

Iſmael the Son of *Nethaniah* of the race of the Kings of *Judah* had (it ſeems) during the ſiege of *Jeruſalem* kept himſelf out of the ſtorm with *Baalis* King of the *Ammonites*, Jer. 40. 14. and being of the Royal ſeed he envied that the Government of the *Jews* ſhould be committed to *Gedaliah*, who ſeems to have been but of private condition, and being ſtirred up likewiſe (as 'tis probable) by the King of *Ammon*, he made a conſpiracy with ſome few more to ſlay him. *Johanan* (of whom mention is made, 2 *King.* 25. 23.) came and diſcovered this conſpiracy to *Gedaliah*, and offered his help to diſpatch *Iſmael* to prevent it; but *Gedaliah* would not believe it, but thought he ſpake *falſely* of *Iſmael*, and would by no means conſent he ſhould be taken off. Not long after *Iſmael* came to him with ten reſolute fellows to *Mizpeh*, where *Gedaliah* friendly entertained him, giving no credit to ſuch as informed him of his treacherous intentions againſt him; and in the ſeventh month *Iſmael* with his *aſſociates* (taking their opportunity) wickedly murdered *Gedaliah*, and ſuch *Jews* and *Caldeans* as he had then about him. And a day or two after fourſcore *Jews* coming from ſeveral places of the Kingdom in a moſt ſad and mournful manner with their *beards ſhaven, and clothes rent, and having cut themſelves*, deploring the *deſolation* that was fallen upon *Jeruſalem*, and bringing *certain offerings* and *incenſe* with them which they purpoſed to offer to the Lord in the place where the Temple before ſtood, (now lying in its duſt) *Iſmael* having notice of their coming went out to meet them, and with counterfeit tears making ſhew that he alſo bore a part with them in their ſorrow, he invited them to go with him to *Gedaliah*, feigning himſelf to be one of his friends (thereby to try how they ſtood affected to him) and having gotten them within the City of *Mizpeh*, he and his companions ſlew them all there in the open ſtreets (ten only excepted, whom he ſpared, becauſe they promiſed to diſcover to him *ſome treaſure* hid in the fields during the war) and the bodies of the ſlain he threw into King *Aſa*'s pit *, which he made in *Mizpeh* for fear of *Baaſha*. See 1 *King.* 15. 22.

* In the days of King *Baaſha* *Aſa* King of *Judah* it ſeems made a *pit* in *Mizpeh* for a *hiding place* in caſe of danger, of which we find no mention but only here.

Jer. 40. from 13, to the end.
Jer. 41. from 1, to 10.
2 *King.* 25. 25.

Iſmael having now taken the Kings daughters (whom the *Caldeans* had left behind, being hidden poſſibly at *firſt*, and afterwards coming forth had committed themſelves to the care of *Gedaliah*) and many others of the people captive, he was returning with them as his *priſoners* to the King of *Ammon*, but *Johanan* meeting him with a *band of men* near *Gibeon* took from him all his priſoners, and ſet them at liberty, and *Iſmael* with only eight men more eſcaping his hands, fled to the *Ammonites*.

Jer. 41. from 10, to 16.

Johanan and *his Captains* with the reſt of the people remaining for a while about *Bethlem*, fearing at laſt that the *Caldeans* would ſend in *ſome forces* upon them to revenge the death of *Gedaliah*, and the *Caldeans* that were ſlain with him, and ſo utterly deſtroy all the *Jews* that were in the land, they thought it beſt to fly with the people that were left, into *Egypt*. But firſt they conſult *Jeremy* about it, and deſire him to ask counſel of the Lord for them in that matter. Hereupon (they promiſing faithfully to conform themſelves to the will of God, whatever it ſhould be) he after ten days brought them an anſwer, adviſing them all not to ſtir out of their own Country, aſſuring them if they ſtaid, of Gods protection there; but telling them that if they went into *Egypt* they ſhould there every man of them periſh, either by ſword, famine, or ſome other kind of death. But notwithſtanding their former promiſe they would needs go down into *Egypt*, and carried *Jeremy* and *Baruc* (againſt their wills) along with them. And when they were come to *Taphnes*, *Jeremy* ſharply reprov'd them, and there declar'd to them under a *type of great ſtones hid in clay in a brick-kiln, the deſtruction of Egypt even by Nebuchadnezzar*, of whom they were ſo much afraid. And there (as 'tis thought) *he* was *ſtoned to death* by his own *ungrateful Jeremy. Countrymen.* The death of

Jer. 41. from 16, to the end.
Jer. 42. whole Chapter.

Jer. 43. whole Chapter.
2 King. Ch. 25. *v.* 26.

In the *twelfth year* of *Jeconiah's captivity*, the *fifth day* of the *tenth month*, tidings came to *Ezekiel* of the taking of *Jeruſalem*, and then he propheſied of the utter deſtruction which ſhould befall the *laſt remainder* of the *Iſraelites* for their ſins, even of thoſe few who remained in their *deſolate Country* after the departure of thoſe before mentioned who went into *Egypt*. The evening before theſe tidings came to him, his mouth was opened again to propheſie to his own people, which he had not done ſince the day that *Nebuchadnezzar* firſt laid ſiege to *Jeruſalem* three years ago, whereof one year and an half was taken up in that ſiege, and the reſt of the time had paſſed ſince the City was taken.

Ezek. 33. from 21, to 30.

The *Prophet* now after ſo long a ſilence having his mouth opened, and being appointed a *watchman*, and willing to perform his duty, he declareth firſt to *murmurers* and *hypocrites* among the captive *Jews*, that God dealeth juſtly both with *penitents* and *back-ſliders*, that he *delighteth not in the death of a ſinner*, that *his ways are juſt and equal*, notwithſtanding *their calumnies*. He threatens ſuch as mocked the Prophets, and went on in their wickedneſs and hypocriſie.

Ezek. 33. from 1, to 21.
And from *v.* 30, to the end.

In the next place he threatens the *ſhepherds* of *Iſrael* both *Civil* and *Eccleſiaſtical* for their *unfaithfulneſs* to the flock, *Ch.* 24. from 1, to 11. He ſhews the tender care that God himſelf will have of his flock, from *v.* 11, to 23. He promiſes to raiſe up and ſend the chief ſhepherd and Prince of his Church Jeſus Chriſt, under whoſe Government his ſheep ſhall be bleſſed, from *v.* 23, to the end.

Ezek. 24. whole Chapter.

He alſo threatens the *Ammonites* and *Moabites*, and mount *Seir* or *Edom*, and the *Philiſtines* for their *pride*, *hatred*, and *cruelty againſt Iſrael*.

Ezek. 25. whole Chapter.

The Propheſie of *OBADIAH.*

Obadiah alſo (as 'tis probable) about this time uttered his *Propheſie* againſt *Edom*, which ſhamefully inſulted over the calamities of the *Jews* when *Jeruſalem* was deſtroyed. He threatens they ſhall be *totally ſpoiled even more than an houſe by night-robbers*, or a *vine* by *grape-gatherers*. He foretells that their *counſellors wiſdom ſhall fail*, and *their Souldiers*, and that they ſhall be deſtroyed by the *Caldeans*, as it afterwards happened. After the *minatory part*, the Lord by his Prophet comforts his *afflicted Church* with a promiſe of *deliverance* and *victory over their enemies*, and *enlargement* of *their poſſeſſions*, moſt truly fulfilled in the *calling of the Gentiles*, and of the *Lords dominion* over all. And the like did *Jeremy*, and alſo the *Authors* of thoſe Pſalms, *Pſal.* 79. & 137. who wrote (as it ſeemeth) all about the ſame time. And hitherto poſſibly the 63. of *Iſaiah* is referrable though propheſied long before.

Obadiah, whole Chapter.
Jer. 49. from 7, to 23.
Pſal. 79. & *Pſal.* 137.
Iſa. 63. from 1, to 7.

Ezekiel now comforts the people of *Iſrael*, promiſing them that the Lord *would avenge them of their enemies*, who had ſo ſpitefully uſed them. He promiſes *reſtauration* and *proſperity* unto them in their own land. He ſhews that God was neceſſitated to *puniſh* and *chaſtiſe them for their ſins*, for the *honour of his name*. But he will again out of

of his *free grace* and *mercy* abundantly bleſs them both with *ſpiritual* and *temporal* bleſſings.

Ezek. 36. whole Chapter.

He Propheſies alſo of *their return* out of *Babylon*, though their condition therein was as hopeleſs as of *dead men* in their graves, who are become *dry bones*. And by the *type* of *two ſticks becoming one in the Propbets hand*, he ſhews the *union* and *incorporation of Iſrael* into *Judah*, and poſſibly the uniting *Jews* and *Gentiles* together, under one King, *viz.* Chriſt the true Meſſias.

Ezek. 37. whole Chapter.

Further he propheſies of a *glorious victory* they ſhall have over *Gog* and *Magog*, who ſhall diſtreſs them after their return from captivity; whereby ſome underſtand the *Scythians* and *Tartars* that ſhall diſtreſs the *Jews* converted unto Chriſt toward the *latter end* of the world.

Ezek. 38. whole Chapter.
Ezek. 39. whole Chapter.

In the *twelfth year* of *Jeconiahs captivity*, on the *firſt day* of the twelfth month, *Ezekiel* uttered his *Propheſie* concerning the grievous calamity *Nebuchadnezzar* ſhould bring upon *Egypt*. And upon the *15th.* day he Propheſies againſt *Egypt* again; and foretels that *Pharoah* and his people ſhould be brought down *as low as hell*, with the reſt of the *uncircumciſed Nations*.

Ezek. 32. whole Chapter.

Jeremy had (it ſeems) ſome time before propheſied of the deſtruction which ſhould follow the *Iſraelites* that were in *Egypt* for their deſperate obſtinacy and Idolatry there practiſed, ſaying it went well with them when they ſacrificed to the Queen of heaven, and for a ſure ſign of their miſery gave them *Pharoah* himſelf, whom they ſhould ſee brought to all extremities before their eyes.

Jer. 44. whole Chapter.

The *Lamentations of Jeremy* (it's probable) were written about this time. Theſe are not thoſe of *Jeremy* for *Joſiah* mentioned, 2 *Chron.* 35. 25. [*And Jeremiah lamented for Joſiah, and all the ſinging men and the ſiging women ſpake of Joſiah in their Lamentations to this day, and made them an Ordinance in Iſrael, and behold they are written in the Lamentations.*] But *theſe* ſeem written by *Jeremy* in the time of the *Babyloniſh captivity*, after the Temple and City of *Jeruſalem* were deſtroyed, the *woful calamities* of that City, and the people of God being the *chief ſubject* thereof. That paſſage *Chap.* 4. 20. [*The breath of our noſtrils, the anointed of the Lord was taken in their pits, of whom we ſaid, under his ſhadow we ſhall live among the heathen,*] is more properly applicable to King *Zedekiah* than *Joſiah*. The *Lamentations of* JEREMIAH.

The great City of *Tyre* was now (as it ſeems) beſieged by *Nebuchadnezzar*, and the ſiege laſted *thirteen years* as *Joſephus* reports, *Antiq. Lib.* 10. *Cap.* 11. and in the compaſs of *thoſe thirteen years* the *neighbouring Nations*, as the *Moabites*, *Ammonites*, and *Edomites* were alſo ſubdued by him according to the prediction of *Jeremy* and *Ezekiel*.

Jer. 27. 5, 6, 7.
Jer. 48. whole Chapter.
Jer. 49. whole Chapter.

Whilſt *Nebuchadnezzar* lay before *Tyre*, in *the three and twentieth year* of his reign, *Nebuzaradan* Captain of his Guard carried away all the *remainder of the Jews* (to the number of *ſeven hundred forty five perſons*) unto *Babylon*. Theſe poſſibly were ſuch as having fled from the *Babylonians* and hid themſelves, did return into the land and dwelt therein for ſome time, but were now carried away captive, and brought to their Brethren

Brethren in *Babylon*. And this was the laſt and extreameſt depopulation which cauſed the very earth to lye until'd, as God had before threatned.

Jer. Ch. 52. *v.* 30.

In the *five and twentieth year* of the Captivity of *Jeconiah*, the *tenth day* of the *firſt month (fourteen years* after the deſtruction of *Jeruſalem) Ezekiel* had that *glorious viſion* of a *new Temple* (ſurpaſſing the glory of *Zerubbabels*) of a *new worſhip, new land*, and *new City*, which as here deſcribed is uncapable of a literal *meaning*, but ſignifies the *reſtauration of the Church by Chriſt*, with the *greatneſs*, *honour*, and *excellency* thereof: Poſſibly the *Evangeliſt* alludes to it in his *Cœleſtial Jeruſalem*, Rev. 21. 10, *&c.* And as *our Saviour* ſaid, *his Kingdom was not of this world*; ſo we may ſay the ſenſe of *Ezekiel's Land*, *City* and *Temple*, is *myſtical* and *ſpiritual*. 'Tis generally conceived that *this viſion* imports the *great enlargement* of the *Church* under the *Goſpel* when the *Gentiles* ſhall be called to the *knowledg* of *Chriſt*, and the *Jews* alſo (as *mainly* concern'd though not *ſolely intended in this viſion*) brought home to the *true Meſſiah*, not excluding thoſe of the *Ten Tribes*, from having *each one* a *childs portion* in the performance of this Propheſie.

Ezekiel { 40, 41, 42, 43, 44, 45, 46, 47, 48 } Chapters.

Tyre at laſt was given up to *Nebuchadnezzar*, being rendred upon *conditions*, and not taken by *force* as *Joſephus* reports, *Lib.* 1. *contra Apion.*

Nebuchadnezzar laying hold of the *troubles* and *commotions* that were in *Egypt*, between the *King* and his Son *Amaſis* (and peradventure ſolicited by *Amaſis* to aſſiſt him againſt his father) he invaded *that Country* with his *Army*, and having gotten it into his hand, even from *Siene* to the *end* thereof, he made havock not only of the *Egyptians* but of the *Jews* that dwelt among them, *killing ſome*, and *leading away the reſt into captivity*, according to the *ſeveral Propheſies* of *Jeremy* and *Ezekiel*.

Jer. 43. from 8, to the end.
Jer. 44. whole Chapter.
Jer. 46. whole Chapter.
Ezek. 29. whole Chapter.
Ezek. 30. whole Chapter.
Ezek. 31. whole Chapter.

Nebuchadnezzar having finiſhed his *Conqueſts*, returned to *Babylon*, and there in *his thirty fifth year* (as he lay *at eaſe* in *all kind of pleaſure* in his own houſe) had that *remarkable dream* of the *great Tree whoſe deſtiny it was to be cut down*; the meaning whereof he could not learn from his *Magicians* and *Wizards* of *Caldea*, but the Prophet *Daniel* unfolded it to him, and ſhewed him (though with great aſtoniſhment) that the dream was to be fulfilled in *himſelf*, and therefore exhorts him to repentance.

Dan. 4. from 1, to 28.

Nebuchadnezzar (it ſeems) about this time new-built *Babylon* in a *magnificent* manner, and raiſed alſo there many *vaſt* and *ſtately ſtructures*, among which that *famous* and *ſo much renowned Garden* born upon *pillars*, called the *hanging Garden*, was one which he built in favour to his wife *Amyrtis*, who deſired the pleaſure of the *Hills* in that *low Country*, as having been brought up in *Media*, as *Beroſus* reports. *Vid. Uſher. pag.* 94.

Twelve whole months were no ſooner paſt but *Nebuchadnezzar* growing *proud* and *inſolent*, and boaſting of the *magnificence of his buildings*, fell *diſtracted*, and being put from his houſe * and home, ſpent *ſeven years* in the *woods* and *fields* among *beaſts*; but at the end of *ſeven years* was reſtored both to *his right wits* and *Kingdom* again; and thereupon *publickly* proclaims *Gods great grace* and *mercy* manifeſted unto him, and *his power over all Nations*, and ſo departed this life when he had reigned about *twenty months copartner* in the Kingdom with his *Father*, and *forty three years* by himſelf alone.

* Some think he was poſſeſſed by an evil ſpirit, and that being miſchievous he was driven from among men. See *Ch.* 5. 21.

Dan. 4. from 28, to the end.

After him came *Evilmerodach* his Son, in the *thirty ſeventh* year of the Captivity of *Jeconiah*. He being ſetled in the *Throne* gave order for the enlarging of *Jeconiah* †, on the *five* and *twentieth day* of the *twelfth month*; and two days after he was taken out of his *priſon-clothes*, and ſet above all the *Princes* of the *Court*, and reckoned among the number of the Kings *friends*; ſo that all his life time after he did *eat at the Kings Table*, and was uſed with all *Princely reſpect*.

Jer. 52. from 31, to the end.
2 *King.* 25. from 27, to the end.

† *Zedekiah* died in priſon at *Babylon*, Jer. 52. 11. and had only the *honour* of being buried as a *Prince*, and lamented at his *Funeral* by his people, *Jer.* 34. 5. *Thou ſhalt die in peace, and with the burnings of thy Fathers the former Kings which were before thee, ſo ſhall they burn odours for thee, and they will lament thee, ſaying, Ah Lord! for I have pronounced the word ſaith the Lord.*

Evilmerodach being a man much hated for his vicious life, had many attempts made upon him, and at laſt was murthered by *Nerigliſſarus* his ſiſters husband, when he had reigned little more than *two years* as *Joſephus* teſtifies, *Lib.* 1. *contra Apion.*

'Tis probable that *Jeconiah* died much about this time alſo.

In the Kingdom of *Media* upon the deceaſe of *Aſtyages* (called *Tobit* 14. 17. *Aſſuerus*) ſucceeded his ſon *Cyaxares*, *Cyrus*'s mothers *brother*, called in *Daniel*, *Darius*.

The *King of Babylon* now not only raiſed his *own ſubjects*, but alſo ſolicited *Cræſus King of Lydia*, with the *Cappadocians*, both ſorts of *Phrygians*, *Carians*, *Paphlagonians*, and *Cilicians* on the Weſt, and the very *Indians* on the Eaſt-ſide of him to joyn with him in arms againſt the *Medes* and *Perſians*, remonſtrating to them that they were *two great Nations*, and now linked together by *affinity*, and would (if not *look'd unto and oppos'd in time*) *over-run* and bring into ſubjection all Countries *far* and *near*. Whereupon *Cyrus* was by his Father *Cambyſes*, and the *Council of the Kingdom* made *General* of the *Perſian forces*, and ſent away into *Media* with *thirty thouſand Souldiers*, and *one thouſand Commanders*; and when he came thither he was by his Uncle *Cyaxares* (who had ſent for him) made *General of the Median forces* alſo, and the management of the war againſt the *Babylonians* wholly committed to him.

Cyaxares and *Cyrus* march againſt the *Babylonian King*, and againſt *Cræſus* and the reſt of the *Confederates*, and gain'd a *great victory over them*. The *King of Babylon* fell in the battel, *Cræſus* with thoſe of his people that were left brake up his Camp by night and *fled*. *Cyrus* having made a *league* with the *Hircanians* (who had fallen over to him from the *Babylonians*) uſing their help and guidance in the way, purſued *the enemy that was fled*, *overtook them*, and *fought them*, and again *overthrew them*. The *Hircanians* fell upon the Companies of the *Cappadocians* and *Arabians*, and ſlew *both their Kings*. *Cyrus* ſparing the lives of ſuch as were either taken by force, or had yielded to mercy, divided the ſpoil of the field among his Souldiers. *Herod. Lib.* 3, *&* 4.

Belſhazzar Grandchild to *Nebuchadnezzar* by his ſon *Evilmerodach* ſucceeds in the Kingdom. In the *firſt year* of this Kings reign *Daniel* had the viſion ſhew'd him of the *four Beaſts*, ſignifying the *four Monarchies* of the World, and of Gods delivering over *all power* and *Soveraignty* to the Son of Man.

Dan. 7. whole Chapter.

In the *third year* of *Belſhazzar Daniel* had the viſion of the *Ram* and *He-goat*, foreſhewing the deſtruction of the *Perſian Monarchy* by *Alexander*, and that *he being dead*, and

and *his horn broken*, *four horns* ſhould ariſe inſtead thereof, denoting *four Kingdoms*, and that out of *one of them* a *little horn* ſhould come forth, *viz. Antiochus Epiphanes*, which ſhould prevail to take away the *daily Sacrifice*, and bring *much miſery* upon the people of God. This was ſhew'd to *Daniel* then living at *Suſa* in the *Province* of *Elam*, upon the bank of the river *Ulai*, which was then in the hands of the *King of Babylon*, under whom *Daniel* lived. And the Angel *Gabriel* comforted *Daniel*, and interpreted the viſion to him by the command of Chriſt.

Dan. 8. whole Chapter.

In the year of the world *three thouſand four hundred ſixty five Cyrus* and *Belſhazzar* (thoſe two *great Lords* of the world) fought a pitched battel near *Babylon*, and the *Caldeans* being *worſted*, retired to the *City*, where *Cyrus* beſieged them with a *vaſt army*. When he had viewed the *wall* he concluded there was no *ſtorming of it*, and therefore reſolved that the *beſt way* was to *pine* and *ſtarve them out*; at which the *beſieged ſcoffed*, as thinking themſelves utterly out of danger. But *Cyrus* taking notice how the river ran through the City, cauſed *deep ditches* to be made, which by *draining* rendred it *fordable*, and taking advantage of a *ſolemn Feaſt* which they kept, entred *by night* and *ſurprized them*, whilſt they *were banqueting* and *reveling*, and *in their cups*. And ſo *vaſtly big* was the *City*, that when the *skirts* of it were *ſurprized* and *taken*, *they* who dwelt in the *heart of the City* heard not of it; to which that of *Jeremiah* ſeemeth to have reference, *Jer.* 51.31. that *poſt* upon *poſt*, and *meſſenger* upon *meſſenger* ſhould run to tell the King of *Babylon* that all the skirts of the City were poſſeſſed by the enemies.

Belſhazzar was at this time (as it ſeemeth) *feaſting with his Nobles*, and had cauſed to be brought forth *the veſſels of ſilver and gold which his Grandfather* * *Nebuchadnezzar had taken out of the Temple at Jeruſalem, that he, his nobles, his wives and concubines might drink in them.* But God ſuddenly ſent a *hand* to write upon the *wall*, where the *King* and his *Nobles* ſat drinking, *Mene, Mene, Tekel, Upharſin.* Hereby evidently declaring that ſudden deſtruction ſhould fall upon him. But his Wizards of *Caldea* could not *read the writing*; hereupon his *Queen* adviſed him to ſend for *Daniel*, who came and both *read the writing*, as alſo gave the *interpretation* thereof, and for his pains was preſently proclaimed the *third man* in the Kingdom. Preſently after this in *this very night* was *Belſhazzar* ſlain by the Souldiers of *Gobrias* and *Gadales*, who having been formerly injured by him had revolted to *Cyrus*. And ſo the *Babyloniſh Kingdom* came to *an end*, as had been ſundry times foretold by *Iſaiah*, *Chap.* 13. *Chap.* 14. *Chap.* 21. *Chap.* 34. *Chap.* 46. & *Chap.* 47.] By *Habakkuk*, [*Chap.* 2.] and by *Jeremy*, [*Chap.* 25. & *Ch.* 50, & 51.]

* For that he was *his Sons Son* may be gathered out of *Jer.* 27. 7. *And all Nations ſhall ſerve him, and his Son, and his Sons Son, until the very time of his land come, and then many Nations and great Kings ſhall ſerve themſelves of him.*

Dan. 5. from 1, to 31.

The *Babyloniſh Empire* being now tranſlated to the *Medes* and *Perſians*, *Darius* the *Mede*, (Son of *Ahaſhuerus*, otherwiſe called *Cyaxares* the Son of *Aſtyages*) took upon him the *Kingdom*, which was delivered to him by *Cyrus* the *Conquerour*. And the *Angel* in this *firſt year* of his reign, is ſaid to *have confirmed and ſtrengthened him in his Kingdom*. After which he reigned two years.

Dan. 5. 31.
Dan. 9. 1.
Dan. 11. 1.

Cyrus having ſet all things in order at *Babylon*, went into *Media* and married the *only daughter* and *heir* of *Darius*, and for *dowry* had the whole Kingdom of *Media* given him with her, and the marriage finiſhed he returned with her to *Babylon*.

Darius now ſet over the Kingdom a *hundred* and *twenty Princes* or *Governours*, and over all the *Governours* he made *three Overſeers*, the principal of which was *Daniel*, whereupon the *reſt of the Governours* being ſtirred up by a ſpirit of envy againſt him, moved the *King* to make a *decree* that for *thirty days ſpace* no *petition* ſhould be made to any *God* or *man* but to *himſelf alone*; which *decree* when *Daniel* had broken by *making*

making his prayer to God three times a day, he was caſt into the *Lions den*, and thence delivered without *any hurt* at all done to him; and then *Darius* having cauſed *thoſe malicious plotters* to be caſt into the *ſame Lions den*, publiſhed that *memorable decree* through *all his dominions*, that every man therein ſhould *reverence* and *ſtand in awe of Daniels God.*

Dan. 6. whole Chapter.

Towards the *end* of the *firſt year* of the *reign of Darius* over the *Babyloniſh Empire*, the *ſeventy years* of the *captivity of the Jews* drew towards a period, and this was the *laſt* of *thoſe years* of *their calamity* ſpecified by *Jeremy*, Chap. 25. 12. *And it ſhall come to paſs when ſeventy years are accompliſhed, that I will puniſh the King of Babylon, and that Nation, ſaith the Lord, for their iniquity, &c.* And *Chap.* 29. 10, &c. *For thus ſaith the Lord, that after ſeventy years be accompliſhed at Babylon, I will viſit you, and perform my good word towards you, in cauſing you to return to this place. For I know the thoughts that I think towards you, thoughts of peace, and not of evil, to give you an expected end. Then ſhall ye call upon me, and pray unto me, and I will hearken unto you. And ye ſhall ſeek me and find me, when you ſhall ſearch for me with all your heart; and I will be found of you, and I will turn your captivity, and I will gather you from all the Nations, and from all the places whither I have driven you, ſaith the Lord, and I will bring you again into the place whence I cauſed you to be carried away captive.* Upon conſideration of *which time* now ſo *near approaching*, *Daniel* with *faſting*, *ſackcloth* and *aſhes* poured out a moſt *fervent prayer* to the Lord for the *remiſſion of his own ſins*, and the *ſins of the people*, and *for the promiſed deliverance out of their captivity.* Whereupon the *Angel Gabriel* brought him an anſwer not only concerning *this*, but alſo concerning *the ſpiritual deliverance of the Church* to be wrought at laſt *by the death of the Meſſias*, uttering that moſt *famous* and *memorable Propheſie* of the *ſeventy weeks*, recorded *Ch. 9. v.* 24, 25, 26, 27. which are generally underſtood not of *weeks* of *days*, but of *years*, each *day* being put for a *year*; and *ſeventy* being multiplied by *ſeven* (every week conſiſting of ſeven days) do make 490, that is, 490 years. And 'tis uſual in Scripture to ſignifie *years* by *days*, as may appear from *Numb.* 14. 34. and *Ezek.* 4. 5, 6. Now for the finding out the *meaning* of *theſe words* we ſhall enquire, 1. *When thoſe ſeventy weeks did begin.* 2. *When they did end.* 3. *What is the meaning of that ſection* or *diviſion* of the *ſeventy weeks* into *ſeven weeks*, *ſixty two weeks*, and *one week*. Firſt, *the ſeventy weeks* did begin when the *Commandment went forth to reſtore and build Jeruſalem*, verſ. 25. which was at the end of the *ſeventy years captivity*, and in the *firſt year* of the *Monarchy of Cyrus*, Ezra 1. 1. where although *expreſs mention* was not made for the building of *Jeruſalem* but of the *Temple*, yet it was *implied* becauſe they had *liberty* to build themſelves *houſes in Jeruſalem*, and accordingly they did *upon that grant* go about the building of the *City* as well as of the Temple, *Ezra* 4. 1, 12. Neither were they charged by their *malicious adverſaries* for going beyond their commiſſion *in building the City* more than in *building the Temple*. And 2*ly*, it was propheſied and foretold long before of *Cyrus*, that he ſhould *build not the Temple only*, but *the City* alſo, *Iſai.* 44. 28. & *Chap.* 45. 13. So much for the beginning of *theſe weeks*.

Daniels Seventy weeks.

2*ly*, The *ſeventy weeks* did *end* at the *death* and *paſſion* of *Chriſt*, which I ſhall labour to *prove* by *theſe reaſons*: 1. Becauſe *the things* the *Angel* mentions [*v.* 24.] are properly the *effects of Chriſts death*. Particularly (1) the Text ſays *ſeventy weeks are determined to finiſh tranſgreſſion, and to make an end of ſins, and to make reconciliation for iniquity.* All *which expreſſions* ſeem to hold out *one* and *the ſame thing*. For *our Saviour by his death* made *ſatisfaction*, and wrought *redemption* for his people, as may appear from theſe places, *Eph.* 1. 7. *Col.* 1. 14, 20, 21, 22. *Heb.* 9. 26. 1 *Joh.* 1. 7. *Rev.* 1. 5. (2) *To bring in everlaſting righteouſneſs*; now Chriſts *ſatisfaction* is the ground of our being *righteous* or *juſtified* before God, *Rom.* 3. 25. *Phil.* 3. 9. 2 *Cor.* 5. 21. 2 *Pet.* 1. 1. (3) *To ſeal* * *the viſion and propheſie*; that is, thereby all *the viſions* and *propheſies* concerning the *Meſſias* were ſealed, confirmed, and accompliſhed. (4) *To anoint* † *the moſt holy*; *Our Saviour* by *his blood* may truly be ſaid to *have anointed the moſt holy*, that is *Heaven*, as the *High Prieſt* (being a *type* of him) did *anoint the moſt holy place in the*

* *ut* obſignet viſionem, *i.e. ut reipſa præſtet Prophetias de perpeſſionibus & Gloria Meſſiæ.* 1 Pet. 1. 11. Varab. † Ut ungat ſanctum, *i.e. ut per aſcenſionem ſuam in cœlum conſecret illud ad cultum Dei illic ab electis in illud aſſumptis peragendum: Sicut Moſes olim unxit ſacratiſſimam Tabernaculi partem ad cultum Ceremonialem, &c.* Piſc.

Sanctuary by *presenting* and *sprinkling of blood*, as the Apostle, *Hebr.* 9. from 1, to 13. doth make the *parallel* between them. The reason of the *Angels* mentioning the *destruction of the City* and *Sanctuary*, *ver.* 26. is conceived by *divers learned men* to be chiefly to set out the *dreadful vengeance* of God that should fall on the *Jews* for *putting the Messiah to death*, and therefore 'tis not necessary that the *destruction* of the *City* and *Sanctuary* should come within the *compass* of the *seventy weeks*, but did *follow* after as the *fruit* of their cruelty towards him. Lastly, 'tis said *v.* 27. that *in the last week the Messiah should confirm the Covenant*, and *cause the sacrifice and oblation to cease*. Now when was the *Covenant confirmed* but *at* and *by the death of Christ?* as the *Apostle* speaks expressly, *Heb.* 9. 16, 17. And when were the *Sacrifices* or *Oblations* made to *cease* but when *Christ* did *offer up himself a sacrifice to God upon the Cross*, Heb. 10. 5, 10. For the *body* or *truth* being come, the *shadows* and *types* were to be abolished, *Col.* 2. 17. But if the *seventy weeks* did not end before the *destruction of the City*, then the *confirmation of the Covenant*, and the *causing of the Sacrifices and Oblations to cease* (which we say was done) *by the death of Christ*, could not be in the *last week* as the *Angel* said; for the destruction of *Jerusalem* was not (as is *generally acknowledged*) till about *forty years* after the death of Christ.

For the meaning of that *section* and *division* of the *seventy weeks* into 7, 62, and 1, (for so the Angel doth *parcel* and *divide them*) we must know that the *first section* being *seven weeks* (which make 49 years) may possibly signifie *the time* from the *return* out of *Babylon* (when *liberty* was granted to the *Jews* for the building of the Temple) unto the *finishing of it*, in the sixth year of *Darius*, see *Ezra* 6. 15. For after they had *begun the work* there in *a short time* they were forced to give it over through the *complaint* and *opposition* of their *adversaries*, until the *second year of Darius*, (which might be about 46 years from the *first year* of *Cyrus*) and then *Darius* making a *new decree* for the *furtherance of the building*, it was set upon *afresh*, and finished in the space of *three years*, or *little more*, viz. in the *sixth year of Darius*. So that *in all* from the *first year* of *Cyrus* (wherein they might begin the work) unto the *sixth year of Darius*, wherein it was *finished*, there might be 49 years, or seven weeks.

The *second Section* is of 62 *weeks* after *the former seven*, viz. from the *sixth year of Darius* when the *Temple* was finished to the *week* wherein the Messias was to be cut off.

The *third Section* is of *one week* which is the *last* of the *seventy*, wherein the *Messiah was to be cut off*.

This week the *Angel* seems to divide into *two halves*, intimating some *special thing* that was to happen about the *middle of it*, and that might possibly be the *Baptism of Christ*, and *his entring on his Prophetick office to preach*, and *work miracles*; and then that *in the end of that week*, (which was the *other half*) he should be *slain*, and *cut off*, and so *by his death cause the sacrifice and oblation to cease*. And that space of *three years* and *an half* from the *Baptism* of *Christ to his death* may be gathered from the *four Passovers* which he celebrated after his *Baptism*. Now in the compass of *these seventy weeks*, or 490 *years* there flourished (1) the *Persian Monarchy*; (2) the *Grecian* or *Macedonian*; and (3) the *Roman* was begun.

Dan. 9. whole Chapter.

About this time *Cyrus* (his own Father *Cambyses* being dead in *Persia*, and *Darius* his *Father-in-law* and *Uncle* in *Media*) had all the *Empire* and *Monarchy* of the *East* in his hands, and this the Scripture reckons as the *first year of his reign*, namely as *absolute Monarch*. It seems by *Daniel* or some other of the *Jews* it was discovered to *him*, that *many years before* God had revealed to his Prophet *Isaiah*, [see *Ch.* 44. 28. and *Ch.* 45. 1, 2, 3, 4, 5. & *v.* 14.] that *he was ordained and appointed by God to vanquish Baby-*

Babylon, and to deliver the Jews out of their captivity, and to cause their City and Temple to be rebuilt. This *Prophesie* they shewed him as *Josephus* reports, *Lib.* 11. *Antiq. Ch.* 1. And when *he had read it, he was much affected with it*; and God *stirred up his spirit* to *deliver the Jews*, and *set them free*. Accordingly in this year came forth *that renowned Edict of his*, mentioned 2 *Chron.* 36. 23. of which we shall speak more afterwards. And in *this year* the *seventy years* of the *Babylonish captivity* being *expired*, *Cyrus* gave leave *to all the Jews* dwelling any where in his Dominions to return into *their own Country*, and commanded such as did return *to fall in hand with reedifying of the Temple*. And he allowed the *charge thereof out of his own Treasure*, and restored to them *all the Vessels of the Lords house* which *Nebuchadnezzar* had brought from thence.

The end of the *Seventy years Captivity.*

Dan. 9. whole Chapter.
2 *Chron.* 36. 22, 23.
Ezra 1. from 1, to 5.

CHAP. VII.

The seventh Age of the World from the return out of Babylon, *and the end of the Seventy years Captivity to the death of Chriſt, containing a ſpace of Four hundred and ninety years, ſignified by* Daniel's *Seventy Weeks mentioned,* Chap. 9. V. 24, 25, 26, 27.

THE *Jews* had now *free leave* by *Cyrus*'s *Royal Proclamation* given them, to return to *their own Country* *, in which he ſpeaks after this manner, That *God having given all the Kingdoms of the Earth* (that were *near* him, or *round about him*) *into his hands, and having charged him* (as he underſtood from the *Propheſie of Iſaiah*, Ch. 44. 28. & Ch. 45. 13.) *to build a Temple for his Worſhip at Jeruſalem, he was willing to do it, and therefore declares that whoever among his people the Jews were willing to return to their own Country, and to build an houſe for their God (who is the only true God) he gave them free leave to do it, and deſired the Lord to proſper them therein.* And *as for all ſuch Jews as were not houſe-keepers* but *ſtrangers* and *ſojourners in any part of his dominions, and had a mind to return to Jeruſalem he gave licenſe to the men of that place (where they were ſojourners) to furniſh them with ſilver and gold, and all neceſſary proviſions and horſes to carry them and their goods, and declares that they ſhall have free liberty to carry away theſe things, and if any other perſons have a mind to ſend by them a freewill offering for the building of the Temple, they may freely do it.*

* The *firſt year* after the conqueſt of *Babylon* was reckoned at the *firſt year* of *Cyrus*, for he was eſteemed as *Monarch of thoſe Kingdoms*, though he was not *abſolute Monarch* till the death of his Uncle *Darius*.

† They had Horſes 736, Mules 245, Camels 435, Aſſes 6720. See *Ezr.* 2. 66, 67.

The *Jews* upon this *gracious Proclamation* (being well accommodated with *Neceſſaries* † for their journey by thoſe among whom they lived) *prepare* to return unto their *own Country*, namely *all ſuch* among them *whoſe ſpirit God raiſed to go up* (for *ſome of them* being well ſetled there were loth to remove) and *over them* that were minded to return *Cyrus* made *Zerubbabel* (the Son of *Salathiel* and *Grandchild to Jechoniah* being the *chief Prince* of the *Tribe of Judah*) *Governour* and *Chieftain* and *his Lieutenant*, ſo that the *Government* was ſtill in *the Tribe of Judah*, ſee *Gen.* 49. 10. And *into his hands* did the *Kings Treaſurer* by the *Kings command* conſign *all the veſſels belonging to the Temple* (the whole number of which reckoning the *veſſels* here named, and *others added thereunto* amounted to *four thouſand* and *four hundred*) to be carried back to *Jeruſalem.*

Ezra Ch. 1. *Ch.* 5. *v.* 13, 14, 15.

'Tis like they began their return in the *firſt month* of the year, (which was in the ſpring-time) and they might be about *four months* in their travel, as *Ezra* and his company were, *Ch.* 7. 9. The *number* of thoſe that returned with *Zerubbabel their Captain*, and *Joſhuah their High-Prieſt*, we have ſet down in the *ſecond Chapter* of *Ezra*, and the *ſeventh* of *Nehemiah* (*a*). The *whole Congregation* together was *forty two thouſand three hundred and threeſcore* (*b*), beſides *men-ſervants* and *maid-ſervants*, whoſe number came to 7377, and there were among them *two hundred ſinging men*, and *ſinging women*, who were imployed in *ſinging at their weddings* and *funerals*, and *ſuch ſolemnities*, [ſee 2 *Chron.* 35. 25.] that is, reckoning both thoſe of *Judah* and *Benja-*

(*a*) There is *ſome difference* between the *Catalogue* in *Nehemiah*, and *this ſet down here*, as at *Ezra* 2. 5. 775 *of the children of Arah*, and *Neh.* 7. 10. 652 *only* are mentioned. 'Tis like *ſo many gave up their names in Babylon* that they would *return* but only 652 mentioned in *Nehemiah* came up into *Judea*, the reſt either *changing their mind* or *dying by the way*. So 2. 6. compared with *Nehem.* 7. 11. there are found *ſix more* when they came into *Judea* than had given up their names in *Babylon*. The like muſt be underſtood concerning *ver.* 10, 11, 13, 14, 15, 17, 19, 35, 41, 65. At *v.* 55. there is mention made of *the children of Solomons ſervants*, that is the *ſtrangers* and *proſelytes*, that were imployed by *Solomon* in the building of the Temple, and having lived long among the children of *Judah* were now *reckoned among them.* At *v.* 61. there is mention made of the *children of Barzillai.* Some conceive that theſe Prieſts marrying into the noble family of *Barzillai* and diſregarding the *honour of the Prieſthood*, becauſe in the Captivity they were not imployed *as Prieſts*, neither had *profit* or *honour by being Prieſts*, did therefore chooſe to be called after the family of *their wives*, but now being returned to *Judea*, and the *Prieſthood growing into requeſt again*, theſe *degenerate Prieſts* would fain have

have taken place among the *Prieſts of the Lord*, but not being able to prove *their Genealogy*, they were among others as *polluted perſons* put from the *Prieſthood*, and the *Tirſhatha* or *Governour* ſaid, that *thoſe Prieſts* that could not prove *their Genealogy ſhould not eat of the holy things or partake of the priviledg of Prieſts till there ſtood up a Prieſt with Urim and Thummim* to inquire of the Lord for them in *that difficult caſe*, whereby 'tis manifeſt that the *Ephod* wherein was the *Urim* and *Thummim* was now *loſt*, yet *Zerubbabel* ſeems to hope that it might by the providence of God be again *reſtored* to them, yet we never read *it was*, the Lord thereby teaching them that the *Ceremonies* were *going*, and the *Meſſias coming.*

(*b*) If we compare the number that were carried away captive with thoſe that returned back again, we ſhall find a *wonderful great increaſe of them* during their captivity; for there were carried into captivity at three times *four thouſand* and *ſix hundred*, Jer. 52. 30. but we ſee how many returned out of it.

min) of whom the particular numbers are in *thoſe Chapters* punctually ſet down) and *thoſe alſo* of the other *Ten Tribes* (that are not there mentioned) that were *captive* with the *Jews*; for *Salmanaſſer ſwept not all away out of all the Tribes*, but left a *remnant of them* in their own Country, which afterwards *together with the Jews* and *Benjamites*, and *Levites*, were carried away by *Nebuchadnezzar* into *Babylon*, and were now diſmiſſed and ſent back again by *Cyrus*. After which as in the *firſt year of Cyrus all the Iſraelites are ſaid to have dwelt in their own Cities* [*Ezra* 2. 70.] So in the *ſixth year of Darius* they are ſaid to have been preſent *at the dedication of the Temple*, and to have offered there *twelve he-goats* for *the ſin of all Iſrael.*

Ezra 6. 16, 17. (*c*)
Ezra 2. from 1, to 68.
Nehem. 7. from 6, to 70.

(*c*) And long after when Chriſt preached the Goſpel in *Galilee*, that Propheſie of *Iſaiah* is ſaid to have been fulfilled *of the people of Zebulon* and *Naphtali*, who *ſaw a great light*, Mat. 4. 14, 15, 16. and *Anna*, Luk. 2. 36. is ſaid to be *of the Tribe of Aſer.* To which we may add *Act.* 26. 7. *unto which promiſe our twelve Tribes inſtantly ſerving God day and night hope to come.*

The *chief men of their fathers families*, coming to *Jeruſalem* to the place where the *houſe of the Lord* formerly ſtood, offered every man according to his ability towards the *reſtauration of the Temple* (making a *treaſure* for the work) to the ſum of *ſixty one thouſand drams of Gold* (*d*), and *five thouſand pound of ſilver*, and one hundred (*e*) *Prieſts garments* (*f*). And both *Prieſts* and *Levites* and the reſt of the people *dwelt every man in his own City*, that is, in the Cities appointed for them by their *preſent Governour.*

Ezra 2. 68, 69, 70.
Nehem. 7. from 70, to the end.

(*d*) The quantity of a *dram of gold*, is 6 *s.* 3 *d.* ſo that by this accompt 61 thouſand *drams* amounts to 19 *thouſand* 62 *pounds*, 10 *ſh.* A *pound* of ſilver is counted 12 *ounces* which is 3 *l.* ſterling, ſo that 5000 *pound of ſilver* amounts to 15000 *pound* ſterling. (*e*) Their care to provide *theſe* giveth evidence of their deſire to have the worſhip of God duly performed. That which is here in general noted concerning the gifts given for the houſe of the Lord is more particularly ſet down, *Neh.* 7. 70, 71, 72. but in *Nehemiah* there is leſs ſet down than in *Ezra* by 2400; for *Ezra* ſetteth down *all that was given* by any of any ſort. But *Nehemiah* no more than what was given by the *Governour*, *ſome of the chief Fathers*, and *the reſt of the people of Judah and Benjamin.*

(*f*) In *Ezra* are ſet down only *one hundred Prieſts garments.* In *Nehem.* 7. 70, 71. 530 *Prieſts-garments*, and 67 more, in all 597. 'tis probable when they came to *Jeruſalem* they obſerved more Prieſts than they thought would have come, and thereupon the piety of many moved them to increaſe the number of Prieſts garments. In *Nehem.* 7. 70. mention is made of fifty Baſons, whereof no mention is made in *Ezra.*

On the *firſt day* of the *ſeventh month of that year* on the *Feaſt of Trumpets*, the *Iſraelites* came all *as one man* out of their *ſeveral Cities* to *Jeruſalem*, and there *Joſhua* and *Zerubbabel* and *his brethren*, that is, the *Princes* and *chief men* that were with him, built the *Altar* upon the *foundation where Solomons Altar* was built; and the reaſon they laid not a *new foundation* was becauſe they feared if *that buſineſs* was not *ſoon diſpatched*, they ſhould be hindered by the *Samaritans* their *neighbours*, who already began to *threaten them* and bandy againſt them. And this being done, they every *morning* and *evening* offered the *daily ſacrifice unto God*, thereby teſtifying their *piety* and deſire of *reconciliation* between *God* and *them*, that ſo they might obtain his *protection* againſt their enemies. And upon the *fifteenth day* of the ſame month they *kept the feaſt of Tabernacles* (*g*), and offered the *particular offerings* that were every day of *that feaſt* to be offered up, ſee *Numbr.* 29. 12, &c. And when the *feaſt of Tabernacles* was *ended* (beſides the continual *burnt-offering* which was every day *morning* and *evening* to be offered) they celebrated the *firſt day of every month*; and all the *ſet feaſts that were appointed*

(*g*) With what extraordinary ſolemnity *this Feaſt* was afterwards kept we may ſee, *Neb.* 8. from 13, to the end.

appointed by the Lord to be kept, and offered on the *Altar* such *freewill offerings* as in testimony *of any blessing received*, or *deliverance* vouchsafed from any danger were in *thankfulness* by any of the people offered to God. And though the *foundation of the Temple* was not yet *laid*, yet they would not forbear to perform *such services to the Lord* as might be done without a *Temple*. Moreover they took care about providing *Materials* and *Workmen* for the building of the *Temple*, giving money to *Masons* and *Carpenters*, and *meat* and *drink*, and *oyl* to the men of *Tyre* and *Sidon* (who had *Cedars* in great plenty, and great skill in squaring them) agreeing with them to Bring *Cedar-trees* from *Lebanon* to the Port of *Joppa* for this service, see 1 *King*. 5. 9.

Ezra 3. from 1, to 8.

In the *second year after their return* from *Babylon* in the *second month* they appointed *Levites* to oversee *the building of the house of God*; and all things being *prepared* they appointed the *Priests* in their proper robes with *Trumpets* in their hands, and the *Levites* (the Sons of *Asaph*) with *Cymbals*, [see 1 *Chron.* 15. 24.] to *praise the Lord according to the Ordinance of David*, [1 *Chron.* 6. 31.] and they sang by course (observing their *due rests* and *returns*) the 118 and 136 *Psalms*, *Giving thanks unto the Lord because he is good, and his mercy indureth for ever towards Israel.* And all the people shouting with a *great shout* they *laid the foundation of the Temple*, but the *old men* (who had seen the former Temple standing) *wept* with a *loud voice*, thinking *this fabrick* would not *answer the former*, but the *younger sort* greatly rejoyced in hope that a *new Temple* would be erected. And the *mourning* of the *one sort*, and the *rejoycing* of the *other* was so loud that the *noise of both* might be heard a great way off.

Ezra 3. from 8, to the end.

The *Cutheans* the *old enemies of the Jews* (who had heretofore been planted in *Samaria* by *Esarhaddon*) now cunningly offered to *joyn with them* in the building of the *Temple*, pretending that they *served* and sacrificed to the *same God* that they did, though 'tis plain that *they served also their Idols*, as we may see 2 *King*. 17. 33. But *Zerubbabel* and the *rest of the fathers* answered them, that *they had nothing to do to build an house for God with them for they were not of the stock of Israel*, neither did they *purely* and *only* worship the true God, but worshipped Idols also. And therefore *they tell them that they would build it themselves* as *Cyrus* had commanded them. The *Cutheans* being *refused*, set themselves to oppose the *Jews* all they could in the work, and first by *threats* and *false rumours*, endeavoured to discourage the people from proceeding therein; and afterwards by means of *some great men* in the *Emperours Court* (whom it seems they *bribed*) they did hinder the *Jews* from going on, and undoubtedly obstructed *their having those moneys* out of the Kings *revenue* which *Cyrus* had commanded should be given them for the *building of the Temple*, Ch. 6. 4. *Cyrus* himself (it seems) was at this time much engaged in *forreign wars*, and had left his Son *Cambyses* to govern the Kingdom in his absence, and by this means it happened that the *forementioned Courtiers* so far prevailed with *Cambyses* as to hinder *that work* which *Cyrus* himself had commanded to be done. And thus the work was hindred till the reign of *Darius Histaspis*, and this gave occasion (as it should seem) to *that three weeks mourning* of the Prophet *Daniel* in the *third year of Cyrus*, mentioned *Dan.* 10. 2. After which upon the 24*th.* day of the *first month*, the *vision of the Kings of Persia*, of *Alexander the Great*, and *his Successors*, and *their Kingdoms* was *shewed* and *revealed unto him* as he stood upon the bank of *Hiddekel*, or the river *Tigris*; all which things are contained in the *three last Chapters of Daniel*, which (as may be collected out of the close thereof) was the *last vision* that ever he had, and that but a little before *his death*.

Ezra Ch. 4. from 1, to 6.
Dan. Ch. 10. whole Chapter.
Ch. 11. whole Chapter.
Ch. 12. whole Chapter.

The

The *people of Egypt* carried away formerly by *Nebuchadnezzar*, after *forty years* continuing there, were now sent back again by *Cyrus* into their own Country, and so were restored to their own Kingdom in the latter end of *Amasis*'s days.

Jer. 46. from 24, to 27.
Ezek. 29. from 8, to 17.

Cyrus being now *seventy years* of age, *dies*, having lived since he was first made *General* of the *Median* and *Persian Armies* full *thirty years*, and after the *taking of Babylon nine years*, and after his *full Monarchy seven years*.

He left his Kingdom to his Eldest son *Cambyses*, who is known in the Scripture by the name of *Ahasuerus*, and probably also was called *Artaxerxes* [*Ezra* 4. 7.] for his valour in war. In the beginning of his reign the *Samaritans* (who had hitherto sought secretly to *undermine the Jews*, and hinder them in their work of building the Temple) now openly framed a *direct information* in writing (*a*) against them, and presented it to the King, they wrote *their Letter* in the *Syrian* or *Caldee-tongue*, and the *messenger* whom they sent delivered his message in that language also. The *Letter* was composed by *Rehum* the *Chancellor*, and written by *Shimshai* the *Scribe* in the name of themselves and others, mentioned *v.* 7, 8, 9, 10. The *contents* of *this Letter* were these, They represent to the King that the *Jews* who were returned from their captivity were now about building the *evil* and *rebellious* (*b*) *City Jerusalem*, (so they *maliciously* call it) and *had begun to set up the walls thereof* (which was utterly *false*, see *Nehem.* 1. 3.) and had joyned the *foundations* together. They *insinuate* that if *this City be built*, and the *walls finished*, it will be a *receptacle of rebels*, who will neither *pay toll*, *tribute*, nor *custom* to the *King*, and so the *revenue of the Crown* will be *diminished*; and they themselves being the *Kings officers* having maintenance from his Royal Palace, they thought it was not fit for them to see the King *dishonoured* and injur'd without informing him thereof as became such *honest* and *conscientious men* as they were. Further, they desire that *search* may be made into the *records* of his *Predecessors*, and there he would find that *this City* had been a *rebellious City*, and *hurtful unto Kings and Provinces*, as it was in the days of *Jehoiakim* and *Zedekiah* [2 *King.* 24. 1, 20.] who rebell'd against *Nebuchadnezzar*, and so brought *deserved destruction* upon themselves. Lastly, they intimate to him (and strive to put *such a jealousie* into his head) that if he *permitted that City* to be built again, and *the walls finished*, the *Jews* would not only *for themselves* withdraw their *subjection* from him, but would bring the *Nations* round about them to be in subjection unto them, and so *the King* would lose all his *Dominions* on that side the *river Euphrates*.

(*a*) Not only *this Letter*, but *all the History following* to *v.* 19. of *Ch.* 6. is all in the *Chaldee Tongue*.

(*b*) *Sempes insimulata* rebellionis *est* Ecclesia, *confer* Mat. 22. 17.

The King having receiv'd their Letter, return'd them *this answer*, *That their Letter had been plainly* read before him, and he had caused the *records* to be searched, and found indeed that *that City* of old time (as in the instance of *Jehoiakim* and *Zedekiah* before mentioned) had made insurrection against *Kings*, and had been *guilty* of *rebellion* and of *revolting*. He found also mighty Kings had reigned over *Jerusalem* (such as *David* and *Solomon*) who had ruled over *all Countries* on that side the *river*, and that *toll* and *tribute* and *custom* had been paid to them. Upon *which considerations*, and lest any further danger should accrue to the *Crown*, he required them to command the *Jews* in his name to *give over the building of their City* till he gave *further order* about it. These *Samaritans* having received *this Letter*, not only the *Kings command*, but their *own malicious disposition against the Jews* made them hasten with it to *Jerusalem* that they might acquaint the *Jews therewith*; and not contented to shew them the *Kings Letter* and *Authority* (it seems) they came with *armed men* to constrain them *by violence* to *leave off the work*. So by *the malice of these wicked men* the *building of the Lords house* was hindred till the second year of *Darius*.

Ezra 4. from 6, to the end.

Cambyses having reigned seven years *died*, and *Smerdis* the *Magus* succeeded him, (who pretended himself to be *Smerdis* the younger Son of *Cyrus*, who was privily murdered by *Cambyses*) and reigned only *seven months*; for being killed with the other *Magi* who had helped him into the *Throne* by some of the *seven Princes* of *Persia*,

Darius

First year of *Darius.*

Darius the Son of *Hiſtaſpis* was choſen *Emperour* by thoſe *Princes*. In the *beginning of his reign*, he married *Atoſſa* the daughter of *Cyrus* (who had been firſt married to her own brother *Cambyſes*, and after to the *Magus*) purpoſing to eſtabliſh the Kingdom to himſelf the better by matching into the *Royal ſtock*. This is he that is called *Ahaſuerus* in the ſtory of *Heſter*, and is ſaid to have reigned from *India* to *Ethiopia*, over *one hundred twenty and ſeven Provinces*. And this his chief wife *Atoſſa* ſeems to be the ſame that in the Book of *Heſter* is called *Vaſhti*.

The ſecond year of *Darius*

The Propheſie of *HAGGAI.*

In the *ſecond year* of *Darius*, *Haggai* the Prophet reproved the *Jews* for that they took care to build for themſelves *goodly* and *fair houſes*, and to *garniſh* them with *ceiled work*, but neglected the *building of the Lords houſe*, under pretence that the *time* was not yet come wherein it ſhould be built. He declares to them that *that long barrenneſs of the ground*, and other *plagues* which one after another fell upon them, and *God's blowing upon all they had*, were *all* the effects and fruits of *their great neglect of that work*; he earneſtly therefore perſwades them to *mend that fault*. Whereupon *Zerubbabel* and *Joſhua* took the work in hand *afreſh*, and provided materials neceſſary for the building on the 24*th. day* of the ſame month.

Hag. Ch. 1. whole Chapter.

In the ſame year, upon the *one* and *twentieth day* of the *ſeventh month*, *Haggai* animated the *Jews* to go on with the work, with a *promiſe* of *Gods gracious preſence with them*, and his *bleſſing upon them* in it. And although the beginning of this preſent ſtructure ſeemed *mean* and *deſpicable* in the eyes of ſuch as had ſeen the *glory of the former*, yet he tels them that if they conſidered that *bleſſed and ſo much deſired Meſſias*, (*the deſire of all Nations*) ſhould after a time *honour that houſe* with *his preſence*, they might well conclude that the *glory of this latter houſe* ſhould be *greater than of the former*.

Hag. Ch. 2. from 1, to 10.

The Propheſie of *ZACHARY.*

In the *eighth month* of the ſame *ſecond year of Darius*, *Zacharias* the Son of *Barachias* began to Propheſie, and exhorted the people to *repentance*, and not to tread in the ſteps of their *impenitent forefathers*. He is now added to *Haggai* as his *Coadjutor* and *Collegue* in the *Prophetick office*. *Haggai* began to Propheſie in the *ſixth Month*, and *Zachary* in the *eighth*; they both carry on the ſame deſign, *viz.* to encourage the *Jews* to build the Temple.

Zac. 1. from 1, to 7.

Upon the 24*th. day* of the *ninth month of the ſame ſecond year of Darius*, between *ſeed-time* and *harveſt*, the *Temple* began to be reared by *Zerubbabel* and *Joſhua* the *High-Prieſt*, with the aſſiſtance of *Haggai* and *Zachary the Prophets*, upon the *foundation* which had been formerly laid. For though they had been forbidden by *Cambyſes* [*Ch.* 4. 12, 21.] from *building the City*, yet there was *no word in that Letter* forbidding the *building of the Temple*; and beſides there being now a *new King* in *Perſia*, and of *another family*, they knew not why they might not return *afreſh to their work*, having had *Cyrus*'s *grant* at firſt for it.

Ezra, Ch. 5. *v.* 1, 2.
Hag. Ch. 2. *v.* 18.

* *Hag.* 2. 19. *From this day (ſaith the Lord) I will bleſs you.*

Upon the ſame day the *two laſt Propheſies of Haggai* were revealed to him, the one of the *ceſſation of thoſe plagues* which hitherto had followed them *, the *other* of the *ſubverſion of ſundry Kingdoms*, and the *exaltation* of *Zerubbabel*.

Hag. 2. from 18, to the end.

The *Samaritans* did not hinder the *Jews* whilſt they were only building *their own houſes*, but no ſooner did they ſet upon *building of the Temple*, but again they *banded* together

together againſt them. Accordingly *Tatnai* Governour of the Countries on this ſide the river, and *Setherboznai*, and the *Apharſakites* their Aſſociates coming to *Jeruſalem*, endeavoured to *hinder* the *Jews* in the work of the Temple, asking the *chief of them* by *whoſe command they did it*, and enquired very diligently *who were the principal agents therein?* But the *Jews* though they were at preſent a *poor unſetled and friendleſs people*, yet were not *ſcared hereat*, but encouraging themſelves in the Lord they courageouſly anſwered them, that *they did it by virtue of Cyrus's command*. *Theſe enemies* of the *Jews* hereupon wrote a *Letter* to *Darius* which ſpake *after this manner*: *Unto Darius the King, all peace and proſperity*, Be it known unto the *King* that we went into the *Province of Judea* and found the *Jews* very buſie in building a Temple for God, which they are building with great ſtones, and the work goeth on apace, and proſpereth in their hands, when we inquired *by what authority* they did it, and who were the *chief agents* therein, that we might certifie their names unto thee, they returned us *this anſwer*, *We are the ſervants of the great God of heaven and earth, and build again the houſe that was built many years ago by a great King of Iſrael*, viz. *Solomon. But after that our Fathers had provoked the God of heaven to wrath, he gave them into the hands of Nebuchadnezzar, who deſtroyed this houſe, and carried the people away into Babylon. But Cyrus in the firſt year of his Empire made a decree, wherein he gave us liberty to rebuild the houſe of God in the place where it formerly ſtood, and the veſſels of gold and ſilver which Nebuchadnezzar had taken from the former houſe of God in Jeruſalem, he delivered to Zerubbabel (whom he made Governour over us) to be carried back, and that they ſhould be kept ſafe till the new Temple was built, and then they ſhould be placed there for the uſe thereof. And accordingly our Governour with the aſſiſtance of the Elders and Prieſts laid the foundation of this houſe, in the ſecond year of our return, but it is not finiſhed to this day.* The *Samaritans* tell the King that *this was the anſwer* the *Jews* gave them, and therefore deſire him that *ſearch* may be made in the *Kings Treaſure-houſe at Babylon* whither ever any *ſuch Grant* was made by *Cyrus*; and they requeſt the *King* would pleaſe to ſend his *further pleaſure* to them concerning that matter.

Upon the 24*th. day* of the 11*th. month* in the *ſecond year* of *Darius*, the *Prophet Zachary* had a *viſion* of *Horſemen* (that is *Angels*) *galloping up and down over the face of the whole earth*, and returning anſwer to the *Angel that ſat upon the red horſe* (to wit, the *Son of God appearing in humane ſhape*) that *all other Nations* and people about *Judea* were at *reſt* and *eaſe*, in *peace* and *proſperity*, only Gods *own people the Jews* could not recover themſelves from their *late calamities*, but were ſtill under *great moleſtations*, Chriſt upon this *intercedes for the Church*; whereupon (in the hearing of the Prophet) *God the Father* gave a *gracious anſwer*, ſpeaking many *comfortable words* to the *Angel*, who intreated him to *ceaſe his anger* and *fury*, which had been ſo hot againſt the *Jews* and *Jeruſalem*, and the *Cities of Judah* now *theſe ſeventy years*, *Ch.* 1. from *v.* 7, to 18. 2*ly*, He had a viſion of the *four Horns*, and *four Carpenters*, ſignifying how God would break the power of his Churches enemies, *Ch.* 1. from *v.* 18, to the end. 3*ly*, *The viſion of the man with the meaſuring line in his hand to meaſure Jeruſalem*, intimating the *reedifying the City and Temple*, and *ſafety of both*, and that God *would be their protection*, and a *wall of fire about them*, and *their glory*. To which is annexed an *exhortation to the Jews yet remaining in Babylon* to repair to *Jeruſalem*. *Ho, ho, come forth and flee from the land of the North, ſaith the Lord, &c.* Ch. 2. 4*ly*, *A viſion of the continuance of the Prieſthood among them*, in which he ſees *Joſhua reſiſted by Satan, whom the Lord rebukes, and honours Joſhua by taking away his filthy garments*, and ſetting a *fair miter on his head*, and eſtabliſhing him in the *Prieſthood*. The thing *typified hereby* was *the Eternal Prieſthood of Chriſt*, who is deſcribed by his names, *viz. The branch riſing out of the ſtock of David*, and the *ſtone full of eyes*, (that is, of *wiſdom* and *providential care for his Church*) and *graven*, that is, *beautified with the Graces of the Spirit* who giveth *remiſſion of ſin*, and *peace* of *Conſcience*, Ch. 3. 5*ly*, The *viſion of a Golden candleſtick*, and *two Olive-trees*, intimating that as the *Candleſtick* was ſupplied with oyl naturally dropping from the two *Olive-trees* ſtanding by it, ſo God *without the help of man*, nay notwithſtanding *mans oppoſition*, would raiſe and maintain both his *material Temple* and his Church, *Chap.* 4.

Zach. Ch. 1. *Ch.* 2. *Ch.* 3: *Ch.* 4.

The Prophet hath now a *ſixth* and *ſeventh viſion*, viz. *that* of *the large flying Roll*, and *that* of the *Ephah*, intimating that *ſin continued* in would firſt bring on *private calamities*, and having filled up its *meaſure* would alſo draw down *publick judgments* upon the *whole Nation*. By the *firſt viſion*, *viz.* that of a *large flying Roll* was typified *Gods judgment* ſwiftly coming, and ready to be executed upon ſuch as were guilty of *theft* or *perjury*, and that it ſhould *conſume their houſes* and *families*. In the *ſecond viſion* under the *type* of an *Ephah* or *meaſure*, and of a *woman* ſitting in the midſt of it, and a *talent* of *lead* laid upon her to preſs her down is repreſented the *ſinful Nation of the Jews*, whoſe *wickedneſs* grew to a *full meaſure*, for which Gods *heavy judgments* were ready to fall upon them; and by *the two women* carrying away the *Ephah with the woman in it* into the *land of Shinar*, was ſignified the *Jews diſperſion* into the *Eaſtern parts* of the world, *viz.* into *Chaldea*, *Babylon*, and *Meſopotamia*, where *chiefly* they reſide at this day, though generally diſperſed all over the world.

A Talent weighed 3000 Shekels, *Exod.* 38. 25, 26. or an 125 pound.

Zach. 5. whole Chapter.

Zachary hath now an *eighth viſion* of *four Chariots coming out from betweeen two mountains of braſs*, *drawn by four ſorts of horſes*, intimating Gods *provident decrees and counſels* (*immoveable as mountains of braſs*) and his *directing the Angels of Heaven* (thoſe miniſtring ſpirits) in the *executing his will* upon the enemies of his Church, and ſo as may tend to his Church's good. The *Prophet* is ſhewn alſo the *effect* of their imployment, *viz.* the *quieting of Gods Spirit in the North Country*, that is, *by their executing his wrath upon them*, they *pacified his anger*, Ch. 6. from *v.* 1, to 8. 2*ly*, *Under the type of two Crowns* made of *ſilver* and *gold* offered by *ſtrangers*, and ſet upon the *head of Joſhua*, is typified that the office of *King* and *Prieſt* ſhould be *united* and *continued in Chriſt*, who is deſcribed firſt by his *name*, (importing his humane nature) *viz.* the *Branch*. 2*ly*, *By his works*, *building the Temple of the Lord*, *raiſing the glory of the Kingly and Prieſtly office*, (which *till his time* ſhould be but *mean*) *uniting the Kingly and Prieſtly office in himſelf*, *and uniting the Gentiles to the Church*, from. *v.* 8, to 15. In the cloſe of the Chapter the *Prophet* tells them that they ſhould know by experience that the Lord had ſent him unto them, and that *obedience* was the only way wherein they might expect the comfortable fruits of theſe promiſes, *v.* 15.

Zach. 6. whole Chapter.

But to return to our Hiſtory, the means that the *Adverſaries* of the *Jews* uſed for the *hindring the building of the Temple*, proved effectual (through the *gracious providence* of God) for the *finiſhing* thereof; for ſearch being made for *Cyrus*'s *decree*, it was found at *Acmetha* in the *Province of the Medes*, which *decree* was to this purpoſe, that *Cyrus* in the *firſt year of his reign had decreed that the houſe of God ſhould be built at Jeruſalem in the ſame place where the former Temple had ſtood*, *and the foundations thereof ſtrongly laid*, *that the height thereof ſhould be ſixty cubits*, *and the breadth ſixty cubits*, *with three rows of great ſtones*, and a *row of new timber*, (which ſeems to be meant of the buildings about the Prieſts Court) *and that they ſhould be made as formerly*, *with three galleries of ſtone*, *and one of timber*; *and that the expences thereof ſhould be allowed out of the treaſure which appertained to the King in thoſe parts*. And that the *Golden and ſilver veſſels of the Temple* which *Nebuchadnezzar* had carried away ſhould be *reſtored*. This was the *decree of Cyrus*. *Darius* underſtanding this, gave command to *Tatnai* and *Shetharboznai* that they ſhould no way *hinder* the building of the Temple. And further the *King* not only *ratified Cyrus*'s *decree*, but made a *new decree of his own*, whereby he *enlargeth that of Cyrus* with more *grants* and *priviledges*, and charged *Tatnai* and *his Companions* that they ſhould *furniſh the Jews with moneys out of his tribute to carry on the work*, as alſo to buy *bullocks*, *rams* and *lambs* for *burnt-offerings* to be offered to *the God of heaven*, and to *buy wheat*, *ſalt*, *wine* and *oyl* for the *ſacrifices*, that they might *offer ſacrifices of ſweet ſavour* unto *the Lord of heaven and earth*, and *pray for the life of the King*, *and of his Sons*. Alſo he *confirmeth his decree with a great penalty*, *that it might be the more carefully obſerved*, ſaying, *Whoſoever ſhall go about to alter that word or decree*, *let the timber be pulled down from his houſe*, *and ſet up as a Gibbet*, *and let him be hanged thereon*, *and let his houſe be made a dunghill*, and *the God that* hath formerly cauſed *his glory to dwell in that houſe*, and hath manifeſted *his gracious preſence there*, *deſtroy all Kings and people* that ſhall put to their hands either to *alter* (and ſo turn to *another uſe*) or to *deſtroy this houſe of God which is building at Jeruſalem*. *Thus* (ſays the King) *I have decreed*, *and I require and command that my decree be ſpeedily and effectually executed*. *Tatnai* and *Shetharboznai* receiving this command, durſt not diſobey it, but forthwith *furniſhed the Jews with moneys* as the *King* commanded, and ſo the *Jews* being thus encouraged by the Propheſies of *Haggai* and *Zachary*, and thus *countenanced* by the decrees of *Cyrus* and *Darius*, and *Artaxerxes* *, went on courageouſly to the finiſhing of the work.

The Cubits here meant 'tis like were the common cubits, whereas in the 1 *King.* 6. 2. & 2 *Chron.* 3. 4. the Sacred or Geometrical cubits were meant.

Ezra 6. from 1, to 15.

* Whereas 'tis ſaid, *v.* 14. *And Artaxerxes King of Perſia*, *&c.* This *Artaxerxes* in likelihood was one of thoſe *ſeven Princes* that had put down *Smerdis Magus* (of whom before) and in a ſort at the beginning was partaker in the Empire with *Darius*. But *Darius* afterwards delivered himſelf from the power of thoſe Princes, and made himſelf *abſolute*.

Darius (or *Ahaſuerus* as he is called in Scripture) in the *third year of his reign* as he ſat in his *Palace* at *Suſa*, being in peace and quietneſs, to ſhew the *glory of his Kingdom*, and *the greatneſs of his ſtate*, made a *feaſt* for all the *Governours* and *great men* of his dominions, which laſted *an hundred* and *eighty days*, or near *half a year*. After this *Royal feaſt* and *entertainment* given to his *Nobles*, he made *another* of *ſeven days long* for all the *people* both *great* and *ſmall in the Court of the Garden of the Kings houſe*, *where were white and green*, *and blew hangings*, *faſtned with cords of fine linnen and purple to ſilver-rings*, *and pillars of marble*, *and the beds or couches were of gold and ſilver ſtanding upon a pavement of red and blew*, *white and black marble*. At *this feaſt* they had plenty of the *beſt wine* enough, and ſerved to them in *golden cups* according to the Royal ſtate of the King, but the *King* commanded that *none ſhould be compelled to drink more than they had a mind to*, which may ſufficiently condemn our intemperate *Health-drinkers* who ſo tyrannically impoſe *their Healths* on others, thereby *uſurping upon their liberty*, and many-times ſhamefully occaſioning *their debauchery*. The *Queen* alſo made a *feaſt* for the *women* within the *Palace*, and there entertained them. Upon the *laſt day of this feaſt* the *King* being ſomething *high-flown with wine*, would needs ſhew the beauty of *his Queen* (which was *very great*) to the *men*, and accordingly ſent for her to come to him. But ſhe (it ſeems) not being *in humour* refuſed to come. Thereupon the King being exceedingly enraged conſulted *his wiſe men*, (who were skill'd in the Hiſtories of ancient times) it being *his manner* to conſult *ſuch in all difficult caſes as knew the Law*, and were able to give *juſt* and *righteous judgment*. He conſulted alſo the *ſeven Princes* of *Perſia* and *Media*, who were *neareſt about him*, and had always *free acceſs* to him, and askt them what he might do *by law* unto the *Queen*, who had expreſt *ſuch a contempt* and *diſobedience* towards him? *Memucan* (one of them) anſwered, that the Queen had not only *done that which was injurious to the King*, but had *injur'd all perſons of authority and dignity* throughout the Kingdom (*a*); for *this her diſobedience* being ſo *publick* was enough to *infect* all the *women* in the *Empire*, and to encourage them to *deſpiſe their husbands*, and *from this day forward* if their husbands ſhall require any thing at their hands, they will ſay *they will not do it*, encouraging themſelves from the Queens *Example*. And *by this means wives* may be brought to *deſpiſe their husbands*, and *too much wrath* may be kindled in *husbands* againſt their *wives*. If it therefore *pleaſe the King* let a *Royal commandment go forth from him*, *and let it be written among the Laws of the Medes and Perſians*, and *ſo not to be altered*, that *Vaſthi* ſhall be *divorced from the King*, and that *her Royal Eſtate ſhall be given to another*, who is *more humble*, and will be more *obedient to the King*; and *the publiſhing this decree* will make *all the wives* throughout the Empire to give *honour* to their husbands by conſtantly *obeying them*. *This counſel* pleaſed the King, and accordingly he *divorced* and *put her away*; making moreover a *Law* that *every man hereafter ſhould be Maſter in his own houſe*, and that whatever he commanded, (provided it were *honeſt* and *juſt*) ſhould be *yielded unto* by his *wife*, *children* and *ſervants*.

Third year of *Darius*.

The Book of *Eſther*, which was written (as ſome conceive) by *Mordecai*, ſee Ch. 9. 20, 21. or at leaſt he wrote a relation of *theſe things* from whence the *Pen-man* of this Book (whether *Ezra* or any other) did by the *inſtinct of Gods Spirit* gather together theſe remarkable paſſages that are here recorded. It hath been received as a *part of the Sacred Oracles of God* committed to the *Jews*, and by them faithfully preſerved, though the name of the Lord *Jehovah* be not mentioned in it.

(*a*) *Obſerva quam facile*, *regis voluntas aliorum ad ſe judicia trahit. Novit hic non* ingratam *Regi irato* hanc futuram ſententiam. *In* gratiam Regis *locutus eſt*, *nam imbecillium eſt ſequens argumentum.*

Eſther 1. whole Chapter.

Atoſſa or *Vaſhti* being thus *divorced*, there was *enquiry* made, among all the *fair damſels* that were any where to be found in *Ahaſuerus*'s dominions for a *fit conſort* for the King, in *Vaſhti*'s *room*, and among others *Eſther* a fair damſel of the *Jewiſh* Nation was taken into *conſideration*, who was *Couſin-german* to *Mordecai*, whoſe *great Grandfather Kiſh* was carried away *captive* with *Jechoniah* King of *Judah*. This *Eſther* being a *very beautiful young Virgin* (through the over-ruling Providence of God) ſhe *firſt* finds favour with *Hegai* the *keeper of the women*, and he ſpeedily gave her all things requiſite for her purification, (*viz. ſweet odours* and *perfumes*, ſee *v.* 12. and whatever might make her acceptable to the King) and ſeven maids to attend her, and preferred her and her maids to the *beſt place of the houſe of the women*, but by *Mordecai*'s direction ſhe did not diſcover her ſelf to be of *Jewiſh race*, *that people* being then *deſpiſed*, and *Mordecai* feared ſhe might fare ſomething the worſe upon that account if her Parentage were known.

Eſther 2. from 1, to 12.

Fourth year of *Darius*.

In the *fourth year* of *Darius*, the *fourth day* of the *ninth month*, when the *Jews* by *Sharezer* and *Regem-meleck*, conſulted with the *Prieſts* and *Prophets* concerning the *Faſt* appointed to be kept upon the *day of the deſtruction of the City* and *Temple of Jeruſalem*, God anſwered them, that *thoſe Faſts* of the *fifth* and *ſeventh Months*, (which they had obſerved for 70 years ſpace) were no way *pleaſing to him*, he had not commanded them. He puts them in mind of their *obſtinacy* and *impenitence*, and *going on in their ſins* (which he had forbidden them) which had brought that *terrible deſolation*, and all their calamities upon them.

Zach. 7. whole Chapter.

In the *eight Chapter*, God tells them that he would reſtore *Jeruſalem*, and put an end to all their *former miſeries*, and that he would change their *Faſts* (as well *that* of the *fourth Month*, on *the ninth day whereof* the City was taken, as *that* of the *fifth Month* upon the *tenth whereof* the *Temple* was *burned*, and *that* of the *ſeventh Month* whereon the *remnant of the people*, upon the murder of *Gedaliah* were ſcattered among the Nations, and *that* of the *tenth month upon the tenth day whereof* the *City* in the reign of *Zedekiah* began to be *beſieged* by *Nebuchadnezzar*) into *mirth*, and would give *joy* and *gladneſs*, and *liberty* unto his people. Inſtead of *thoſe Faſts* he enjoins the more *neceſſary* and *ſubſtantial duties* of Religion; urging them from the approach of *ſuch times* wherein *ceremonies* ſhould ceaſe, and wherein the *Gentiles* ſhould be converted to make up a glorious Church with the *Jews*.

Zach 8. whole Chapter.

The *Prophet* now encourages them to go *on in the work*; firſt, by *Propheſying* of the *calamities* that would come on the enemies bordering about them. Particularly (1) on *the land of Hadrack* * or *Syria*, whereof *Damaſcus* was the chief City. (2) On *Hamath*, a Country lying to the North betwixt *Judea* and *Syria*. (3) On *Tyre* and *Zidon*, whoſe *prudence*, *ſtrength* and *riches* ſhould not preſerve them. (4) On *Askelon* and the *Philiſtines*, who ſhould be *affrighted*, *deſtroyed* and *made deſolate*, and *ſtrangers* ſhould poſſeſs *their Cities*, whereby their *pride ſhould be ſtained*, and their *cruelty repaid*; and that in the midſt of *all theſe calamities* the *Church* ſhould *increaſe* and be *protected*. *Secondly*, He *propheſieth* for their encouragement of the *coming* of the *Meſſiah*, who is deſcribed from his *Kingly office*, and his *properties* of *juſtice*, *power to ſave*, and *lowlineſs* which he manifeſts by *riding on an aſs*, *and the foal of an aſs*. He further propheſies of the *Kingdom* of the Meſſiah. He ſhews that their deliverance out of *Babylon* had been by vertue of his blood typified by that which was ſprinkled on the people, *Exod.* 24. 8. That he will be *the deliverer of his Church and people*, and they may hope for a *rich recompence* of their ſufferings from him. He promiſes alſo that *he will ſtrengthen them againſt their enemies*, and will be their General, and will *appear for them in fight*, and will give them *victory*, and ſatiate them with *ſpoils*, which victory ſhall tend to Gods glory, and their honour; for they ſhall be preſerved by God as his own *flock*, and as *his Crown*; and he will give them cauſe to glorifie him *for this*, as alſo for the *fruitfulneſt of their land*. *Chap.* 9. In

* So call'd from the name of ſome of their Idols.

In the next place he ſhews them that they are to ſeek to God in *all their neceſſities*, and not to *Idols*. He then proſecutes his *former Propheſie* concerning *Iſraels reſtitution* and *victories*, and that he will *recollect them* and *joyn them with Judah*. He ſhews them that he can eaſily do it, *v.* 8. and make them increaſe as formerly; that he will preſerve them in their *ſcattering* as *ſeed in the ground* till the time of their *converſion* and *reſtitution* doth come. That he will remove *difficulties* and *impediments* out of the way, and that *by theſe promiſes* the *truly godly* among them ſhall be encouraged and ſtrengthned to perſevere in *faith* and *obedience*.

Zach. 10. whole Chapter.

He utters now a Propheſie of the *deſolation of the land*, and *deſtruction of the City* and *people* of the *Jews* by the *Romans* for their *horrid ingratitude* in *rejecting Chriſt* who was appointed of the Father to be the *ſhepherd of that people*, and *executed that charge* ſo as might *reclaim them*, but they would not be reclaimed; wherefore he threatens to break *his two ſtaves*, viz. *beauty* and *bands*, and ſo to deprive them of the benefit of *his Government* and *care*, eſpecially becauſe of their *crucifying the Lord of life*, and *ſelling him for thirty pieces of ſilver*. He alſo threatens to give them up to *wicked Rulers* in *Church* and *State* for their deſtruction.

Zach. 11. whole Chapter.

In the next place he Propheſies that God will deſtroy the enemies of the *Chriſtian Church* to whom ſhe ſhall be *a cup of trembling*, *a burdenſome ſtone*, *and as a torch of fire in a ſheaf*; *that he will defend his people*, *and increaſe their ſtrength in ſtraits*; laſtly, that he will pour upon the houſe of *David*, and the inhabitants of *Jeruſalem* the *ſpirit of grace and ſupplication*, ſo that they ſhall mourn exceedingly for their *piercing and crucifying Chriſt*, yea *they ſhall mourn for him as one mourneth for his only Son*, *and this mourning ſhall be very vehement and ſincere*, as when the people lamented the death of their *good King Joſiah*, and *general* throughout all *ranks* and *families*, and that not only in a *publick way*, but alſo by *private humiliations* in their private houſes and habitations.

Zach. 12. whole Chapter.

In the *firſt part* of the next Chapter he declares that there *is a fountain opened for ſinners* in the blood of Chriſt, and that *remiſſion of ſins* is obtainable for the *penitent* by *faith in his blood*. He propheſies alſo that *they ſhall be delivered from Idolatry* and *falſe Prophets*, ſome of whom ſhall be convinc'd of the *evil of their way*, and ſhall *quit it*, betaking themſelves to *their callings again*, and ſhall acknowledg the *equity* of the *ſeverity* uſed againſt them, from *v.* 1, to 7. In the *ſecond part* there is a *Propheſie* of the *ſuffering* and *death of Chriſt* [*the ſhepherd ſhall be ſmitten*] and of *the ſcattering of the viſible Church*, and of his care of *his own*, v. 7. that the *greater part* of them ſhall be *cut off*, and but a *few preſerved*, who being *purg'd by afflictions* ſhall increaſe in *holineſs* and in *the ſenſe* of Gods favour towards them.

Zach. 13. whole Chapter.

Laſtly, he propheſies again of the deſtruction of *Jeruſalem*, with a promiſe nevertheleſs that the Lord would *ſave* and *preſerve* a *remnant*; that the *inſtruments of this deſtruction* ſhould not go *unpuniſhed*, nor the *Church* periſh by this ſtroke, but thereby the *way of Salvation* ſhould be made *clear to the Gentiles*, and a *free and large paſſage* opened for them to come into the *Church of Chriſt*, with whom the *converted Jews* ſhould joyn. He Propheſies alſo that the *ſtate* and *condition of the Church* under the Goſpel ſhould be *unſetled* and *mixed of variety of diſpenſations*, [the *light ſhall not be clear nor dark*] yet ſo as in the end *things ſhall go better with them*. [*At the evening time it ſhall be light*] he *propheſies* alſo that the *Doctrine of Salvation* ſhall ſpread to all parts of the world, and that *Chriſt* ſhall be King *over all the earth*, and ſhall be *acknowledged* as the *only Saviour* both by *Jews* and *Gentiles*, and that *his name only* ſhall be *preached*, *invocated*, and *worſhipped*, and that *Idols* ſhall be *rejected*. Further, *a particular*

cular promiſe is made of the *exaltation, reſtitution,* and *ſafety of converted Iſrael,* v. 10, 11. and *ſore judgments* are *threatned againſt the enemies of the Church,* viz. *that they ſhall be cut off by a conſumption,* v. 12. by *inteſtine diſcord,* v. 13. by *the hand of the Church,* v. 14. and that the *ſtroke* ſhould reach *all thoſe means* they had imployed againſt the Church, *viz. their very beaſts* for *carriage* and *ſervice* ſhould ſhare *in the plague,* v. 15. Next there is a *promiſe* of the *converſion of many of theſe enemies of the Church,* when they ſhall ſee *Gods judgments* on *the reſt,* and that they ſhall acknowledg *Chriſt and joyn with the Church* in *this publick ſpiritual worſhip,* which is expreſſed in *terms* taken from the *outward ceremonial worſhip of the old Teſtament,* v. 16. And if they did not, God would impart none of *his bleſſings* to them, but *inflict a curſe* upon them, v. 17, 18, 19. Laſtly, *there is a promiſe of the holineſs and purity of the Church* [*in that day there ſhall be upon the bells of the horſes holineſs to the Lord*] that is, *all the ſuperfluities of theſe new converts ſhall be turn'd into charity,* and ſo *conſecrated to God,* and they ſhall offer *frequent ſacrifices of thanksgiving,* deſcribed in a way of *alluſion* to the *ancient ceremonial ſervice,* and that in the time of the *Meſſiah no people* or *Nation* ſhall be excluded from *the worſhip of God,* for the *Nations* that were before *unclean* ſhall then be *holy* to the Lord.

Chap. 14. whole Chapter.

Sixth year of *Darius.* In the *ſixth year* of *Darius* towards the *latter end thereof,* on the *third day of the twelfth Month* called *Adar,* was the *ſtructure of the Temple finiſhed,* about *twenty years* after the foundation was laid. The *Dedication* whereof the *Iſraelites* which returned out of the Captivity *celebrated with great joy,* and *abundance of Sacrifices* (though it was not to be compared to the magnificent dedication of *Solomons Temple,* of which we read 1 *King.* 8. 5. & v. 63. & 2 *Chron.* 7. 5.) And they ſet the *Prieſts* in their *diviſions,* and the *Levites* in their *courſes* for the ſervice of the *Temple,* according as *Moſes* had enjoyned. Upon the 14*th. day* of the *firſt Month, they* and *the proſelytes* (that had joyned themſelves to them) celebrated the *firſt Paſſover* in the *ſecond Temple,* keeping alſo the *feaſt of unleavened bread ſeven days* with great *joy,* for that God had *turned the heart of the Emperour of Perſia* (who was now alſo King of *Aſſyria*) towards them, whereas *Cambyſes*'s had been turned againſt them.

Ezra 6. from 19, to the end.

The ſeventh year of *Darius* In the *ſeventh year* of *Ahaſhuerus*'s *reign* when *Eſther* was brought unto the *King,* ſhe obtained *favour in his eyes* above *all other damſels,* inſomuch that he put the *Crown of the Kingdom* upon her head, and made her *Queen* in the room of *Vaſhti.*

Eſth. 2. from 12, to 18.

Ahaſhuerus in honour of his *new Eſpouſals* made a moſt *ſumptuous feaſt* for all his *Princes* and *ſervants,* and called it *Eſther*'s *feaſt,* at which he *eaſed the Provinces* of many *Taxes,* and gave gifts anſwerable to the ſtate and *magnificence* of ſo great a King.

Eſth. Ch. 2. *v.* 18.

When there was a *ſecond gathering of Virgins* (poſſibly to choſe *ſome* out of them to attend upon Queen *Eſther*) *Mordecai* was one of the *Kings Porters,* and attended at the Gate of the *Palace.* It ſo happened that *two of the Kings Chamberlains* being exceedingly offended (as 'tis probable) at the Kings putting away of *Vaſhti,* (on whom (as 'tis like) they had attended) and at his *taking of this new Queen,* who was *crowned with ſo great ſolemnity,* they conſpired to take away his life. This (as *Joſephus* thinks) was diſcovered to *Mordecai* by a *Jew* who was *ſervant* to one of them. *Mordecai* immediately diſcovered it to the Queen, and ſhe to *the King,* acquainting him that *Mordecai* had done him this *faithful ſervice,* that ſo ſhe might bring him into his favour. *Inquiſition* being made about this matter, and it being found to be *true,* the *Conſpirators* were both *hanged,* and the thing was *regiſtred* in the *Book* that continually lay before the King, for him to *read in* at his pleaſure.

Eſth. 2. from 19, to the end.

Some-

Sometime after (as it ſeems) *Ahaſhuerus* promoted *Haman* the Son of *Amadetha* of the *Royal ſtock* of *Agag* King of the *Amalekites,* (who were ever *bitter enemies* to the *Jews,* as may appear *Deut.* 25. 17, 19. and advanced him *above all his Princes,* and commanded his ſervants to *bow unto him,* and *do him more than ordinary reverence. Mordecai* was not ſatisfied in conſcience to *pay him that reſpect,* becauſe he was a *profeſſed enemy of Gods people,* and withal *one of that accurſed Nation,* againſt whom the *Jews* were by the *Law* bound to oppoſe themſelves in *perpetual enmity,* Exod. 17. 16. The *Apocryphal Additions of Eſther* do aſſign *this* as the *true reaſon* of *Mordecai*'s *refuſal,* whom they bring in ſaying thus, [*Chap.* 13. 12, 13, 14.] *O Lord thou knoweſt all things, thou knoweſt that it was neither in contempt nor pride, nor for any deſire of glory, that I did not bow down to proud Haman: I could have been content with good will for the ſalvation of Iſrael to have kiſſed the ſoles of his feet, but I did this that I might not prefer the glory of man above the glory of God.* So far that Author. But *however it was, Haman* was deſperately *enraged at it,* yet thought it a *mean revenge* for him to *deſtroy Mordecai alone,* and therefore *reſolved for his ſake* to be reveng'd on *all his Nation,* and (if poſſible) to *root it quite it out.* And for the better *executing* of this his *bloody purpoſe,* that he might find out the moſt *lucky* and *ſucceſsful time* (as he ſuperſtitiouſly thought) for the *accompliſhing of it,* on the *firſt month (Niſan)* in the *twelfth year* of *Ahaſhuerus* (about four years after *Eſther* was married to him) he cauſed *Pur,* that is, a *lot* to be caſt *before him* (which was a kind of *divination* uſed in thoſe times) to find out *what month* and *day* would be moſt *lucky* for the accompliſhing his *intended revenge.* And the *lot* fell upon the *twelfth* and *laſt month* of the year, and the *thirteenth day* of it. And thus by the *Providence* of God over-ruling the *ſuperſtition* of *this wretch* a way was made for the preſervation of the *Jews,* as we ſhall ſee afterwards. *Haman* having found out the *lucky time* (as he thought) for the accompliſhing his *wicked intent,* he comes now to the *King* to get *leave* and *authority* from him to put it in *execution*; he tells him there were a *certain people* ſcattered * up and down his *dominions,* whoſe *laws* were *diverſe* from the laws of his Kingdom, and who obſerv'd not *his laws.* 'Tis true in *matters of divine worſhip* they did not obſerve them, nor could they do it with a good conſcience, but otherwiſe they did obſerve the *laws* of the land, as which concerned the peace and tranquility thereof. See *Jer.* 29. 7. *Haman* further ſuggeſts that it was not for the *Kings profit* to ſuffer *thoſe Jews* to live among his *own ſubjects,* leſt they ſhould draw them from their obedience to him. Therefore he intreats the King that *his ſubjects* (among whom the *Jews* lived) might *fall upon them* and *deſtroy them.* And whereas it might be objected that the *Jews* paid a *great tribute,* which the King would loſe if they were deſtroyed, therefore in recompence of *that loſs,* he proffers to pay *ten thouſand talents of ſilver* himſelf into the hands of the Kings receivers. *Haman* had at this time ſuch *an aſcendent* over the *King* (being his chief favourite) that he *took off his ring from his hand,* and gave it unto him, therewith impowering him to *ſeal what decree* he thought fit to make touching *this matter*; and as for the *money* he proffered, the *King* bad him *keep it to himſelf,* telling him that *that ſum was freely given to him,* and the *people of the Jews alſo,* to do with them what ſeemed good unto him. 'Tis like the *King* did not yet underſtand that *his* Queen was of the *Jewiſh Nation,* for that *Mordecai* adviſed her to conceal. So on the 13*th. day* of the *firſt month* the Kings *Secretaries* were called, and the *decree* concerning *the deſtruction of the Jews* was *written* and *ſealed,* and *Haman* took care to have it preſently *publiſhed,* and ſent to all the *Lord Lieutenants,* and *Governours of Provinces, authorizing them that they ſhould deſtroy and kill all the Jews* both *young* and *old, little children* and *women* in *one day,* viz. *the* 13*th. of the laſt,* or *twelfth month,* and to take the *ſpoil of them to themſelves for a prey.* And 'tis like *Haman* did *expedite* the ſending out of *this decree,* leſt the *King* by the *counſel of others,* or from ſome *relenting in himſelf,* or by ſome means or other ſhould *alter his mind.* The *bloody decree* being ſent forth, the *King* and *Haman ſit down to drink,* ſo far were they from any *remorſe* or *touch of conſcience* for what they had done; but the *inhabitants* of the City of *Shuſhan* were greatly perplexed at it.

* For though ſome were returned *out of captivity* into the land of *Judah,* yet *many* of them, eſpecially of the *Ten Tribes,* did remain diſperſed here and there, not embracing the liberty profered them.

Chap. 3. whole Chapter.

Mordecai

Mordecai understanding what was done, rent *his clothes* and put on sackcloth and *ashes* on his head, and went into the *midst of the City*, and cried with a *loud and bitter cry*, and in *this mournful posture* came before the Kings Gate, for *into it clothed with sackcloth* he might not enter, the *Persian Kings* not allowing *their Court-pleasures* to be *interrupted* with any thing that had an appearance of *sorrow* or *sadness*. And in *every Province* where the *decree* came, there was *great mourning* among the *Jews*, and *fasting*, *weeping* and *wailing*, and *many lay in sackcloth and ashes*. Queen *Esther* understanding the great mourning of *Mordecai*, and his being in *sackcloth*, was much surprized at it, and sent to know the reason of it, and withal sent him *new raiment to cloth him*, but *that raiment* being *unsuitable* to his *present condition* he would not receive it. *Mordecai* coming to her informed her what *Haman* had done, and what a *sum of money* he had proffered to the King for liberty to *destroy the Jews*, and what *a decree* he had obtained of him for their destruction. And soon after he sent her a *copy* of that *bloody decree*, and charged her to go to the King to make *supplication to him* for *her people*. He now thought it necessary she should make known *to him* of what *stock* and *Nation* she was, though before he thought it not convenient that she should do it. The Queen sends him word that he could not be ignorant that *whosoever* (whither *man* or *woman*) came unto the *King* into the *inner Court* where was his *apartment*, without *being called for* was to be *put to death*, except the King shall of his *Royal favour* hold out *his golden scepter* to them. And *she* had not been called to *come unto the King* these *thirty days last past*, and therefore she did not know whither the *Kings affection towards her* might not be *somewhat abated*, and *if so*, her going to him *uncalled* might be very *hazardous to her*. But *Mordecai* (the people of God being in so *great danger*) would *accept of no excuse*, but sent her word that *she her self* must not think to *escape* more than the *rest of the Jews*; the *Kings house* could be no *protection* to her against this *bloody decree*, and *Hamans malice*. For the *decree* being *general against all the Jews without any exception*, *it might reach her as well as others*. He further tells her that if *she altogether held her peace at such a time as this*, and would *not venture her self* when *all her people* were in such extream danger, he doubted not but *deliverance* would arise to them from *another place*, and *some other way*; but as *for her* and *such of her kindred* as were about her, he believed they would *be destroyed* for *their faint heartedness* and *cowardize*, and not affording what help they could to the people of God in their great extremity. And lastly he tells her that she should consider that possibly *she came to the Kingdom* for *such a time as this*, and that *the preservation of Gods people* was the *end* God aimed at in *advancing her to be Queen*.

(a) That is, not to take their ordinary repasts but to eat sparingly, and to afflict their souls by true repentance and humiliation.

Mordecai's words wrought so powerfully on *Esther* that she resolved to *do* what he required; yet like a *pious* and *prudent Lady* she resolved first to *use due means* for the obtaining the *blessing of God* upon her *endeavours*; and to that purpose she sends to *all the Jews* in *Shushan* desiring them to *keep a solemn fast three days together*, and neither to *eat* (*a*) nor *drink night nor day*, and earnestly to *seek to the Lord for her*. And (says she) *I and my maids* (*b*) *will fast also*, *and so I will go unto the King*, *though it be not according to law*, *and if I perish I perish* (*c*). *Mordecai* and *the Jews* at *Shushan* did as *Esther* desired.

(b) 'Tis like her *maids* were *Jews*, or *such* as she had instructed in the *true Religion*.

(c) That is, I will embrace my death quietly and contentedly, seeing I could not avoid it without failing in my duty.

Esth. Ch. 4. whole Chapter.

This being done, Queen *Esther* on *the third day having put on her Royal apparel*, presented her self in the *inner Court* before the *King* as he sat *on his royal throne*; as soon as he saw her *his heart was towards her*, and she obtained *favour in his sight*, which he manifested by *stretching forth his golden scepter to her*, and she went up and touched *the end of it* in token of her *reverence* and *obedience*. And if we consider what *absolute obedience* the *Persian Kings* required of *all their subjects*, and that *Vashti* his *former Queen* was *cast off* for as *small an offence* as this of *Esthers*, and that he had *not called for her of thirty days before*, we may well think there was a *special hand of God* in moving the *Kings heart* to shew her *such favour*, and that it was a *gracious answer* to his peoples prayers. The King graciously asks her, *What was the request she had to make to him*, *it should be granted her even to the half of the Kingdom* (*d*). She told him that she only desired that *his Majesty* would please to *honour her that day with his presence* at a *Banquet* she had provided, and that *Haman* might come also. The *King* readily accepts *her invitation*, and *he* and *Haman* came to her Banquet accordingly. *At the Banquet* the *King* askt

(d) This (it seems) was a *Proverbial speech*, whereby *Princes* promised *liberally* and *largely*. *Herod* used the same to the daughter of *Herodias*, Mat. 6. 23.

askt her again what her request was? she not finding as yet a *fit opportunity* to make known her desires to him, she told him that *her petition* and *request* at *present* was only *this*, that the *King* and *Haman* would favour her *once more* with their *presence* at a banquet she should prepare for them the next day, and then she would make known her *suit* unto the King. *God* undoubtedly by *the secret instinct of his Spirit* inclined her heart thus *to put off her petition* to another time, he intending in the *interim* to advance *Mordecai* before her next banquet was prepared. *Haman* went away from *this first banquet* very *joyful* and with a *glad heart*, being not a *little proud of the honour the Queen* had done him in inviting him *with the King* to her *banquet*; but when he came to the *Palace-gate* he saw *Mordecai refuse to rise up to him*, which kindled his indignation highly against him. When he came home he sent for his *wife* and *his friends*, and there in a *boasting fashion* set before them the *greatness of his riches*, the *multitude of his children* *, (which he esteemed a *great honour* to him) the *great offices the King had conferred on him*, *and how the Queen had invited none to her banquet which she made for the King but himself alone*, *and that on the morrow he was invited again unto her with the King*. All these (he shews them) were *great things*, and such as *few subjects* attained unto, yet he could not but tell them that all these *honours*, *dignities*, and *preferments* did not so much *comfort* him as the *neglect* and *contempt* of that *vile Jew Mordecai* did *vex* and *trouble* him; for he would not so much as rise up to him, nor pay him the respect that all others did. His *wife* and *friends* advise him not to trouble himself about him but to get a *Gallows* of fifty cubits high presently set up, and on the morrow to get leave of the King to hang him thereon. *Haman* liked their *counsel* very well, and gave order accordingly to have the Gallows prepared.

* Ten of his Sons are reckoned up by name, *Ch.* 9. 6.

Esther, Ch. 5.

The *wheel of Providence* begins now to turn for the deliverance of the *Jews*, as we shall see in the sequel of the story; for on that very night *Ahasuerus* could not sleep, being restless he calls for the *records* to be *brought* and *read unto him* to *divert him*, wherein among other things it was recorded how two of his servants, *viz. Bigthan* and *Teresh* had conspired to take away his life, and that *Mordecai* had revealed *this conspiracy*, and so preserv'd him. The King hereupon asks *what honour and dignity had been done to Mordecai for this?* His servants about him tell him *none at all*. It being now (as it seems) *morning*, the *King* asks who of his *Counsellors* were in the *outward Court?* They told him *Haman* was there (for he was come early to beg of the King that *Mordecai* might be hanged on the Gallows he had provided for him); the King *sends for him*, he being come, the *King* asks him *what shall be done to the man whom the King delights to honour? Haman* presently imagining the King intended *this honour* to *him* and to no body *else*, he thought *he would not give scant measure to himself*, and therefore says he *let the royal robe* that the *King* uses to wear be put upon *the man* the King delights to honour, and let him ride *on the Kings own horse*, and let the *Crown royal be set on his head*, and let *one of the Kings most noble and illustrious Princes attend him riding in this state through the streets*, and proclaim before him, *Thus shall it be done to the man whom the King delighteth to honour*. *Haman* having said this, the King commands him immediately to take *Mordecai* (whom of all persons in the world he most hated) and to do *all this for him*, and that he should not fail in any one particular. This was as a *dagger* to *Hamans* heart, but he durst not refuse doing it, and did it accordingly. *Mordecai* having received *this strange* and *unexpected honour*, returned to his *ordinary office* and *place* at the *Kings gate* again, not being at all *puft up* with it. But *Haman* hasted to his own house, being almost *heart-broken* through *grief* and *vexation*, and covering his head through *shame* and discontent. Being come home, he acquainted *his wife* and *friends* with what had hapned to him; they told him that if *Mordecai* (before whom he had begun to fall) were of the seed of the *Jews* he would not be able to prevail against him, but would certainly be *worsted* by him. For these being (as it seems) *prudent persons* and *wise in their way*, had observed formerly Gods *wonderful appearing for his people* against *all their enemies*, as particularly against *those Princes* that had *plotted against Daniel*, Dan. 6. 4. and thence they infer that 'twas probable the Lord would do the like for *Mordecai*. While they were speaking

king of these things the Kings *Chamberlains* came to *Hamans house* to call him away to the Queens *banquet*.

Esther, Ch. 6.

The *King* and *Haman* being again royally entertained by the Queen, and the *King* being highly pleased *therewith* he asked her again what *her suit and request was*, which he assured her should be granted her whatever it was. She then *humbly prostrating her self at his feet with tears besought him to spare her own life, and the lives of her people*; *for* (says she) *I and my people are sold to be slain and to be destroyed*; *and had we been sold* for *bondmen* and *bondwomen* (though our condition then would have been exceeding sad) yet I had held my tongue, for there would have been a *possibility*, that *by our good service* we might have obtained *some favour* from *those that had bought us*. But now we are all *adjudged to death* without *any exception*. Had we been sold for *bond-slaves some profit* might have redounded to the King *by our sale*, but yet the Kings *loss* in *his tribute*, and in *so many useful subjects* could never have been repair'd by all that our enemies can do, or ever will do for the King. The *Queens petition* (both the *matter* of it and the *manner* of delivering it) so much *affected the King*, that being in a great rage and *passion*, he said to the *Queen*, *Who is he? and where is the man? and what is his name?* that durst presume in his heart to do such an abominable thing as this? Queen *Esther* replies, *Our adversary* and *implacable enemy* is the *wicked Haman*. At this we may suppose *Haman*'s heart did not a little *ake* and *tremble*. The *King* being now *sensible* (as 'tis like) and *ashamed* of his *own folly* in yielding *so rashly* to such a *bloody Edict*, which involv'd not only *thousands* of his peaceable subjects, but his *beloved Queen her self*; and being highly incensed against the *author* and contriver of so great a *mischief*, he rose up suddenly as a man *disquicted* in his mind, and went into his Garden to take a turn or two to give vent to his passion. The *King* being gone, *Haman* stood up to make *request* to the Queen *for his life*, and that she would *mediate with the King* for him, for he saw that *evil was determined against him*. The King after a *little time* returning into the *Banqueting chamber* again, he found *Haman fallen upon the bed* whereon the Queen sat, that is, *he had prostrated himself before her*, and (as is supposed) *clasped her feet in his hands to testifie the earnestness of his desire, and that he would not let her go till he found some favour from her*. The *King* seeing him *in this posture*, what (says he) will *this villain* force *my Queen before my face and in my own house?* Thus it was *just* with God that *he* that falsely accused the *Jews* to the King, should now *by the King* be charged with *that* which he never intended. The *servants* and *attendants* perceiving the Kings *mind* presently apprehended *Haman*, and *as the custom it seems among the Persians, was they covered his face as a condemned person, and one unworthy to behold the Kings face, or the light of the Sun*, but sentenced to perpetual darkness. *Harbonah* one of the Kings *Chamberlains* (who it seems was sent to *Hamans* house to bring him unto the Queens banquet) when *he was there* saw *that extraordinary Gallows of fifty cubits high*, which he had erected for *Mordecai* (who now was acknowledged to have done great service for the King) and he now acquainted the *King* with it. The King hearing this *commanded* that they should immediately take *Haman* and hang him thereon. And accordingly they hanged *Haman* on that *very Gallows* he had prepared for *Mordecai*, which being done the *Kings wrath* was pacified. Thus God who turned the heart of *this King* to *Esther* and to *Mordecai*, now *alienated it* quite from *Haman*, and *pacifyed and quieted his spirit* after execution done upon him.

Esther, Chap. 7.

On the *same day* the *King* gave *Hamans house* and *goods*, and *estate* to Queen *Esther*, and *Mordecai* was taken into his *especial favour*, the Queen declaring how *nearly related* he was unto her. And the King took off *his ring* that had been before given to *Haman**, and which *he* kept till the *Kings wrath* was manifested against him, and then being sent to execution they *pulled it off his finger*, and returned it to the King who now gave it to *Mordecai* as a *pledg* of his *favour* (*a*). And *Esther* set *Mordecai* over the *house* and *estate of Haman* which the King had given her, to take care about it and to manage it for her use. *Esther* also fell down at the *Kings feet*, and humbly besought him with *tears* that he would please to prevent the execution of that *mischief* and

* See *Ch.* 3. 10.

(*a*) Possibly hereby *Mordecai* was made keeper of the Kings *private signet* as *Haman* had been.

and *destruction* which *Haman* had devised against them. And she said; *If I have found favour in thy sight, O King, and if I be pleasing in thine eyes*, let *letters* be sent out to *reverse the letters* devised by *Haman*, by which he designed to *destroy all the Jews* that are in any part of the Kings dominions; *for how can I endure to see the destruction that will come upon my kindred, and the evil that will come upon my people thereby* if it be not prevented. The King would not *reverse the former decree*, (it being against the *laws* and customs of the *Medes* and *Persians* so to do) but he told *Esther* and *Mordecai* that they might *write what they thought fit* or *could devise in favour* of the *Jews*, and for *their preservation*, provided the *former decree* were not in *express terms* reversed, and they might write it *in his name*, and *seal it with his ring*, and what was so *written* and *sealed* none durst gainsay. Hereupon the Kings *Scribes* being called, on the 23*d* of the *third month* (*two months* and *ten days* after the *first decree for their destruction* was sent forth*) it was written according to all that *Mordecai* commanded, and he *wrote in the Kings name*, and *sealed it with his ring*, and the *letters* were sent by *Posts* into all the 127 *Provinces* under the Kings dominion, that the *King granted to the Jews in every City and Country, liberty to gather themselves together* on the day *appointed for their massacre*, and to stand *upon their guard*, and to *kill* and *slay* all that should assault them. (*a*) Yea to kill their *wives* and *children* also, and to take the spoil of them to themselves for a *prey*. By the *former Edict* the *Natives* of each Province were authorized to destroy the *Jews*, and by this *second Edict* the *Jews* were authorized to *destroy those that should set upon them*, but yet this would hardly have prevented their ruin (they being but *few* in comparison of *those among whom they lived*) had not *this new discovery of the change of the Kings mind* much abated the malice of their enemies. *Mordecai* being now in *great favour* with the *King* went out from his presence in *royal apparel* of *blew* and *white*, and with a *great Crown of gold on his head*, not the *Crown royal*, but such as *Princes* in great place used to wear, and *a garment of fine linnen and purple*; and the *inhabitants of Shushan* not only *Jews*, but *many others* also greatly rejoyced at *this change of affairs*. The *Jews* had now *light* and *gladness*, *joy* and *honour*, most men having them in high esteem and account. And in all the Provinces and Cities where *this new decree* came, they greatly rejoiced and feasted together, and kept a *good day*. And many of the people of the land became *Proselytes*, and embraced the *Jewish Religion*, seeing the *wonders* God had done *for his people*; and God struck the *hearts of the Heathen* with such a fear of the *Jews* that they durst not execute *Hamans Edict* against them.

* During which time we may Imagine in what a *sad condition* the *Jews* were; but yet there being *eight months and 20 days* still behind before their fatal day did come, (which was the 13*th.* of the 12. *month*) all this time they had to provide for their own defence.

(*a*) So the Kings Grant to *Mordecai* was as large as that to *Haman*.

Esther, Chap. 8.

In the next place we come to describe the *full deliverance* of the *Jews*, and the *destruction of their enemies*, and how they expresst their thankfulness for so great a mercy. The 13*th. day* of the month *Adar* being come the *enemies of the Jews* hoped to have had power over them, but it turned quite contrary *through the gracious Providence of God*, and the *assistance* which the *Rulers of Provinces* afforded the *Jews* through the *dread* they had of *Mordecai* (the *new* and *great favourite*) and through the *fear* that seized on the hearts of such as bore them ill will. For the *Jews* in all the Provinces gathered themselves together to resist those that *sought their hurt*, and none of them could stand before them. In *Shushan* some of *Hamans faction* combined together to *revenge his death*, (being possibly put on *by his ten Sons*) but they being *suddenly daunted* the *Jews* slew of them *five hundred*, and among them *Hamans ten Sons*; but *on the spoil* (though the King permitted it) *they laid not their hands*, to shew that what they did was not out of *covetousness*, but *for their own defence*. The *number* of those that were *slain* in *Shushan* by the *Jews* was *that day* brought to the King, and *he acquaints the Queen* with it himself, knowing it would be acceptable news to her. And (says he) *if they have slain so many in Shushan*, what have they done in the rest of my dominions? *Thou seest what I have done for thee, and yet I am ready to do more*; therefore *tell me what thou dost further desire of me? Esther* replied, *If it please the King* let it be granted to the *Jews* which are in *Shushan* to *do to morrow* also according to what *thy decree* allows them to do this day. For though 500 were slain in the *City*, yet she understood (as it seems) that *many* had escaped who *bare a deadly hatred* to the *Jews*, and might seek an opportunity another time to be revenged on them for the death of *Haman* and *his Sons*; therefore to *prevent that mischief*, she de-

fires *leave* for the *Jews* to *destroy such of their enemies* as had escaped. She further desires that the *bodies of Hamans ten Sons* (that had been newly slain by the *Jews*) might be hanged *on the same Gallows* that *Haman* himself was hanged for their *greater reproach*, and for *terror to others*. The *King consented to both her desires*, and so *Hamans ten Sons* were accordingly *hanged* on the same Gallows, and the *Jews* in *Shushan* gathered themselves together on the 14*th. day* of *Adar*, and slew 300 more of *their enemies* in that City, but on the *prey they laid not their hands*. The *Jews* also in the *other Provinces* gathered themselves together on the 13*th. day of Adar*, and slew their enemies that assaulted them, and then *rested* and *kept a day of feasting* and *rejoycing* on the 14*th. day*, whereas *those at Shushan* slew their enemies both on the 13*th.* and 14*th.* days, and so kept not *their day of feasting* till the 15*th. day*. And *Mordecai* wrote * unto the *Jews scattered abroad in all the Provinces*, and gave them *an account* concerning the *two days* which the *Jews* at *Shushan* had spent in *destroying their enemies*, and shewed them that *that* was the reason of their keeping the 15*th.* day as a *day of feasting*. So that though for this time the *Jews* in the Country kept the 14*th. day*, and *those at Shushan* the 15*th. day*, yet in succeeding time, year after year, *Mordecai* orders *them all* to keep *both days* shewing them that *they ought to rejoyce in one anothers welfare*, and to keep *both days as days* wherein the *Lord gave them rest from their enemies*, and to remember *that month* above *all months*, wherein their *sorrow* was turned into *joy*, and *their mourning* into *gladness*, and that they should constantly *observe them year after year as days of feasting* and rejoycing, and of sending *portions one to another*, and *gifts to the poor*; and that they should keep *those feasts* in remembrance of *Purim*, or the *lots that were cast for their destruction*, and *fell* in *that month*, and how God turned *those lots* or *divinations* to *contrary issues*, and *made them vain*. The *Jews* accordingly as well for the words of *Mordecai's letter*, as also for *what they had seen of those things* with their own eyes, and *what had been related* to them by *others* (as of *Hamans casting lots*, &c.) they ordained it for a *law* and engaged for *themselves* and *their children*, and *such proselytes* as should joyn themselves to them that they would keep those *two days* yearly according to the *writing* they had received from *Mordecai*, which was registred. And lest they should not hold on in their yearly observing *this feast*, Queen *Esther* and *Mordecai* wrote a *second letter* to enjoyn the *continuance* of *this anniversary feast*, and *authoritatively* to press upon them the *observance* of it. And in *these letters* he enjoyned them to live *peaceably* among themselves, and with *others also*, and to *hold fast to the truth*. *Those days* therefore were first *enjoyned*, and afterwards the observance of them *confirmed* by *Esther* and *Mordecai*, as the *Jews had formerly decreed for themselves*, *and for their seed the matter of the fastings and their cry*, that is, *to keep certain days of publick humiliation with fasting* and *prayer* in remembrance of the *desolation of Jerusalem*, and *burning of the Temple*, of *which fasts* the *Prophet Zachary* speaks, *Ch.* 7. 5.

* *V.*20. And *Mordecai wrote these things, &c.* It may possibly be extended to the *whole Book of Esther*, of which *Mordecai* in probability was the *Penman.*

Esther, Chap. 9.

Ahashuerus now laid a *tribute* upon all parts both *Continent* and *Islands* that were under his dominion, which is here set down as an *evidence* of the *good offices* that *Mordecai* did for the *Jews*, for whom he got *an exemption* (as it seems) from this *tribute*; so that he *sought the weal of his people*, neither did *his greatness* (though advanced to be *the next man to Ahashuerus*) make him *forget them*, but he was always ready to speak to the King for them, and to do whatever might be for *their peace* and *welfare*.

Esther, Ch. 10.

Ahashuerus having reigned *thirty six years dies*, and leaves the Empire to his Son *Xerxes*, the *fourth King of Persia* (after *Cyrus*) who trusting *in his riches* (as they were indeed exceeding great) stirred up *his own subjects*, together with *all his allies* and *friends* to make war upon the *Grecians* according to the Prophesie of *Daniel*, Ch. 11.2. *And now will I shew thee the truth, behold there shall stand up yet three Kings in Persia, and the fourth shall be far richer than they all: and by his strength through his riches he shall stir up all against the realm of Grecia.* *Xerxes* having reigned *twelve years* was slain by *Artabanus* Captain of his Guard, and immediately after *Darius* his *eldest Son* was dispatched also, and so the Kingdom came to *Artaxerxes* his *second Son* called *Longimanus*.

Xerxes.

Artaxerxes.

In

In the *seventh year* of *Artaxerxes* *Ezra* the Priest, the Grandchild of *Seraiah* being a *Scribe* (*a*), that is, an *acute learned* and *ready expounder of the Law*, and one that had prepared his heart to understand it, and to yield obedience to it, and to instruct the people in the knowledg thereof, obtained a *large Patent* * from the *King* and his *seven Counsellors*, impowering him to *go to Jerusalem*, and to *reform things* that were amiss there; which *Patent* ran thus, *Artaxerxes King of Kings, unto Ezra the Priest, a Scribe of the Law of the God of Heaven, perfect peace; I make a decree that all those of the people of Israel, whether Priests, Levites or others, scattered up and down in my dominions, if they are willing to it, may go up with thee to Jerusalem. For thou art sent of the King and his seven Counsellors to make inquiry whither all things be done in Judah and Jerusalem, according to the rule and direction of Gods Law, wherein thou art very skilful, and which thou hast always before thee; and to carry the silver and the gold which the King and his Counsellors have freely offered unto the God of Israel, (whose habitation is in Jerusalem) as also all the silver and gold that thou findest hath been collected, or thou thy self canst collect in all the Province of Babylon, with all the free-will offerings that either Priests or people of the Jewish Nation shall offer for the service of the house of the Lord. And thou hast liberty with this money to buy bullocks, rams, or lambs, and to offer them with their meat-offerings, and drink-offerings upon the altar at Jerusalem. And as for the rest of the money thou and thy brethren the Priests may dispose of it as you think most agreeable to the will of your God. And the vessels that are given thee, and intrusted to thee for the service of the house of thy God, those deliver thou faithfully at the Temple, where God most eminently manifests his presence. And whatever more money shall be needful to be laid out for the service of the house of thy God, shall be allowed thee out of my Exchequer (b) And I command all the Receivers of my Tribute, customs and taxes beyond the river, that whatever Ezra the Priest shall have need of in order hereunto, they speedily furnish him with it, even to an hundred Talents of silver (c), and to an hundred measures (d) of wheat, and to an hundred baths (e) of wine, and for salt (f) to give them whatever they need. And whatever is agreeable to the command of the God of Heaven, let it be carefully done for his house. For if we should do otherwise we may bring the wrath (g) of God upon the realm, and upon me and my children. Further we declare it to be our will and pleasure that no tribute, toll or custom shall be impos'd on any of the Priests, Levites, Singers, Porters, Nethinims, or other Ministers of the house of God. And thou Ezra (according to the wisdom which God hath given thee, and agreeably to his word which is in thy hand) set such Magistrates and Judges over the people as know and understand the Laws of God; and take care to have the ignorant instructed in those Laws. And whoever will not obey the Law of God, and the Law of the King, let judgment be executed speedily upon him, either by death or banishment, or confiscation of his goods, or imprisonment according to the merit of his offence.*

(*a*) As among the *Grecians* their *wise* and *learned men* were called *Philosophers*, and among the *Chaldeans*, *Magi*, so among the *Jews* their great *Doctors* were called *Scribes*.

* *Ch.* 7. *v* 6. 'tis said, *The King granted him all his request according to the hand of the Lord his God upon him*; that is, *according* as the *Lord favoured* and *prospered him.*

(*b*) What *King of Israel* could have manifested more respect to the house of God?

(*c*) That is, 37 *thousand five hundred pound sterling.* See 1 *Chron.*22.14.

(*d*) That is an 100 *Cors*, a *Cor* was about *ten bushels*, that is, *a thousand bushels of wheat.*

(*e*) A *Bath* contained *eight Gallons*, that is, *eight hundred Gallons.*

(*f*) *Because they us'd much salt in their sacrifices.*

(*g*) *This King* stood more in fear of Gods wrath than many Kings do.

This was the *purport of the Kings Patent* which was in the *Chaldee Dialect*, the *History following* is in the *Hebrew*. *Ezra* having received this *large Patent* or *Commission*, he falls into *admiration of Gods gracious providence to him therein*, and crys out, *Blessed be the Lord God of our Fathers, who hath put such a thing as this into the Kings heart, and the hearts of his Counsellors, and great Princes to shew us favour and kindness.* Hereupon he *took courage* (perceiving how *the Lord was with him*) and gathered together *many of the chief men among the Jews* to go up with him to *Jerusalem.*

Ezra 7. whole Chapter.

In the *seventh year* of the reign of *Artaxerxes* the *first day* of the *first month* * *Ezra* with a *great number of Jews* set out from *Babylon* to go to *Jerusalem*. The *numbers* mentioned in the *eighth Chapter*, besides such as are expressed *by name* make *one thousand four hundred ninety and six males* besides *women*. The place appointed for their general *rendezvouz* from all parts was by the river *Ahava*, and here they abode in

* See *Ezra* Ch. 7. v. 7, 9.

tents

tents *three days* waiting to see whither *any more of their Brethren* would come thither to them. And when *Ezra* had viewed the *whole number* he found no *Levites* among them, which *much troubled him*, for he found he had *special need* of them for the *instructing of the people* in the *Law of God*, and the reforming of those things that were *amiss at Jerusalem*, according to the rule and direction of the word of God. Hereupon he sent *eleven chosen men* to a place called *Casiphia* where he knew there lived *many Levites* with *Iddo* their *chief Doctor* and *President*. He sent therefore these men to desire *Iddo* that he would send him some *Levites* to go up with him to *Jerusalem* that might assist him in that *great work* he had now undertaken. *Iddo* accordingly sent them 38 *Levites*, and 220 *Nethinims* for the service of the Levites. *Joshua* did first appoint them to this service, but *David* and the *Princes* in his time did *confirm them* therein, and possibly gave some *special orders* for the manner of their attendance. Then *Ezra* proclaimed a *fast* that they might *humble themselves before the Lord for their sins*, and might *seek of him a right way for themselves and their little ones*; that is, that he would please to *conduct them in a right way*, and *preserve them* and *their children*, and *their substance* from being a *prey to their enemies*. *For he was asham'd to desire of the King to send a band of souldiers and horsemen with them to guard them in the way*, (which favour yet he might easily have obtained) because he had declared unto the King the *glorious power and goodness of that God whom they worshipped*; telling him that *his hand was upon all them that seek him for their God, but his power and his wrath was against all them that forsake him*. So they *fasted* and earnestly sought unto the Lord for this thing, and he was pleas'd graciously to answer them. Then *Ezra* chose and separated *twelve choice men* of the *Priests*, and as many of the *Levites* [whereof *Sherebiah* and *Hashabiah* were two, see *v.* 18, 19.] to take care of the *silver* and *gold*, *and the vessels* which were *offered* for the service of the *house of God* by the *King* and *his Nobles*, *and the Israelites in those parts*, *and to carry them safe to Jerusalem*, and *there* rightly to dispose of them. So he *weighed unto them*, and committed to their care *six hundred and fifty talents of silver*, and of *silver vessels* an *hundred talents*, and of *gold an hundred talents*; also *twenty basons of gold*, with a *thousand drams* a *piece* *; and *two vessels* or some *excellent and curious shining brass* or *copper* almost as *precious as gold*. And he said unto them *ye are persons consecrated to God*, *as these dedicated things are*, *therefore keep them safe till ye weigh them before the chief of the Priests and Levites*, and the *chief of the Fathers of Israel* at *Jerusalem*. And the forementioned *Priests* and *Levites* took care of *this Sacred Treasure* accordingly. So upon the *twelfth day* of the *first Month* they removed from the river *Ahava* and *through the good hand of God upon them*, they were delivered from their *enemies*, and such as lay in wait by the way to surprize them, and *arrived safe* at *Jerusalem*, and there *rested themselves three days*. Upon the *fourth day* of the *fifth Month* the *gold* and *silver* they had brought was *weighed out*, and with *the other furniture* was laid up in the *house of the Lord*, and the *account* was taken by *number* and *weight* of every one, and *written down* and *registred*. And they which returned out of captivity offered *their burnt-offerings to the God of Israel*, viz. *twelve bullocks* according to the *number* of the *twelve Tribes*, and *96 rams*, and 77 *lambs*, and *twelve he-goats* for a *sin-offering*. Then they delivered *the Kings Commissions* unto the *Kings Lieutenants* and *Deputies* on that side the river, who thereupon shewed *all favour to the Jews*, and were *assistant to them* in *all things* according to the *Kings command*, and afforded them such things as were *requisite* for the service of the *house of the Lord*.

* Viz. *Three hundred and twelve pounds* ten *shillings*, of the value of drams, see 1 *Chron.* 29. 7.

Ezra, *Ch.* 8. whole Chapter.

It being known that the principal cause of *Ezra*'s coming was to *reform such abuses* as were crept in among them contrary to *Law*, some of the *Princes* and *chief men* who were best affected, came presently to him, and informed him *of this as one* of the most *heinous evils* tolerated among them, to wit that not only the *people* but the *Princes* also, yea the *Priests* and *Levites* (that could not pretend ignorance of the *law*) had *married wives of those Idolatrous Nations* their neighbours about them, and so the *holy seed* had mingled themselves with the *people of those lands*, and were tainted *by that means* in many things with *their abominations*; and the *Priests* themselves (who should have restrained the people from this wickedness) had a *chief hand* in it, and been *boldest* in this transgression. *Ezra understanding this*, *rent his Mantle*, and *plucks off*

off the hair of his head and beard, and *sat down on the ground as one amazed* at these high provocations. It seems the *report* was quickly *carried about* how mightily *he was afflicted* and *displeased* when he heard how *his brethren had taken wives of Idolatrous Nations*, and thereupon *many of the godly inhabitants that heard of it*, (being themselves afraid of the judgments of God threatned in his word against those transgressions) came presently to him to *advise with him what was fit to be done in that case*, but till the *evening sacrifice* he sat like *one overwhelmed with grief and astonishment at that which had been told him*. At the time of *the evening sacrifice* he rouzed up himself from his *great dejection*, and then falling on his knees *, and spreading out his hands unto the Lord, he prayed, saying, *O my God I am ashamed, and blush to lift up my face to thee. For our (a) iniquities are increased over our heads*, that is, *they are risen so high* that like a *great flood of waters*, they are even ready to *overwhelm us*; [see *Psal.* 38. 4.] our *trespasses are grown up unto the heavens (b)*, that is, they *are so great, they can scarce be exceeded, and cry to heaven for vengeance against us*. Since the days of our *Fathers* and *Predecessors before the captivity* (whose sins caused the captivity) we have been great transgressors, one generation after another continuing in their sins; and *for our iniquities* have *we*, *our Kings*, and *our Priests* been delivered into the hands of *Heathenish Kings*, and exposed to the *sword*, to *captivity*, and to *spoil*, and to *confusion of face*, as it is *at this day* with *some of our brethren* who are *yet in captivity*. And now it is but a *little while* since *grace* and *favour* hath been shewed unto us from the Lord our God, who hath left us a *remnant to escape*, and to be brought back again into our own Country, *and hath given us a nail (c) in his holy place*, that is, by his providence hath fixed and setled *us* in *Jerusalem* his holy City again, and hath given us some *prop* and *support of our faith*, and *hath enlightned our eyes, and refreshed and cheared our drooping hearts, and given us a little reviving in our bondage. For we were bondmen, yet our God hath not forsaken us in our bondage, but hath extended mercy to us, and given us favour in the sight of the Kings of Persia* (viz. *Cyrus*, *Darius*, and *Artaxerxes*) *and leave and encouragement from them to set up the house of our God, and to repair the desolations thereof*, that is, *to renew the joyful assemblies of Gods people and his worship and service in the Temple which before was desolate, and to give us a wall in Judah and Jerusalem*, that is, *his own defence* and *protection* against our enemies. *And now, O our God, what shall we say, that after all this thy goodness and mercy shewn us, we should again forsake thy commandments as we have done*, which thou hast not only enjoyned us in *thy law* to observe, *but hast often pressed them upon us by thy servants the Prophets, and particularly that we should not make marriages with Heathens and Idolaters, nor by league or affinity joyn our selves to them, and thereby endeavour to promote their prosperity and welfare, seeing any such near union with them* was like to be dangerous to us. Thou didst shew us that *if we shunned their society* we should be *strong, and able to defend our selves against our enemies, provided we firmly depended on thee our God. And that we should eat the good of the land, and leave it for an inheritance to our children from generation to generation: yet after all the dreadful punishments that have been inflicted on us for our sins, and after all the mercy that hath been shewn us by thee in returning us from our captivity, and giving us such a deliverance as this, and punishing us far less than our sins deserved, that we should again break thy commandments, and joyn in affinity with people that are guilty of so great abominations*, we may *wonder* and *admire* that *thy wrath is* not so kindled against us as to *consume us utterly, that none should remain or escape. But O Lord God of Israel thou art gracious and merciful, and we that are escaped are as so many monuments of thy great goodness and mercy*, though we *are laden with a great guilt, in respect of which*, if thou shouldst *enter into judgment with us* we were not able to abide the *trial*.

* At the time when *Sacrifices* or *incense* were offered up, pious people used to pour forth their prayers to God.

(*a*) This *good man* putteth himself into the *number of those transgressors*, because he was *of the body of that state* whereof *many of the members* had committed that sin, so as he might be involved in the *judgment* that might fall on them, see *Dan.* 9. 5.

(*b*) Beyond Heaven nothing can ascend.

(*c*) *Significat firmum statum, sedes certas fixas & stabiles, firmam habitationem quæ hactenus inconstans erat.* Pisc.

Ezra, *Ch.* 9. whole Chapter.

Ezra

Ezra having thus *before the Temple* (that is in the *outward Court* of it) manifested such *wonderful affliction of mind*, and *sorrow* of heart, and *that no doubt* to discover to the people the *heinousness of their sin*, and *the danger they were in because of it*, the noise hereof was soon carried throughout the City, and there came in unto him only *some few at first*, viz. those that *were afraid of those judgments*, [see *Ch.* 9. 4.] but now *at last* a *great number*, being much affected with *Ezra*'s grievous lamentation, did also *weep with him*. And possibly the *men that had sinned in taking strange wives* brought *those women* and *their children* with them to expect what *directions* (should be given them in *this matter*. Thereupon *Shechaniah* a *Priest*, a *pious* and *prudent man* (looking upon himself as *one* of *that body* and people that had committed *that sin*) he cried out, *We have trespassed highly against God in taking strange wives. However there is hope in Israel concerning this thing*, that is, *there is hope that God may be reconciled to us* if we truly *repent* and *forsake our sins, and put away the strange wives that are among us*, and there is *hope* the people will be perswaded to do this, when they shall consider the danger they are in if they do it not; therefore this is the *course* that I think requisite for us to take for the *pacifying of Gods wrath. Let us make a Covenant with our God to put away all the strange wives and the children that are born of them*, viz. *all such of them* as *retain their heathenish principles*. For of those among them that are converted to our Religion neither *mother* nor *children* are to be put away. Witness the case of *Rahab*, and her son *Boaz*, also *Ruth* and her son *Obed*. And let this be commended to the *people* by *thy advice* (*my Lord Ezra*) and by the advice of those other *godly Israelites* that are now assembled unto thee, and let this *great business* be managed according to the *warrant* and *directions* of Gods Law. Arise therefore for the matter belongeth *unto thee* in an *especial manner, we will also be with thee to assist thee. Be of good courage, and set about it. Ezra* hereupon caused the *chief of the Priests* and the *Levites*, and of *all Israel* to *swear* that they would do according to *this word*, and they did *swear to it* accordingly.

Ezra 10. from 1, to 6.

Ezra now rose up and went into the Chamber of *Johanan the Son of Eliashib*, who was doubtless of chief account among the *Priests* at this time, and 'tis like he went into *his Chamber* that he might there with the *Princes* consult how to *effect that Reformation* to which the forementioned assembly had *sworn* to yield. But when he came *thither*, though they offered him *bread* and *water to refresh him*, yet he refused to *eat* till *some order* were taken for redressing *that great evil* which they had been lamenting, and which they that had been *carried away captive* had been so guilty of; *Proclamation* therefore was now made that *all that were returned out of the captivity should appear at Jerusalem within three days, and whoever did not come within* that time according to the *order* of the *Princes* and *Elders*, *all his substance should be forfeited, and he separated from the Congregation*, that is, *excommunicated from the number of Gods people*. Hereupon *all* that inhabited in the land of *Judah* and *Benjamin*, and *with them* such also of the *Ten Tribes* as were come from *Babylon* on the 20*th. day* of the *ninth month* came to *Jerusalem*, which was about the *beginning of our December* (a time usually of much *cold and rain*) and *all the people sat in the streets of the house of God*, that is, *in the place of the outer Court* (which possibly was not *yet walled in*) trembling because *of this matter*, and *for the great rain that poured down upon them*. So Ezra stood up and said unto them, *Ye have indeed sinned heinously in taking strange wives, and thereby have increased the trespass of Israel:* Now therefore with a *penitent heart make confession of your sins to the Lord, and do that which is agreeable to his will declared in his word, and have no familiar converse with the people of the land, and separate your selves from your strange wives. And they cried out with a loud voice, As thou hast said, so must we do*; even *justice* and *common equity* require it of us *. But (say they) the *people are many, and it is a time of much rain, and we are not able to* continue *abroad sub dio under the sky* in this rainy time, neither is this a work to be done in one day or two days; let therefore some of the *Rulers* of the people, some pious and prudent men be appointed to sit daily here in *Jerusalem* for the *hearing of this business*, and to take *cognizance* who they are that *have married strange wives* (*viz.* such as have not imbraced the *faith of Israel*, or that *since their marriage* have *relapsed to Idolatry*) and let those that are found guilty herein in *every City* be brought hither in *their turns* to appear before *these Elders*, and le

* And yet within a few years they returned to it again.

let the *chief men* in every City *testifie* against them if they have found them *guilty*, and so let the business be dispatched, *first* with *one City*, and then with *another*, until at length all the *strange wives be put away*, that so the *fierce wrath* of our God may be turned from us. Hereupon *four men* being chosen, *viz. two Priests*, and *two Levites*, to set forward this business; *the children of the captivity* agreed that the *forementioned course* should be taken. And *Ezra* with *certain chief of the Fathers* were *chosen* and *set apart to that great work*, and began it on the *first day* of the *tenth month*, and made *an end of it* on the *first day* of the *first month*, and so were *three whole months about it*. And upon examination even among the Sons of the *Priests* (who should have *known* and *practised* better things) there were found *some* who had taken *strange wives*; yea some of the Sons of *Joshua* the *good high Priest* who assisted *Zerubbabel* were guilty in this matter, and divers of their brethren in that function also. They being found *guilty* offered a *ram of the flock* for *their transgression*, and gave their hands that they would put away their Idolatrous wives. And 'tis like *many others* whose names are there recorded did the same, though it be not here expressed. And some of the *Levites* (who ministred to the *Priests*) and some of the *Singers* and *Porters* were also guilty herein, and put away *their Idolatrous wives*, yea though they had *children* by them.

Ezra, Ch. 10. from *6*, to the end.

We are now come to the Book of *Nehemiah*: As in the Book of *Ezra* we had a relation of the *building of the Temple* by *Zerubbabel*, and of *reforming Religion* by *Ezra*, so in *this* we have a relation of the *building of the City*, and the *walls thereof*, and setling the *Commonwealth*, and *redressing many disorders* by *Nehemiah* who came to *Jerusalem thirteen years* after Ezra's *first coming* thither. In the 20*th. year* of *Artaxerxes* in the *ninth month* answering to part of our *November*, and part of our *December*, *Hanani* and some other *Jews* came to *Nehemiah* (who was one of the *Kings Cup-bearers*) being then at *Shushan* the *Winter-mansion* of the *Persian Monarchs*, and acquainted him that *those that were left of the Captivity* in the Province of *Judah* were under *great affliction* and *reproach*, and that *their neighbours* round about them did exceedingly *despise* and *wrong* them; and *that* which encouraged them the more in *those insolences* was because the *walls of Jerusalem were broken down, and the gates thereof burnt with fire* by *Nebuchadnezzar*, and *so they continued still*. So that the *Jews* were disabled to defend themselves against their enemies. *Nehemiah* was *so affected herewith*, that he *sat down* and *wept*, and *mourned certain days*, and *fasted* and *prayed, prostrating himself before the God of heaven* with his *face towards the Temple* the place of *Gods presence*, [see 1 *King.* 8. 44.] and he said, *O Lord God of Heaven, the great and terrible God, that keepeth Covenant and mercy for them that love thee and keep thy Commandments; let thine ears be attentive to the prayer of thy servant which I make before thee day and night for the children of Israel, and wherein I confess and humbly bewail our sins which we have committed against thee. Both I and my Fathers have sin'd against thee, and dealt very corruptly*, and have not kept either *the moral, ceremonial, or judicial laws which thou gavest us. Yet remember I pray thee the word thou spakest by thy servant Moses*, (Deut. 4. 25.) saying, *if you transgress, I will scatter you abroad among the Nations, but if ye turn unto me, and keep my Commandments and do them, though you were scattered to the remotest parts of the earth, yet thence will I gather you, and bring you to the place that I have chosen to put my name there. Now, O Lord, we are thy people whom thou hast redeemed by thy great power, and by thy strong hand. Therefore I beseech thee let thine ear be attentive to the prayer of me thy servant, and to the prayer of thy servants that desire to fear thy name and prosper me, and grant me favour and mercy in the sight of the King to whom I intend to address my self, that he may grant the request that I shall make to him.*

Nehem. Chap. 1.

About *four months* after when the time came that *Nehemiah* in his *course* was to attend upon the *King*, and to *minister* to him as his *Cup-bearer*, both *King* and *Queen* took notice of his *sorrowful* and *dejected looks*. The *King* asked him the reason of it? *Nehemiah* replied, *Let the King live for ever* *, There is *reason* my countenance should be *sad* when the *City*, the place of *my fathers sepulchres* (where my ancestors *lived* and *died*) lyeth *waste*, and the *gates* thereof being formerly consumed

* That is, *very long, an usual salutation given to Kings.* See 1 *King.* 1. 31. & *Dan.* 6. 21.

fumed with fire are not repaired. The *King* asked him *what he desired of him? Nehemiah* (lifting up his heart to God in a *fervent Ejaculation* (*b*), *that he would please to direct him rightly to order his petition to the King, and incline the Kings heart to grant it*) said, *If it please the King, and thy servant hath found favour in thy sight, I pray thee that thou wouldst send me to Jerusalem* (the City of my Fathers sepulchers) that I may *build it*. The *King* said, how long wilt thou be *absent*, and when wilt thou *return? Nehemiah* set him a *time*, which it's like was *not long*, and *at that time* did accordingly *return*; but from this time forward it seems he continued Governour of *Judea* under the King for the space of twelve years or more, during which time 'tis probable he often went into *Persia* to wait upon the *King*. The King graciously *granting his request*, he then humbly besought him that he might have *letters* to the *Governours beyond the river* to *conduct him* (*c*) *safe* till he came to *Judea*. As also *letters* to *Asaph* the keeper of the Kings *Forest*, (viz. *Lebanon*) requiring him to furnish him with *timber* to make *beams* for the *Gates of the Temple which looked towards the Palace*, and for the *Gates of the walls of the City*, and for *the house* that he should enter into and there make his abode. And *by the good Providence of God the King granted him all his desires*, and over and above sent a *guard with him* to conduct him *safe* to the river *Euphrates* (which was more than he desired of him) from whence he was by the *Governours* beyond the river (to whom he delivered the *Kings letters*) conveyed safe to *Jerusalem*. *Sanballat* the *Horonite* (*d*), (who it seems was the *Kings Lieutenant* or *Deputy-Governour* over the *Moabites*, and had insinuated himself so into the *Jews* that there was an *alliance* between *him* and the *high Priest*, see *Neh.* 13. 28.) and *Tobiah* (*e*) (who was the Kings *servant* or *Deputy-Governour* over the *Ammonites*, to whom the *high Priest* was also *allied*, see *Neh.* 13. 4.) being *both of them secret* and *inveterate enemies* to the *Jews*, when they knew that *Nehemiah* was come to *Jerusalem*, they were greatly vext at it, especially that there was *a man come from the King to seek and endeavour the welfare* of the children of *Israel*. *Nehemiah* being come to *Jerusalem*, rested himself there *three days* after his long journey. Then he *arose in the night* with *some few* only with him, and taking *the advantage of a Moon-shine night*, and to *avoid noise*, *no horse* but that himself rode on, he went to *view the ruins of the walls round about*, and the *circuit of the City*, that so he might *consider* whither they were able in likelihood to go through with such a *work* as the repairing of them, and *what provision* was requisite in order thereunto, and *what places* were most necessary to be *first* and with *most speed* repaired. All which he desired to be *privately informed of* before any body knew of *his purpose*, and that he might be the better able to *answer any objection* that should be made against it, and that there might be *no talk of it* till they were ready *to set about it*, lest their enemies should thereupon seek to hinder them; and *on these accounts* 'tis like it was that he carried the business so privately and did not acquaint the *Rulers* nor the *Priests*, nor so much as the *workmen* that were afterwards imployed in the work, with his *intentions* and *purposes*. Having thus *seen the ruins*, and acquainted himself with all things he thought *requisite*, he calls the *Nobles* and *Rulers* and *Priests* together and *spake to them after this manner*; *You see* (my Brethren) *the distress that we are in, how Jerusalem lyeth waste, the walls ruin'd, and the Gates thereof are burnt with fire. Come let us build up the walls again that we be no more a reproach and scorn to our adversaries.* Then he told them *all the providences of God* about his *coming thither, how he heard of their affliction, and how he petitioned the King, and how graciously the King answered him, and what encouragement he had given him.* When the *Jews* heard these things they were mightily *animated*, and said one to another, *come let us rise up and build the walls of our City.* So they *took courage* and *resolution*, and *prepared themselves for the work*. But when *Sanballat* and *Tobiah*, and *Geshem* the Kings *Deputy* among the *Arabians* heard of their *intention*, they *scoffed at them for undertaking such a business* which they were never like to *effect*, and *despising them*, said,

(*b*) The *Ejaculation of the heart* may be as *fervent* and as *prevalent* as a *solemn prayer* uttered with the mouth, witness that of *Moses*, Exod. 14. 15. to which God made this answer, *why criest thou unto me?* yet no words of prayer were then uttered by *Moses*. This frequently and heartily used *argueth* an *heavenly mind*, and 'tis one way whereby we *may pray always* or *continually*, that is, *at all times* and *in all places*, and *on all occasions*.

(*c*) This *Ezra* would not desire when he went to *Jerusalem*, because he had occasionally spoken to the King of the *Providence of their God over them that served him*. Therefore if he had desired a *guard*, 'tis supposed they would have *derided his former confidence in Gods protection*. But *Nehemiah*'s case was different, having no cause to suspect any such things; besides he was a person of *great quality* about the King, and it was for the *honour of the King* to have his *immediate attendants safe guarded* and *respected*.

(*d*) Of *Horonaim* a City of *Moab*. See *Isa.* 15. 5.

(*e*) This *Tobiah* (his wife being a *Jew*) had often *intelligence* of their *affairs*, and so wrought them *great mischief*.

said, *What do these people intend to do? Do they intend to rebell against the King? If they do, we shall quickly take a course with them.* *Nehemiah* understanding this couragiously sent them this answer, *The God of heaven we trust will prosper us*, therefore *we his servants will arise* and *build*. *But as for you, you have no portion nor right, nor memorial in Jerusalem*, that is, you are appointed *Governours in other Countries*; look to your own charges; you have no *interest* or *concern* in *Jerusalem*, neither is their *any memorial* of *you* or *your Progenitors to be found among us*; why therefore do you meddle with *that* which belongs not unto you?

Nehem. Ch. 2. whole Chapter.

Nehemiah and the *Jews* notwithstanding the opposition of their enemies resolve now to set upon the building the walls of *Jerusalem*. *Eliashib* the Grandchild of *Joshua* the *high Priest* with his brethren the *Priests* undertook the building of the *sheep-gate*, which was near the *sheep-market*, and having at their *own charges* built it, and set up the *doors of it*, they *by prayer dedicated it to the Lord*. The inhabitants of *Tekoa* a City in *Benjamin* were *well affected to the work*, and some of them built the *wall* in *one place*, and some of them repaired *another part* of the wall, *v.* 27. but to the *disgrace of the Nobles among them*, 'tis said, *that they put not their necks to the work of the Lord*; that is, *they refused to help therein*, and out of *their greatness* pretended they would not be *taxed to the work*, nor have any such *burden* imposed upon them, *v.* 8. The men of *Gibeon* and *Mispeh repaired to the Throne of the Governour on this side the river*, that is to the place where the *Governour* appointed by the *Persian King on that side of the river* did use to *sit*, v 7. *Shallum* was another *eminent repairer* (*who was Ruler of half Jerusalem* *) and his *pious daughters* out of their *zeal* were willing to let *some part* of their *portions* go to the work, *v.* 12. 'Tis recorded also to *Baruck*'s great commendation that he *earnestly repaired his part*, that is, with more *than ordinary zeal and heartiness*. Some of the *Priests* built the *wall* over against their own houses, and *Meshullam* (who it seems was but a lodger) over against *his own Chamber*. And thus by *several persons* the *walls* and *gates* of *Jerusalem* were built.

* *Jerusalem* being part in *Judah*, part in *Benjamin*, might have *two Rulers*.

Nehem. Ch. 3. whole Chapter.

Sanballat hearing what *progress* the *Jews* had made in building *their walls*, was very *angry*, and scornfully scoffed at it; and before *his own Countrymen* and the *army that quartered in the City of Smaria*, and *when ever he had occasion*, he would say, *What do these feeble Jews intend to do?* Do they intend to *fortifie themselves?* Do they think to *finish this work* they have begun, and *by sacrifices* to dedicate it to God as they use to do other *great buildings*? surely we shall hinder them from that except they can hope to *finish their work* in one day, or a very short time. And besides they will want *materials* for such *a work* except they can *raise up again* the *burnt stones* that made the former wall out of the *heaps* of the *rubbish*. *Tobiah* being by when *Sanballat* thus scoffed, he said, *Let them alone, alas! the walls they build are so weak* that if a *Fox* should go upon them he would *break them down*. *Nehemiah* hearing of *these scorns* and *contempt* of their enemies, betook himself to God by prayer, and humbly *pleaded that relation* that was between *God* and *them*. *Hear, O our God* (says he) *for we are despised, and turn their reproach upon their own head, and let scorn and contempt fall on them, and let them be carried away captive, and there made a prey to their enemies. And cover not their iniquity, nor let it go unpunished, and let not their sin be blotted out from before thee, except they repent and cease to proceed on in this their impiety. For in reproaching the builders of thy City, imployed by thy appointment, they have reproached thee; so that we desire they may be punished not out of any private grudg or desire of revenge, but that thy glory may be vindicated.* Thus prayed *Nehemiah*. And the *builders* went on with the work, and *all the wall was joyn'd together unto the half height thereof, for the people had a mind to the work*, and where there is a *willing mind*, *much* will be done in a little time. But when *Sanballat* and *Tobiah*, and the *Arabians* and *Ammonites*, and *Ashdodites* heard that the *walls* of *Jerusalem* were *made up*, and that the *breaches began to be stopped*, they were very *angry*, and conspired together to come and to *fight against Jerusalem, and to hinder the work*. But *Nehemiah* and the *Jews made their prayer unto God, and set*

a watch day and night becauſe *of them*. About this time alſo another trouble aroſe to *Nehemiah*, for the *men of Judah* who had the overſight of the work and ſuch alſo as laboured in the work, complained that there was ſtill ſo *much rubbiſh unremoved*, and the *ſtrength of the bearers of burdens* being much *decayed*, they thought they ſhould never be able to go through with the work, or to build the walls ſo as to make them a defence to the City. They further added that if the *Trench* without the wall were not cleared of *rubbiſh*, all that they had done would be to little purpoſe. This added much to *Nehemiah*'s grief that the *workmen* themſelves ſhould thus *complain* and *murmur*. He underſtood alſo that *their adverſaries* ſaid this of them among themſelves, *They ſhall not know nor ſee till we come in the midſt of them and ſlay them, and cauſe the work to ceaſe*. And the *Jews* that dwelt among the *Samaritans* when they came to *Jeruſalem* often * told their brethren *there* of the *contrivances* of *theſe their enemies*, and ſaid *to them*, *From all places* by which a man may come *from thence hither*, and go from *hence thither*, they will *aſſault you*, therefore look to your ſelves. *Nehemiah* hereupon cauſed the people for the preſent to *give over* their work and to *arm themſelves* that the enemy might not ſurprize them, and to that end he ſet *ſome of them* beneath *behind the wall*, and *others* above in the *towers*, and *other fortifications* with their *ſwords*, *arrows* and *bows* in their hands. And he ſpake unto the *Nobles* and *Rulers*, and the reſt of the people, ſaying, *Be not afraid of them, remember the Lord who is great in power, and terrible to his enemies*, and *fight for your brethren, your ſons, and your daughters, your wives and your houſes*. But when *the enemy* heard that *their deſign* was made known to the *Jews*, and that thereupon they were *ready* and *prepared* to defend themſelves, they laid it aſide. And God having thus brought *their counſel to naught*, the *Jews* returned every one to *his work* at the *wall* again. Yet they were *careful* ſtill to be in a *readineſs* to reſiſt the enemy in caſe he ſhould aſſault them. And particularly *Nehemiah* employed only half of his ſervants in *building the wall*, the *other half* ſtood always ready armed to keep off the enemy if occaſion ſhould be, and *thoſe* that were imploy'd *in building* were alſo *arm'd with ſwords*, (the *Rulers* being at their backs to encourage them) ſo that they may be ſaid (as it were) to have wrought in the work *with one hand*, and to have held a weapon *in the other*, becauſe whilſt they were buſieſt in *building* they had their *weapons ready* to defend themſelves. And *he that ſounded with the Trumpet* kept near to *Nehemiah*, that upon *any danger* he might give warning to all the people to be ready. *Nehemiah* further ſaid to the *Nobles*, *Rulers*, *and reſt of the people*, the work is *large* and *great*, and we are *ſeparated* upon the walls one from another, *in what place therefore ye ſhall hear the ſound of the Trumpet reſort thither unto us, and our God will fight for us*. And thus they went on with the work, ſome being *in arms* from *morning* to *evening*, and ſome working at the wall. *Nehemiah* alſo, gave charge to all *Maſters* that had *ſervants*, and to *all workmen* that had *labourers* under them, that they *ſhould all lodg in the City*, that ſo they might be in readineſs and at hand both to *keep their turns* of *watching by night*, and of *working by day*. And *Nehemiah* though *the Governour*, ſpared not himſelf, but what he required of others he himſelf was ready to do. And both *himſelf*, *his kindred*, *ſervants* and *guard* that attended him were ſo *watchful* and *diligent* in this time of danger, that they *ſlept in their clothes*, and did not put them off except when need required that they ſhould be waſhed.

* *V.12. Ten times*, that is, *many times.*

Nehem. Ch. 4. whole Chapter.

The *Adverſaries* of the *Jews* hearing that the *walls* of *Jeruſalem* were now almoſt finiſhed, *Sanballat* and *Geſhem* ſent unto *Nehemiah* that they might have a *conference* with him near to *Ono* a City in *Benjamin*, pretending a *willingneſs* to be *reconciled*, but intending to *do him a miſchief*; he ſuſpecting *their deſign*, ſent them word he was about a *great work* which he could not leave, therefore they muſt not expect him. They ſent *again* and *again* to him even no leſs than *four times*, importuning him to come, but he ſtill returned the ſame anſwer. Then *Sanballat* ſent his ſervants to him a *fifth time* with an *open letter*, poſſibly that they might ſhew it to *other Jews* before they came to him, and ſo might with the *contents* thereof diſcourage them. The *letter* ſpake after this manner, *It is reported among the Heathen, and Geſhem the Arabian affirmeth it, that thou and the Jews think to rebell, and that thou haſt built the wall of Jeruſalem, that thou maiſt ſet thy ſelf up as their King, according to the report that goes of*

of thee. And thou haſt appointed Prophets to preach thee up at Jeruſalem, and to tell the people that there is now a King in Judah of their own Nation, ſo that they ſhall not be in bondage any longer to forreign Princes. And this will accordingly be reported to the King of Perſia, and ſo is like to bring great miſchief on all us on this ſide the river; therefore let us meet and take counſel together how we may prevent *this great evil*. *Nehemiah* returned *Sanballat* this anſwer, *That there was nothing true of what he reported, 'twas all a fiction of his own head*. Thus *the enemie* ſought to make them afraid *by ſuch reports as theſe*; but *Nehemiah* prayed to the Lord *to diſappoint their plots*, and to *ſtrengthen his own and his Countrymens hands in the work*. The *enemies of the Jews* ſeeing their former plots did not take, now betake themſelves to a new *ſtratagem*, viz. to *hire falſe Prophets* to terrifie *Nehemiah* with apprehenſions of *eminent danger* to his *own perſon*. Accordingly they hired *Shemaiah* and *other falſe Prophets* to aſſiſt them in their deſign. *Shemaiah* was a *Prieſt* of the courſe of *Delaiah*, 1 *Chron.* 24. 18. and pretended to be a *Prophet*, (though he was a *falſe one.*) It ſeems he *ſhut up himſelf*, thereby to ſignifie to *Nehemiah* that there was *ſuch danger* approaching as there would be no ſafety *in being abroad*. Accordingly he ſends to *Nehemiah* to come to him, who being come, *he perſwades him to hide himſelf with him* within the *Temple*, and to ſhut up the doors, for (he tells him) his *enemies* will ſeek to ſlay him, yea *that very night* they would come to ſlay him. *Nehemiah* replies, *Should ſuch a man as I flee, who am called of God to do what I do, and being at preſent the chief Magiſtrate and Governour of this City am to take care for the defence of the people, and to give them all poſſible encouragement both by word and deed? What good man is there that being in the place that I am, would flee into the Temple to ſave his life? Aſſure thy ſelf I will not do it.* But for all his *pretended Propheſies*, *Nehemiah* perceived the *Lord had not ſent him*, both by *the nature of the advice he gave him*, (which tended to *terrifie him from the work God had called him unto*) as alſo *from the event*, for the enemy did not come *that night* to *ſeize him* as *Shemaiah propheſied*; he ſaw therefore that *the enemy hired this falſe Prophet* to make him *afraid* and to *deſiſt from his work*, and ſo *ſin againſt God in omitting his duty*, and that they might have *matter* for an *evil report* againſt him, and ſo might *reproach him*. Whereupon he humbly deſires the Lord to think upon *Tobiah* and *Sanballat*, and to deal with them anſwerably to *theſe their evil works*, and ſo likewiſe with the *Propheteſs Noadiah* (who alſo was hired as it ſeems to propheſie to *Nehemiah* after the ſame manner) and with the *reſt of the falſe Prophets* who had conſpired with *Shemaiah* to *put him in fear*. But all that the *enemies* could do could not *hinder the work*, for the *whole work* was finiſhed on the 25*th. day* of the month *Elul* agreeing with part of our *Auguſt*, which ſhews that they *began the work* in the *height of Summer*, when the *days* were at the *longeſt*, and the *ſeaſon* every way moſt fit for building, and ſo all was diſpatched in 52 *days*, which was not *full two months*, and this *great diſpatch* need not ſeem *incredible* if we conſider that the *walls* and *towers* of *Jeruſalem* were not *wholly demoliſhed*, but only in many places *broken down*. 2*ly*, That there was a *vaſt multitude of people* that round about the City *in ſeveral places* at *one time* were *employed in the work*, and did *with all earneſtneſs* follow it. 3*ly*, And *above all* Gods more than *ordinary bleſſing accompanying them*, and *helping of them in the work*; I ſay if we conſider *all theſe things* we need not wonder that it was finiſhed to the *aſtoniſhment of the enemy*, before they dreamed it could have been done, [ſee *v.* 16.] ſo that they were forced to confeſs that there was more than an *ordinary hand* of God in it. When *Nehemiah* had overcome all theſe difficulties, he met with one more, and that was this, At that time ſome of the *Nobles* of *Judah* (who poſſibly had married *ſtrange wives*, and ſo were ſomething infected with the *cuſtoms of the Heathen*) held correſpondence with *Tobiah*, and had bound themſelves *by oath* to *proſecute his deſigns*, he having married the daughter of *Shecaniah* (ſome *great man* among the *Jews*) and *Johanan* his Son having married the daughter of *Meſhullam* * who had *helped to build the wall*, *Chap.* 3. 4. Theſe men told *Nehemiah fair ſtories* of *Tobiah*, and ſent back what he ſaid to *Tobiah*; whereupon *Tobiah* ſent *threatning letters* to him, but he was not terrified by any thing that he wrote, nor diſcouraged in his work.

* See the miſchiefs of *forbidden marriages*, and the *hypocriſie* of ſome who made a *fair ſhew* before men.

Nehem. Ch. 6. whole Chapter.

The

See *Deut.* 20. 5. & *Pſal* 30. the *Title.*

The *wall* being now *finiſhed*, *Nehemiah* and *the Jews* reſolved to make a *ſolemn dedication* of it to the Lord, praying unto him that he would pleaſe to make it a *means of ſafety* to his *holy Temple*, and to the *City*, and the *inhabitants thereof*. Now becauſe the *Prieſts* and *Levites* were to have a *chief hand* therein, he firſt ſets down *their Genealogies* that it might the better appear that they were *true Prieſts* and *Levites*. And here are *two pedigrees* ſet down, *one* of ſuch as came up with *Zerubbabel* to *Jeruſalem*, and the *other* of ſuch as were in the days of *Joakim* * the Son of *Joſhua*. The *Prieſts* and *Levites* being by their diſtinct orders ſet down in the *former part* of the *Chapter*, the *dedication* it ſelf is now *related*, which was *after this manner*: Firſt, they aſſembled *all the Levites* together from their ſeveral habitations to celebrate *this dedication* with gladneſs and thankſgivings, and ſinging with *Cymbals*, *Pſalteries*, and *Harps*; and the *Prieſts* and *Levites* being called to this *holy ſervice*, firſt *purified themſelves* by *waſhing their clothes*, [*Exod.* 19. 10.] and *their fleſh*, [*Numb.* 19. 7.] and by ſprinkling themſelves with *that purifying water* mentioned, *Numb.* 19. 9. and *by all other means* both of *moral* and *legal purifying*. Then they *purified the people by ſuch rites* as they purified themſelves by, and purified the *gates and the wall*, recommending them to *Gods cuſtody* and *protection* with *ſolemn prayer*. Then the *wall* being *thick* and *broad*, ſo that *many* could go *abreſt* on it, *Nehemiah* divided the people into *two great companies* conſiſting of *Prieſts*, *Levites*, *Princes* and *people*, they entred upon the *wall* about the middle of the *weſt-wall* near the *dung-gate*, and there the two Companies *parted*, and each went as *in proceſſion* in this order: The *one company* had *Ezra* the *Prieſt* before them, and *other Prieſts* followed after him *ſounding with their Trumpets*; after them came the *Levites* playing on *ſacred Muſical inſtruments*, and the *Singers* all ſounding forth *Gods praiſes*, and *their own joy* and *thankfulneſs*. After them came the *Princes* and *Rulers*, and after them the *people*, and this company went on *the right hand Southward* by the *fountain-gate*, and about the *City of David*, and all along the *South-wall* even unto the *water-gate* on the *Eaſt*. The *other company* went in like manner, and *Nehemiah* himſelf the laſt of them. And they made their proceſſion on the *left hand Northwards* from beyond the *Tower of the Furnaces* even unto the *broad wall*. Theſe *two Companies* ſomewhat beyond the *Priſon-gate* met together, and in order *deſcended* from the *Eaſt-wall* to go into the *houſe of God*, and that day they offered *great ſacrifices*, and *greatly rejoiced* with *feaſting* and *ſinging*; for *God* by his gracious Providence over them gave unto *them*, their *wives* and *children*, *great occaſion of rejoicing*, ſo that the *joy of Jeruſalem* was *heard* a great way off, and the *report* of it went into *other Nations*. After they had thus manifeſted *their zeal* in *dedicating the wall*, they manifeſt *their piety* in providing for the *Prieſts* and *Levites*, who had had ſo great an hand in it, and accordingly ſome *faithful Levites* were appointed to take care of *all ſuch things* as by the people ſhould be brought for the *Miniſters of the houſe of God*, and *places* were appointed to lay up *all offerings*, *firſt fruits* and *tythes* which were brought out of the *fields*, viz. *the portions appointed by the Law* for the *Prieſts* and *Levites*. And the people chearfully brought in the *forementioned portions*, rejoycing that there was care taken to ſettle the *Prieſts* and *Levites* in their *accuſtomed courſes*, and *ſo to provide for them*, that they ſhould not be forced to go *into the Country* to ſeek maintenance, but might now ſtay their *full time* and *courſe* at the houſe of God to perform their particular ſervices there. And *both Singers and Porters kept the watch of their God*, that is, which by Gods command *they were appointed unto*, taking care that the *worſhip of God ſhould be duly performed*; and they *kept the watch of purification*, taking care that *themſelves* and the *people* ſhould be kept from *legal uncleanneſs*, according to the commandment of *David* and *Solomon* his Son, *who walked in the ſtatutes of David his Father*, 1 King. 3. 3. For in the days of *David* and *Aſaph*, *Jedathun* and *Heman*, (with whom *David* conſulted) there were ſome *chief Singers* appointed (who had a charge over the reſt) to ſee all things belonging unto the *Singers duly* and *orderly performed*, and there were *Songs of praiſe* and *thanksgiving* compoſed, and *ſet unto tunes* by *thoſe Singers*. And all *Iſrael* in the days of *Zerubbabel* and *Nehemiah* gave to the *Singers* and *Porters* ſuch *portions* as were appointed for their daily maintenance. And the people ſet apart *holy things* for the *Levites*, and the *Levites* ſet apart a *tenth part* of them for the Prieſts. *Neh.* 12. wh. Ch.

After

* The *prime Prieſts* that were then *heads of Families* are now ſet down in number only *twenty*, from *v.* 12, to 21. yet the *number* of the *courſes* of *the Prieſts* appointed by *David* was to be 24. See 1 *Chron.* 24. from 7, to 18. that the number of *Prieſts* was now but *few*, that place *Ezra* 8. 15. doth import.

After theſe things *Nehemiah* appointed *Hanani* who firſt brought him word of the ſad eſtate of *Jeruſalem*, and *Hananiah* the *Ruler of the Palace* * (*who was a faithful man, and one that feared God above many*) to be *Governours over the City*, and to order the *guards* and *watches* thereof, and to take care that the Gates were carefully *ſhut* and *opened* in due time. Then perceiving that *the City* was large and *great*, yet but *thinly inhabited*, and that though *ſome fair houſes* were built before the Temple was finiſhed, *Hag.* 1. 4. yet abundance *of other houſes* were not built, thereupon (God putting it into his heart †) he calls together the *Nobles* and *Rulers*, and *people*, and numbred them that had returned out of the Captivity according to *their Genealogies*, that ſo it might be known *what families* formerly appertained to the *City*, that out of them a number might be *ſelected* and *appointed* to ſettle themſelves there again. And ſecondly, that as need required *others* alſo might be called to dwell there, though their *Progenitors* had not been formerly *inhabitants* thereof. And 3*ly*, that as men were found *able* they might *lend aid* towards the rebuilding of thoſe houſes in *Jeruſalem* that now lay in rubbiſh. And for their better proceeding in this matter a *precedent* was ſought of their *former numbring* in the days of *Zerubbabel*, and a *Regiſter was found* of it (which is here ſet down) which in *many things* differs from *that*, *Ezr.* 2. therefore 'tis thought that *that in Ezra* was *taken* and *written* when they were *preparing to come out of Babylon*, and *this* when they were come into *Judea*. And there is added to *that Regiſter what was given at their firſt return out of Babylon towards the building of the Temple*, *&c.* viz. *all that was given by the encouragement of Cyrus*, viz. *both* by *Jews* and *Perſians*; but here is only ſet down what was *collected* after the people were numbred by *Nehemiah*. And as then *there* was a *collection of money* and *other things* made when they were numbred according to *their Genealogies* in *Zerubbabels time*, *Ezra* 2. 68. ſo *was it now alſo*, only *that collection* was meerly for the *building of the Temple*, and *this* was partly for the *ſervice of the Temple* (*for why elſe were ſo many Prieſts garments given?*) and in *part alſo* for the *rebuilding of the City*. See *v.* 4.

* *i. e. Palatii Regii in monte Sion.*

† Good *motions*, *uſeful* and *profitable* for the Church a-riſe from Gods Spirit.

Nehem. 7. from 1, to 8. *&* *v.* 70, 71, 72.

On the *firſt day* of the *ſeventh month* which was the *Feaſt of Trumpets* [*Levit.* 23. 24.] the *Jews* were gathered together *as one man* to *Jeruſalem*, and they met both *men* and *women* before the *water-gate* (the *Court of the Temple* not being able to contain ſo great a multitude) and deſired *Ezra* to bring the *Book of the Law*, and to *read it*, and *expound it to them*. See *Deut.* 31. 11. *Ezra* accordingly brought it, and ſtanding upon a *pulpit of wood*, he read therein *diſtinctly* before the people, and *expounded* it, and gave them the *ſenſe of it*. *Ezra* alſo bleſſed *the Lord the great God*, and all the people anſwered, *Amen* and *Amen*, with lifting up *their hands*, and they *bowed their heads*, *and worſhipped the Lord with their faces to the ground*. And ſeveral other perſons, *viz. Prieſts* and *Levites* ſtood on his *right hand* and on *his left* to be witneſſes of the truth of what he delivered, and to move the people the better to entertain it. And not only *Ezra* but others of the *Prieſts* and *Levites* alſo *expounded the Law*, and cauſed the people to underſtand it. And becauſe they could not all conveniently hear *Ezra*, they divided themſelves into ſeveral *companies*, and in *each of them* there were *Pulpits* or *Scaffolds* erected (as may be gathered from *Ch.* 9. 4.) from whence they *expounded the Law unto them*; there being *ſeveral teachers* in each place that *ſucceſſively* diſcharged *that work*. And in theſe *holy exercciſes* and *duties* they continued from *morning till noon*, *viz.* about five or ſix hours. The people were exceedingly *affected* at the *hearing of the Law expounded to them*, being thereby convinced of *their ſins*, and *their liableneſs* to the *dreadful judgments of God* for them, and fell a *weeping*, and *wept very ſore*; but *Nehemiah* the *Tirſhatha* or *Governour*, and *Ezra* the Prieſt, and *thoſe Levites* (that inſtructed the people) *comforted* and *encouraged them*, telling them that God was merciful to the *penitent*, and that *that was a day holy to the Lord their God*, and therefore *on that day* they ſhould *rejoyce* and not *mourn* and *weep*. So *Nehemiah* diſmiſſed them, and bad them *go their way*, *and eat the fat and drink the ſweet*, (that is, *feaſt together with their peace-offerings*) and *ſend portions to them for whom nothing is provided*, [ſee *Deut.* 16. 14.] *for this day* (ſays he) *is holy unto the Lord our God*, *neither be ye ſorry*, *for the joy of the Lord is your ſtrength*, that is, the Lord would have you *rejoyce in his goodneſs* and *manifold mercies* which he has conferred on you, and does ſtill continue

to

to you, and thereby to comfort your hearts. So the people were quieted, underſtanding Gods readineſs to forgive them upon their repentance, and went and did as *Nehemiah* directed them.

Nehem. 8. from 1, to 13.

Upon the *ſecond day* of the *ſame month Ezra* was conſulted by the *Elders* of the Families, and by the *Prieſts* and *Levites* concerning *certain doubts* ariſing upon the reading of the Law the day before, and particularly concerning the *Feaſt of Tabernacles*, whereof (as it ſeems) *Ezra* had purpoſely ſpoken to inſtruct the people about it, becauſe *that Feaſt* was now at hand. Whereupon *Ezra* ſhewed them that they were bound to *keep that Feaſt* on the 15*th. day* of *the ſeventh month abroad*, and in *booths* made of *boughs of trees* according to the *Law*, Levit. 23. 34. *& v.* 40. The people yielded a *ready obedience* hereunto, and accordingly *went forth* and fetcht in *Olive-branches*, and *Pine-branches*, and *Mirtle-branches*, and *Palm-branches*, and *branches of thick trees*, and *made themſelves booths upon the roof of their houſes*, and in *their Courts*, and in the *Courts of the houſe of God*, and in *the ſtreets* all over the City from one end of it to another, and ſat under *their booths* to eat their *meat* and *take their reſt*, and there was *great joy* and *gladneſs* among them, ſo that from the days of *Joſhua* until this *time* the children of *Iſrael* had not kept *this Feaſt* * with ſo much *devotion* and *ſolemnity* as *now they did*; for the Law required that only *the firſt* and *laſt day* of the *Feaſt* ſhould be *more ſolemn convocations* [Levit. 23. 35, 36.] and *great holy days*, (whereon they might do no work) and *their manner* it ſeems had been to *aſſemble the people*, and on *thoſe days only* to *read the word*, and though on *other days* they were to *offer ſacrifices*, yet they might *therein* do the *works of their particular callings*, but ſuch was *Ezra*'s *zeal* that he did now on *every day of the Feaſt read the Book of the Law*, and *expound it to them*, and as he was willing to *preach*, ſo they were *willing to hear every day*. And they kept the *eighth day* alſo as *a ſolemn aſſembly* according to the *manner which God had enjoyned*, and his people from time to time had practiſed. On *that day* they uſed to *beg the pardon of all their ſins and failings*, and to crave a bleſſing alſo from the Lord upon themſelves and *their families* for *the future*.

* They kept this Feaſt, *Ezr.* 3.4. 1 *King.* 8. 65. and at ſundry other times.

Nehem. 8. from 13, to the end.

The *Jews* having been ſo careful according to the *Law* to keep the *Feaſt of Trumpets* on the *firſt day* of the month, and the *Feaſt of Tabernacles* on the 15*th*, 'tis likely they omitted not to keep the *tenth day*, which was the *day of atonement* whereon they were to *afflict their ſouls* very ſolemnly. But yet having heard *the Law* day by day, *all the Feaſt of Tabernacles*, expounded to them [*Ch.* 8. 18.] and finding thereby how grievouſly *they had ſinned*, and how *far ſhort* they ſtill were of what God required of them, they reſolved now to keep a *ſolemn Faſt* before this *great Aſſembly* now gathered together departed to their *own houſes*. And accordingly on the 24*th.* of this month they again aſſembled to keep *a ſolemn faſt*, and to *renew their Covenant with God*. It ſeems they had not *performed* what they ſo ſolemnly *covenanted*, Ezra 10. 3. But by hearing the *Law* ſo *plainly* expounded to them, they came to underſtand *how great a ſin their taking* and living with *ſtrange wives* was, and what great judgments they were liable unto by reaſon thereof. And being *deeply pricked in their hearts for the ſame*, they *humbled themſelves* before the Lord, and teſtified their *humiliation* by *faſting*, and putting on *ſackcloth* and *earth* upon their heads, thereby acknowledging that they were more worthy to be *under the earth* than *above it*. And they *ſeparated themſelves* from their *ſtrange wives*, and *the children they had by them*, as alſo from *ſuch ſtrangers* as had mixed themſelves with them, and they *ſtood* and *confeſſed their ſins*, and the *iniquities of their fathers* who had given them ſuch *an ill example*. The people ſtood up in their ſeveral places of meeting, and being divided (as it ſeems) *into eight ſeveral congregations*, accordingly *eight Levites* ſtood up each of them upon a *Scaffold or Pulpit* erected for them, and the *day* among the *Jews* conſiſting of twelve hours, or *four Trihoria*, the firſt *three hours* were allotted for the *morning ſacrifice*, and the *three laſt* for the *evening-ſacrifice*, and the other *two fourth parts*, were thus imploy'd, one *fourth-part* the *Prieſts* and *Levites* read in the *Law of God*, and *another fourth-part prayed* and *praiſed God*. Thus they *continued* in *theſe holy* exerciſes

exerciſes from *morning* to *evening*. The *Prieſts* ſtanding upon their *ſeveral Scaffolds* cried unto the *Lord* with *fervency of ſpirit*, and *extention of voice*. And they *ſtirred up the people to bleſs the Lord who liveth for ever and ever*, going before them, in *ſuch words as theſe: Bleſſed be thy glorious name, O Lord, which is exalted above all bleſſing and praiſe, and is ſo high and glorious that we cannot ſufficiently praiſe the ſame.* The *eight Levites* before mentioned had their *ſeveral companies* before whom *they prayed*, and *read*, and *expounded the Law*. But 'tis like *Ezra* did *all this* before the *heads* and *Governours*, and other *chief men of Judah*, and that he made the *prayer following* before them; for *all that congregation* could not *hear one man* together at one time. In this *excellent prayer* are theſe *ſix things to be obſerved.* 1. A *deſcription of God*, v. 6. 2. *An enumeration of his mercies*, from *v.* 7, to 16. 3*ly*, A *confeſſion of ſins*, from 16, to 27. 4*ly*, A *declaration of Gods juſt judgments for them*, from *v.* 27, to 32. 5*ly*, *A ſupplication for mercy*, from 32, to 38. 6*ly*, *A ſolemn binding themſelves to God by Covenant*, that they would carefully *obſerve all his commandments*, v. 38. He begins his prayer thus: *Thou even thou art Lord alone, thou haſt made heaven, the heaven of heavens with all their hoſt, the earth and all things that are therein, the ſea and all that is therein, and thou preſerveſt them all, and the hoſt of heaven worſhippeth thee. Thou art the Lord God, who didſt chooſe Abraham, and broughteſt him forth out of Ur of the Chaldees, and gaveſt him the name of Abraham. And foundeſt his heart faithful before thee, and madeſt a Covenant with him to give the land of the Canaanites to his ſeed, and haſt performed thy words, for thou art righteous. And didſt ſee the affliction of our Fathers in Egypt, and heardſt their cry by the Red-ſea, and ſhewedſt ſigns and wonders upon Pharoah, and on all his ſervants, and on all the people of his land. For thou knewеſt that they dealt proudly againſt them; ſo didſt thou get thee a great name and glory which we celebrate to this day. And thou didſt divide the ſea before them, ſo that they went through the midſt thereof on the dry land, and their perſecutors thou threweſt into the deeps as a ſtone into the mighty waters. Moreover thou leadeſt them in the day by a cloudy pillar, and in the night by a pillar of fire, to give them light in the way wherein they ſhould go. Thou cameſt down alſo upon Mount Sinai, and ſpakeſt with them from heaven, and gaveſt them right judgments, and true laws, good ſtatutes and commandments. And madeſt known unto them thy holy Sabbath (a), and commandeſt them excellent precepts, ſtatutes and laws, by the hand of Moſes thy ſervant: And gaveſt them bread from heaven for their hunger, and broughteſt forth water for them out of the rock for their thirſt, and promiſedſt them that they ſhould go in to poſſeſs the land which thou hadſt ſworn to give them. But they (b) and our fathers dealt proudly and hardened their necks, and hearkened not to thy commandments, and refuſed to obey, neither were mindful of thy wonders that thou didſt among them, but hardened their necks, and in their rebellion appointed a Captain to return to their bondage; but thou art a God ready to pardon, gracious and merciful, ſlow to anger, and of great kindneſs, and forſookeſt them not. Yea when they had made them a molten calf, and ſaid, This is thy god that brought thee up out of Egypt, and had wrought great provocations, yet thou in thy manifold mercies forſookeſt them not in the wilderneſs, the pillar of the cloud departed not from them by day to lead them in the way, neither the pillar of fire by night to ſhew them light, and the way wherein they ſhould go. Thou gaveſt alſo thy good Spirit (c) to inſtruct them, and with-heldeſt not thy manna from their mouth, and gaveſt them water for their thirſt. Yea forty years didſt thou ſuſtain them in the wilderneſs, ſo that they lacked nothing, their clothes waxed not old, and their feet ſwelled not. Moreover thou gaveſt them Kingdoms and Nations, and didſt divide them into corners (d), ſo they poſſeſſed the land of Sihon, and the land of the King of Heſhbon (e), and the land of Og King of Baſhan. Their children alſo multiplieds thou as the ſtars of heaven and broughteſt them into the land, concerning which thou hadſt promiſed to their fathers, that they ſhould go in to poſſeſs it. So their children wene in and poſſeſſed it, and thou ſubdueſt before them the inhabitants of the land, viz. the Canaanites, and gaveſt them into their hands, with their Kings, and the people of the land, that they might do with them as they would. And they took ſtrong Cities, and a fat land, and poſſeſſed houſes full of all goods, wells digged, vineyards and oliveyards, and fruit trees in abundance; ſo they did eat and were filled, and became fat, and delighted themſelves in thy great goodneſs, and the plenty thou hadſt given them. Nevertheleſs they were diſobedient, and rebelled againſt thee, and caſt thy law behind their backs, and ſlew thy Prophets* [ſee 1 *King.* 49.10.] *which teſtified (f) againſt them,*

(a) The *Sabbath* was inſtituted at the beginning of the world, but being much neglected God renewed the command for the obſervance of it.

(b) That is, the *Iſraelites* that came out of Egypt, and our Anceſtors ſince.

(c) *viz.* To their Governours, to *Moſes* and the 70 Elders, *Numb.* 11. 17. by whom they were accordingly inſtructed and directed in the right way.

(d) That is, didſt plant them in the ſeveral parts and corners of the land of *Canaan*, ſome within *Iordan*, and ſome without.

(e) Which was then in the poſſeſſion of *Sihon*, who had formerly taken it from the *Moabites*, *Numb.* 21.26.

(f) And proteſted that God would not ſuffer their ſins to go unpuniſhed.

*them, to turn them to thee, and they wrought great provocations; therefore thou deliveredst them into the hand of their enemies, who vexed them, and in the time of their trouble when they cried unto thee thou heardest them from heaven, and according to thy manifold mercies thou gavest them Saviours (g), who saved them out of the hand of their adversaries. But after they had rest they did evil again before thee, therefore leftest thou them in the hand of their enemies, so that they had the dominion over them; yet when they returned and cried unto thee thou heardest them from heaven, and many times didst thou deliver them according to thy mercies: And thou testifiedst against them by thy Prophets that thou mightest bring them again unto thy Law, yet they dealt proudly and hearkened not unto thy commandments, but sinned against thy judgments (b), (which if a man do he shall live in them (i)), and withdrew the shoulder (k), and hardened their neck, and would not hear: Yet many years didst thou forbear them, and testifiedst against them by thy Spirit in thy Prophets, yet would they not give ear; therefore gavest thou them into the hand of the people of the lands where the Heathen reigned. Nevertheless for thy great mercies sake thou didst not utterly consume them, nor forsake them, for thou art a gracious and merciful God. Now therefore, O our God, the great, the mighty, and the terrible God, who keepest covenant and mercy, let not all the trouble seem little before thee that hath come upon us, on our Kings, on our Princes, and on our Priests, and on our Prophets, and on our Fathers, and on all thy people, since the time of the Kings of Assyria unto this day. Howbeit thou art just in all that is brought upon us, for thou hast done right, and that which is just, but we have done wickedly; neither have our Kings, our Princes, our Priests, nor our Fathers kept thy Law, nor hearkened unto thy commandments, and thy testimonies wherewith thou didst testifie against them and their evil ways. For they have not served thee in their Kingdom, viz. of Judah which in thy great goodness thou gavest them, nor in that large and fat land which was daily in their sight, neither turned they from their wicked works. Behold we are servants this day in the land that thou gavest unto our Fathers to eat the fruit thereof, and the good thereof, behold we are servants in it; and it yieldeth much encrease unto the Kings (l) whom thou hast set (m) over us because of our sins, also they have dominion over our bodies, and over our cattel at their pleasure; and we are in great distress. And because of all this we humbly crave mercy at thy hands, and do bind our selves to better obedience for the future, and do engage our selves by a firm Covenant thereunto, which we, our Princes, Priests and Levites in our own and the names of all the people do now make with thee, and intend to write and set our seals unto**.**

(g) Temporal deliverers, such as the Judges were, *Judg.* 3. 9. 2 *King.* 13. 5.

(b) That is, *thy righteous ordinances and commandments.*

(i) See *pag.* 158. on *Levit.* 18. 5.

(k) That is, were stubborn and refused to submit to Gods Government, a Metaphor taken from Cattel that struggle and will not take the yoke upon them. See *Zach.* 7. 11.

(l) We reap not the benefit of the lands fruitfulness, but the *Kings* that reign over us have a great part of all the fruits thereof.

(m) 'Tis God that gives foreign Kings power over his people, but it was for their sins.

* 'Tis like *Ezra* had obtain'd their consent to make *this Covenant* before he began his prayer.

Nehem. *Ch.* 9. wh. Ch.

In the next Chapter we have first the names recorded of those that *sealed the Covenant* in their names, and in the name of all the people, from *v.* 1, to 29. And 2*ly*, *the matter of the Covenant.* For the first, the persons that sealed it were *Nehemiah* the Governour, *Seraiah* who is said to be ruler of the house of God, *Ch.* 11. 11. and the Nobles and heads of the people, and the heads of the Priests and Levites, and all the rest of the people, and of the *Priests*, *Levites*, *Nethinims*, *Proselytes*, and *their wives*, and *sons* and *daughters*, *all that had knowledg and understanding clave to their brethren*, *viz.* those honourable persons before mentioned, who had sealed the *Covenant* in *their names*, as well as in their own. *And they entred into a curse and into an oath to walk in Gods Law which was given by Moses*: And particularly, 1. *That they would not give their daughters to the people of the land, nor take their daughters for their sons.* 2*ly*, That they would observe the *Law* about the *Sabbath* (*n*), and though it was not in their power to force the neighbouring Nations to observe the *Sabbath*, yet they bound themselves by *covenant* that they would not *buy any thing of them on the Sabbath-day*, or on *any other holy Festival* which God had enjoyn'd them to observe. 3*ly*, *That they would leave the land every seventh year to lye at rest*, not *plowing* or *sowing* their *fields*, or *dressing their vineyards*, and to leave what grew of it self free for others to gather as well as for *themselves*; and further that they would not exact that year their debts of those that were indebted to them; all which things were injoyned

(n) This many of them broke afterwards as appears, *Ch.* 13. 15, 16.

joyned by the Law [*Levit.* 25. 3, 4, 5. and *Deut.* 15. 1, 2.] but had not been of late times observed by them. 4*ly*, They made an *ordinance* for maintaining the services of the house of God, binding themselves to perform not only what the *Law* required but to do something more, *viz.* to *pay yearly the third part of a shekel*, which is *ten pence of our money*. This was over and above the *half shekel* which the *Law* enjoyn'd to be paid by the *poll* for every one, [*Exod.* 38. 26.] and it was to be laid up in the *Treasury* for the *daily use* of the *Temple* as need should require, *viz.* for the providing the *shew-bread*, and for the continual *meat-offering*, and continual *burnt-offering*, and for the offerings of the *Sabbaths* (for every Sabbath-day there were offerings enjoyned besides the continual burnt-offering, see *Numb.* 28. 9, 10. (and for the special offerings of the *New-Moons*, [see *Numb.* 28. 11, 15.] and of the *set-feasts*, and for *peace-offerings* which were to be offered in the name of the whole Congregation, and for other sacred services of the Temple besides offerings, and for the *occasional sin-offerings* to make atonement for *Israel*, and for all the work of the house of God, *viz.* reparations of the house as well as services in it. 5*ly*, Because there was much wood to be spent in the service of the *Temple*, and there were not those treasures in the Temple now as had been, wherewith it seems the wood had been formerly provided, both Priests, Levites and people did unanimously at this time agree to take upon them the charge and care of providing and bringing in of wood for the service of the Temple. And so having equally divided the charge among them according to their families, and assign'd to each family what proportion they should bring in, the time for every one to bring in their proportion was determined by lot. 6*ly*, *To bring in the first fruits of their ground*, that is, of all manner of corn, and of all fruit-trees year by year unto the house of the Lord, for the use of the Priests and Levites who attended on the service of the Temple. Also to bring the price appointed by the *Law* for the redemption of their first-born, *Exod.* 13. 13. *Numb.* 18. 15, 16. Also the *redemption-money* of all beasts that were not fit for sacrifice; and that they would bring the firstlings of their herds and flocks to the Priests to offer them for them. And that they would bring the *first-fruits* of their *dough* (as was enjoyn'd *Numb.* 15. 20, 21.) and all such other things as upon any occasion were to be offered to the Lord, and the *fruit of all manner of trees*, and of wine and oyl unto the Priests, and to the Chambers of the house of God, which were made for *Treasures* to lay up *first-fruits* and *tythes*, and such other things in. And that they would bring the *tythes* of their grounds unto the Levites, the tenth part whereof the Priests were to have. See *Numb.* 18. 26. For as the people gave the *tenths* of all they had to the Levites, so the Levites were to give the tenth part of those *tenths* to the Priests. And as the Priests so such other officers as had their Chambers about the Temple were to be maintained by such provisions as were brought thither. And lastly they *covenanted* that *they would not forsake the house of their God*, that is, *that they would not neglect to bring those things that belonged to the Temple*, lest they that served therein should be forced to leave and forsake the house of God; and secondly, that they themselves would not forbear to come to the house of God, but would frequent it at all such times as they ought to do.

v. 34. 'Tis called the Wood-offering, because it was freely given and offered to the house of God, and because the burnt-offerings were consumed therewith.

Nehem Ch. 10. whole Chapter.

The *chief Heads* and *Rulers* of the people voluntarily offered themselves to dwell at *Jerusalem*, and the rest of the people cast *lots* to bring one of ten to dwell there; they cast lots to prevent all murmuring, and that it might appear by the lot that God would have such and such to dwell there. The people much commended those that willingly offered themselves to dwell at *Jerusalem*, and desired the Lord to bless and prosper them. Here we have a *Catalogue* of their *names* that dwelt there, the rest dwelt in other Cities.

In the 1 *Chron.* 9. there is *another catalogue of them*, where *more* are mentioned than *here*. But it seems in *that* both *those that were chosen by lot*, and those that *voluntarily offered themselves to dwell there are set down*. *Here* only *those* that were *chosen by lot*.

Nehem. 11. whole Chapter.

All these things before mentioned seem to have been done in the first year of *Nehemiah*; after which he went back (as 'tis probable) to wait upon his great Master

Artaxerxes in *Perſia*. How long he ſtaid there before he returned is uncertain, but 'tis like he came back within a ſhort time, and ſo governed the people of the *Jews* ſeveral years, *viz.* twelve in all from his being firſt made *Governour*. In the 12*th*. year of his Government, and the 32*th*. year of *Artaxerxes*, he went to him again, and ſoon after returned with a *new commiſſion* from him, and redreſſed and reformed *thoſe diſorders* in the *State* that are mentioned *Chap*. 5. and *thoſe abuſes* in *Religion* that are mentioned *Chap*. 13.

The *diſorders* in the State were theſe: 1. Some of the poorer ſort of the *Jews* with their *wives* and *children* grievouſly complained that they were *oppreſſed* by the *rich*; they repreſent to the *Governour* that they had *many children* which in it ſelf was a *bleſſing*, but *oppreſſion* had made it a *heavy burden* to them, for they were *forced* to take up *corn upon uſe* of the *Nobles* and *rich men* to maintain them, and ſometimes to *pawn* or *ſell them* for *ſervants* till they could redeem them, which they were not like ever to *be able to do*, v. 5. A ſecond ſort complained that they had been forc'd to *morgage their lands*, *vineyards* and *houſes* for *corn*, by reaſon of the *dearth* that was among them. A *third ſort* complained that they had been forced to *borrow money* upon *their lands* and *vineyards* to pay the Kings *Tribute*, which lay as a *heavy burden* upon them, and the wealthier *Jews* would not *lend them money* except they pawned their *lands* and *vineyeards* to them; *yet our fleſh* (ſay they) *is as the fleſh of our brethren*; though we are *poor* yet we are of the *ſame lineage* and *ſeed of Abraham that they are*, and *our children* are *free-born* as well as *theirs*, and therefore ought not to be *bond-ſlaves* to them, *Levit*. 25. 39. but we are forc'd to bring into *bondage* our *ſons* and our *daughters*, and to ſubject them to that *baſe condition*, or elſe they *muſt ſtarve*. And ſome of our *daughters* are already in *bondage*, neither is it in our power to redeem them. *Nehemiah* was very angry when he heard *theſe complaints*, and much offended at the *hard heartedneſs* of the *richer ſort*. He ſeriouſly conſidered what was fit to be done *in the caſe*, and calling the *Nobles* and *rich men* together (that had been guilty of *theſe oppreſſions*) firſt he ſharply reproved them himſelf, telling them they *exacted uſury* * of their brethren which they ought not to do. Then he *ſet a great aſſembly againſt them*, that is call'd *a general aſſembly of the Elders of Iſrael* that *they* might *hear the crys of the oppreſſed*, and might *reprove the oppreſſors*, and *proteſt* againſt what they had done, and ſo make them aſhamed. *Nehemiah* alſo in that great Aſſembly ſharply reproved them, telling them that *he for his part* was ſo far from doing *what they had done*, that he had *according to his ability redeemed ſeveral of his poor brethren* that were ſold to *heathens*, *and* (ſays he) *will you by your unjuſt exactions get that power over them, that you may now ſell them again?* ſurely *they* being redeemed from the *heathen*, and ſo made *free*, there is no reaſon they ſhould be *ſold again to their brethren the Jews*. *Nehemiah* having thus ſpoken, *theſe oppreſſors* were ſo convinc'd of the *heinouſneſs of their offence* that they had nothing to ſay for themſelves. The *Governour* further told them they had done *very ill*, they ought to have been *afraid thus to ſin againſt God*, and againſt *their poor Brethren*, and the rather becauſe the *heathen* would thereupon take occaſion to reproach *their Religion* if they ſaw them *cruel* to their brethren. *Ought you not* (ſays he) *to walk in the fear of our God, becauſe of the reproach of the heathen our enemies?* Further he ſhews them that *he* and his *kindred* and *ſervants* might exact of the people *money* and *corn* as *due* to them for the *care* and *pains* they took for their good, but they had not done it. *Therefore* (ſays he) *If I do not take what is juſtly due to me*, why do you *exact* what you *ought not? Leave off therefore* I pray you *this uſury* you have been ſo guilty of, and *reſtore to your brethren their lands*, *vineyards*, *Olive-yards*, and *their houſes again*, remitting the *debt* for which they were morgaged, and the *hundredth* † *part* of the *money*, *corn*, *wine* and *oyl* that ye have *exacted of them*; namely what ye have received for *intereſt* I require you to *reſtore again*, and that in *kind* whither it were *money* or any *other commodity*. The *perſons* that were *concern'd* being touched at the heart for their ſin, replied, *They would do what he required of them, they would reſtore the lands and houſes they had in morgage*, and *would require nothing for them*. Then *Nehemiah* called the *Prieſts to bear witneſs*, and *took an oath of them* that they *ſhould do* according *to this promiſe*. And *he ſhook his lap*, and ſaid, *God ſo ſhake out every man from his houſe, and from his labour* (that is, his *lands and eſtate* for which he hath *laboured*) *that performeth not this promiſe, even thus let him be ſhaken out and emptied of every thing that may do him good. And all the Congregation ſaid, Amen, and praiſed the Lord*, that

* See Exod. 22. 25. Levit. 25. 36, 37. Deut. 23. 19.

† For they uſed to take the *hundredth part* of what they lent for uſe *every month*, or one in the *hundred* by the mouth. As if they lent an 100 *ſh*. or 5 *l*. for a month, they took one ſhilling for it.

that the *offenders* were brought to ſee their ſin, and to reform, and that hereby the *oppreſſed* were *relieved*. Moreover *Nehemiah* that he might convince them how unreaſonable it was for the *richer ſort* to exact thus upon the *poorer*, he tells them that ſince the time he was *firſt* appointed by *Artaxerxes* to be their *Governour* (which was now twelve years) *he and his family had not eaten the bread of the Governour*, (that is, *the allowance* of *bread* and *other proviſions* which had been uſually paid *by the people* for the *Governours* maintenance) *but had lived wholly upon his own eſtate*, which the *former Governours* that had been before him had not done, but had been *chargeable* to the *people*, and had taken of them a *certain quantity* of *bread* and *wine*, beſides *forty ſhekels of ſilver*, or 5 *l*. a *day*; yea even *their ſervants* bear rule over *the people*, and exacted of them what they pleaſed; but he did not ſo *becauſe of the fear of the Lord* that ruled in his heart. Yea when the *wall* of this City was building, he was continually imployed in the *overſight* of the work, and was ſtill with the *workmen* to *direct* and *encourage* them, yea his *ſervants* were imployed alſo where moſt need was to *help in the work*, yet he had no *allowance* for this. And further, though the people being *many of them* much *indebted*, he might have had *great bargains of them*, yet *he bought no land*, which might convince them that he ſought not to *advance himſelf*, but ſought only *their good*. Furthermore, he ſhews them that there were uſually *at his Table an hundred and fifty of the Jews* beſides *ſtrangers*, and his *daily proviſions* were *one ox*, *ſix choice ſheep*, and *variety of fowls*; and beſides *this his ordinary and daily proviſion* every *tenth day he feaſted them more liberally*, and gave them ſtore of *all ſorts of wine* (*d*). Which he mentions not *out of vanity* but to ſhew them that yet *for all this* he required not the *allowance* that the *former Governours had*, becauſe he would not *add to the peoples burdens* which he knew were *very heavy*. And *doing what he did with an eye to Gods glory*, he humbly *implores the Lord to think upon him for good according to all that he had done for that people*. Not that he thought that he thereby *merited at the hands of God*, but becauſe God had *graciouſly promiſed to reward whatſoever good is done unto his people*.

(*d*) *Magnificus ergo erat* Nehemias. *Et hinc colligo eum non fuiſſe in civitate totos* 12 annos. *Quomodo enim tam diu ſuſtinuiſſet hos ſumptus?* Sanctius.

Nehem. Ch. 5. whole Chapter.

He comes now to *reform* the *enormities* that were crept in among them in *matters of Religion*. In *Chap*. 9. 2. we read that the *children of Iſrael* had *humbled themſelves for their former ſins*, and had *ſeparated themſelves from all ſtrangers*, viz. *from their ſtrange wives*; and *the children born of them*, as alſo *ſuch ſtrangers* that were *Idolaters* and had mixed themſelves with them, but *now they had relapſed into the ſame evils* * *again*, which *Nehemiah* underſtanding he cauſes the Book *of the Law* to be read, and expounded to them again, there being *no better way to convince a ſinner* of his ſins than by the *word of God*. In that Book *it was written* that the *Ammonites* and *Moabites* (*viz.* ſuch as retained *their Idolatrous principles* and *practices*) *ſhould not come into the Congregation* †, [that is, into *their civil aſſemblies*, to partake of their *offices* and *priviledges*] *for ever*; that is, ſo long as the *Politie of the Jews* remained, becauſe *they met not the children of Iſrael with bread and water when they had fought againſt the Kings of the Ammorites*, and *had deſtroyed them*, *but hired Balaam againſt them that he ſhould curſe them*, *though God turned his curſe into a bleſſing*. This *paſſage* concerning the *Ammonites* and *Moabites* ſeems here *alledged* rather than *any other*, becauſe it did ſo expreſly *diſcover* the *great ſin* of *Eliaſhib* (mentioned afterwards) in joyning himſelf in *affinity* with *Tobiah*, who is often called the *ſervant of the Ammonites*. Now when the people heard *theſe words of the Law* they ſeparated *ſuch ſtrangers from them* as had been unduly joyned to them, whither *ſtrange husbands*, or *ſtrange wives*, or *ſtrange children*, even *all thoſe* with whom God had forbidden them to have *communion* or *ſociety*.

* We ſee how prone men are to relapſe and revolt from good purpoſes, promiſes, vows and Covenants, yea and beginnings of reformation. See *Chap*. 10. 30.

† Deut. 23. 3, 4.

V. 4. *Chamber* is indefinitely taken for *all the Chambers.*

ſociety. But ſometime *before this Eliaſhib* the *Prieſt* (who had the overſight of the *Chambers* of the Houſe of God) was allied unto *Tobiah* (*Eliaſhib's ſon* having married the daughter of *Tobiah*) and he made *ready* and *furniſht* for this *his friend* and *allie Tobiah the Ammonite* a *great Chamber* even in the *Chambers of the Temple* (where aforetime they laid the *meal* and *flower*, and *frankincenſe*, and *ſome veſſels* belonging to the Temple, and ſeveral ſorts of *Tythes*, *&c.*) which was done (it ſeems) by laying *many Chambers into one*, the *partitions* being taken down, ſee *v.* 9. *Nehemiah* underſtanding this, was greatly grieved at *this ſtrange miſcarriage* of the *high Prieſt*, it being very *diſhonourable to* God, and immediately *caſt out all the houſhold-ſtuff of Tobiah* out of *the Chamber* with *indignation*, and cauſed the *Levites* to cleanſe the *Chambers*, (poſſibly by ſprinkling them with the water of purifying) becauſe they had been *polluted* and *profaned* by the lodging of *ſtrangers* therein that were not of *the ſeed of Iſrael*, and he brought thither again the *veſſels of the houſe of* God, and *ſuch things* as had been before remov'd from thence. *Nehemiah* alſo underſtood that the *portion of the Levites* had not *of late* been paid them, though the people had not long before bound themſelves by *covenant* with God to do it, *Ch.* 10. 35. Yet it ſeems out of indignation againſt *Eliaſhib* for lodging *Tobiah* in the *Treaſuries* of the *Temple*, and becauſe they feared thereupon that what they brought thither would be diverted another way, and not employed as it ought, they *forbare* to bring in the *Levites portions* as they had formerly done.

Then *Nehemiah* contended with the *Rulers* and *Governours* who had before made a *ſolemn Covenant* [Chap. 10. 39.] *that they would not forſake the houſe of* God; therefore he *upbraids them* with *their own words*, and *condemns them out of their own mouths*, asking them *why is the houſe of* God *forſaken?* that is, why did they *withdraw maintenance from the Miniſters of* Gods *worſhip*, and ſo in effect *hinder the worſhip it ſelf?* Then he prays to the *Lord to remember him concerning this, and not to wipe out his good deeds that he had done for the houſe of God, and for the offices thereof*, and to *procure* that his *holy ordinances* ſhould be duly obſerved.

Nehemiah alſo at that time found ſome *treading wine-preſſes* on the *Sabbath-day*, and bringing in *ſheaves*, and *wine* and *grapes*, and *figs*, and *all manner of burdens* into *Jeruſalem* on *that day*, and *he teſtified his diſpeaſure* againſt them, as alſo againſt *thoſe that ſold victuals on the Sabbath-days.* He underſtood alſo that *ſome of Tyre* brought *fiſh* and *other wares* to *ſell on the Sabbath-days*, and that *in Jeruſalem it ſelf*; he chides the *Nobles* and *Rulers of Judah* for *permitting theſe things*, and *ſuffering the Sabbath to be ſo prophaned: Did not your fathers* (ſays he) *do thus, and did* * See Jer. 17. 27. *not God for theſe ſins* * (among others) *bring the captivity upon us? And for you to return to the ſame ſins for which ſuch judgments have been executed*, is the way to incenſe God the more againſt you, and to pull down the heavieſt judgments upon you. Therefore to redreſs *this great evil, on the evening before the Sabbath* † Levit. 23, 32. when it began to be *dark* (at which time the *Sabbath* began †) he commanded the *gates to be ſhut*, and *that they ſhould not be opened* (that is *ſet wide open, that all might* have *egreſs* and *regreſs* as on other days) till the *Sabbath was ended*, and ſet ſome of his *ſervants* at the Gate that there *ſhould be no burden* brought in on the *Sabbath-day.* So the *Merchants* and *ſellers of all kind of wares* lodged *once* or *twice* without *Jeruſalem*; and he *teſtified againſt them*, and asked them *why they lodged about the wall*, ſo that the *Jews* that dwelt about the wall might be *tempted to buy of them* on the *Sabbath-day.* He tells them that if they *did ſo again* he would *lay hands* on them, and *caſt them into priſon.* Hereupon from thence forward they came no more on the *Sabbath-day.* Further, he commanded the *Levites* that they ſhould *ſanctifie themſelves* and *keep the gates of the houſe of God*, that no *unclean perſons* might *enter into them* in that *great concourſe of people* that reſorted to them on the *Sabbath-days.* He deſires the Lord alſo to *remember him concerning this, and to ſpare him according to the greatneſs of his mercy.*

He ſaw alſo ſome that had *married wives of Aſhdod*, of *Ammon*, and of *Moab*, and *their children* ſpake *half* in the ſpeech of *Aſhdod*, and *could not ſpeak in the Jews language, but according to the language of thoſe people*, ſo that they had a *mixture*

ture of the *manners* as well as of the *language* of their *heathen mothers.* And he contended and highly *expoſtulated with them*, and reviled them, and cauſed *ſome of them* (that were moſt obſtinate) to be *beaten* according to the Law, *Deuteron.* 25. 2. and commanded *thoſe that were to beat them to pluck off their hair and made them ſware* * *by God that they ſhould not for the future make interchangeable marriages with them.* He asks them whither *Solomon* did not ſin by *theſe things?* yet among many Nations there was no *King like him who was beloved of his God, and God made him King over all Iſrael*, nevertheleſs *even him* did *outlandiſh women ſeduce and cauſe to ſin. Is it fit therefore* (ſays he) *that we ſhould yield to you in this matter*, and ſuffer you to *do the like*, even to *marry ſtrange wives*, you being more *liable to be ſeduced* than wiſe *Solomon* was?

* So they had ſworn before, *Ch.* 10. 29, 30.

He found alſo that one of the Grand-children of *Joiada* (whoſe name was *Manaſſes*, as *Joſephus* reports, and brother to *Jaddua* the *high Prieſt*) had married the daughter of *Sanballat*, and was not *willing to put her away*; whereupon he cauſed him to be *excommunicated and baniſhed from among them* *. Hereupon he deſires the Lord to *remember thoſe men* and *to puniſh them* who had *defiled the Prieſthood by ſuch unlawful marriages*, and that more *ſpecial* and *ſtrict Covenant* that God had made with *Aaron* and *his ſeed*, together with the *Levites* concerning *their holy function*, ſee *Levit.* 21. 6, 7. and *Numb.* 25. 12, 13. Thus *Nehemiah* cleanſed all *Prieſts* and *Levites* from all ſtrangers, that is, forced them to put away their *ſtrange wives*, and *ſuch children as they had by them*, or elſe forced them to leave the *Temple* and the *land.* Further, he appointed *ſuch courſes* of the *Prieſts* and *Levites* as *David* had formerly appointed, 1 *Chron.* 23. 24, *&c.* and ordered that *every one ſhould do the work of his own place* and *function*, and *took care* about the *wood-offering*, and the *firſt-fruits*, of which before, *Chap.* 10. 34, 35. He cloſes the whole Book with this Prayer, *Remember me, O my God, for good.*

* But that he might not turn away *his wife* (which either he muſt do, or be turned out of his *Prieſthood*) *his Father-in-law Sanballat* undertook to build a Temple on *Mount Gerizzim* hard by the City *Sichem*, wherein *Manaſſes* ſhould be the *chief Prieſt*; which he accordingly *did*, and many *other Prieſts* and *Iſraelites* that had *married ſtrange wives* reſorted to *him*, and hereupon there *grew a deadly feud* between the *Samaritans* and *Jews*, which laſted to our *Saviours* times. See *Joh.* 4 20.

Nehem. Ch. 13. whole Chapter.

The Prophet *MALACHI* the *laſt of all the Prophets* ſeems to have been *Contemporary* with *Nehemiah.* For he no where exhorts the people to the *building of the Temple*, as *Haggai* and *Zachary* had done. He reproves *thoſe diſorders* that *Nehemiah* in the laſt Chapter of his Book ſaith he found *in his abſence* to be *crept in among the Jews*, as particularly *marriage with ſtrange women*, [Chap. 2. 11.] *with-holding Tythes*, [Chap. 3. 8.] and *corruptions in the worſhip of God*, [*Chap.* 1. 13. and *Chap.* 2. 8.] His *Propheſie* is call'd, *The burden of the word of the Lord to Iſrael by the hand of Malachi.* Who ever he was *his Propheſie* is *authentick*, and the *authority* thereof notably *confirm'd* by being ſo often alledged in the *New Teſtament*, as in *Mat.* 11. 10. *Mark* 1. 2. *& Luk.* 1. 16, 17. The Propheſie of *MALACHI.*

The *occaſion* and *ſcope of it* was this: The *Jews* being newly return'd from Captivity did for a while *heartily ſerve God*, they built the *Altar*, *laid the foundation of the Temple*, but then for a *good while* the *work ceaſed*, partly *through the oppoſition* of the *Samaritans*, and partly *through their own ſluggiſhneſs*, till *Haggai* and *Zachary* ſtirring them up, and *Darius encouraging them* they finiſhed it, and *ſet up the worſhip of God therein aright*, but after *relapſed* to *corruption* and *hypocriſie in Gods worſhip*, and to *looſneſs in their lives* by *mixt marriages*, *adultery*, *divorces*, *polygamies*, and other *enormities.* Hereupon God raiſed up *this Prophet*, who *by his Miniſtry* endeavours to *reclaim them*, and to *reform* thoſe corruptions. In *this his Prophetick Sermon* he proceeds much in the *way of Dialogue.* In it we may obſerve *two parts*, 1. A *Reproof.* 2. The *effects* of it. In his *Reproof* we may take notice of *theſe particulars:*

1. He

1. He aggravates the *ungrateful wickedneſs of the Jews* from Gods *ſingular love in electing them in Jacob to be his people, and making a Covenant with them,* when he rejected the *Edomites* in *Eſau.*

Chap. 1. from 1, to the 6.

2. He ſharply reproves the *Prieſts* for offering *blemiſht* and *unlawful ſacrifices*, viz. *blind*, *lame*, *ſick*, *torn*, (which no Governour would accept at their hands) as alſo *polluted bread*, *Gods Table* and *Altar* being in their eyes contemptible; and herein they ſinned againſt *his greatneſs* and *goodneſs*, (who was ready to reward their *meaneſt ſervices* for him, even the *ſhutting the Temple-doors* and *kindling a fire on his Altar*) and ſhewed themſelves horribly ungrateful towards him who had *preferred them to the Prieſthood*, and freely choſen the *Tribe of their Father Levi* before the *other Tribes*. And having mentioned their Father *Levi*, he adds *four things* concerning him:

1. *The honour conferred on him in calling him to that holy Office.*
2. *His faithfulneſs in the diſcharge of it, both in right interpreting the Law, and living a good life anſwerable thereunto.*
3. *His reward, he had for his reward life and peace.*
4. *By his good Doctrine and good life he brought many to righteouſneſs.* Contrary to all which *theſe Prieſts* now *acted*, who by *their falſe gloſſes* and *interpretations of the Law*, and an *ill life* led *many into error* and wickedneſs; yea they cauſed *many to ſtumble at the Law*, and corrupted the *Covenant* made with *their own Tribe* to their *great damage*; for God would not accept *their perſons* nor their *ſacrifices*; yea would *reject the Jews* and *call the Gentiles*, *Chap.* 1. *v.* 11. And would further *puniſh them* by *curſing their bleſſings*, and making them *baſe* and *contemptible* among the people, *and would ſpread dung upon their faces.*

2. Then he reproves the *People:*

1. *For their nauſeating the ſervice of God, and being weary of it, and ſaying what a wearineſs is it, and ſnuffing at it.*
2. *For their low and mean opinion they had of the ſervice of God: Ye have profaned it and ſay the Table of the Lord is polluted, and the fruit thereof even his meat is contemptible.*
3. *In bringing the worſt of their herds and flocks for ſacrifice.*
4. *For robbing God of his Tythes: Will a man rob God? yet ye have robbed me, &c.*

3. He reproves the *Prieſts* and *People* joyntly.

1. For *dealing treacherouſly* one with another.
2. For their *polygamy* and *marrying ſtrange and Idolatrous wives.*
3. For the *wickedneſs* and *profaneneſs* that was found among *many of them*, who made *a mock at Gods juſtice* and *judgments*, and *blaſphemouſly ſaid, That God accepteth the wicked, and that every one that doth evil is good in his ſight, and he delighteth in them. For condemning Gods ſervice as unprofitable. Your words have been ſtout againſt me, &c. You have ſaid, It is in vain to ſerve God.*

2*ly*, We may obſerve the *effect* of the *Prophets reprehenſions* eſpecially in the *godly*, who hereby *were moved to ſpeak often one to another* in *deteſtation of thoſe ſins* and *blaſphemies*; this *God takes notice of, and rewards them with many promiſes of bleſſings.* As,

1. Of *gathering them together*, and *taking care of them as of his Jewels.*

2*ly*, That when he corrects them *he will correct them in mercy as a father doth his ſon.*

3*ly*, *That he will deſtroy their enemies*, Chap. 4. 1.

4*ly*, That he will ſend the *forerunner* of the *Meſſias*, viz. *John Baptiſt*, who ſhould *come in the ſpirit and power of Elijah to turn the hearts of the fathers with the children, and the diſobedient to the wiſdom of the juſt*, ſo that *his Miniſtry ſhould be very powerful* in *converting ſinners* by his preaching *repentance* and *faith* in the *Meſſiah*, and ſo *preparing the way before him.*

5*ly*, That he will ſend the *Meſſias himſelf* into *this Temple*, (how contemptible ſoever it ſeemed unto them) whoſe *coming* ſhould be *terrible* to the wicked. *He will be a ſwift*

a ſwift witneſs againſt the ſorcerers and adulterers; but *his coming* would be very *comfortable to the godly*, being *a refiner*, and *a Sun of righteous.*

6*ly*, He *directs them to Moſes's Law* to be *their guide* until *Chriſt ſhould come*; till *whoſe coming* they ſhould expect no *more Prophets*, but *look to Moſes who propheſied of Chriſt: Remember ye the Law of Moſes, and the ſtatutes and judgments which I commanded him in Horeb*, Chap. 4. 4. And ſo much of *this Prophet.*

Thus we ſee the *Hiſtory* of *Nehemiah*, and ſo *of the Old Teſtament* ends with the *two and thirtieth year of Artaxerxes Longimanus*, which *Joſephus*, *Lib.* 1. *contra Apion.* confirms, ſpeaking on this wiſe, *From the death of Moſes to Artaxerxes King of Perſia, the Prophets comprized what paſſed in their times. But from Artaxerxes to our times, things indeed have been committed to writing, yet they are not held to be of like credit with the former.* And *Euſebius* in his *Chron. on the two and thirtieth of Artaxerxes* (with which *the Hiſtory of Nehemiah* ends) hath theſe words, *Hitherto the Divine Scriptures of the Hebrews contain the Annals or Year-Books of the times, but thoſe things that were done among them after this time, we muſt deliver out of the Books of the* Maccabees, *and out of the writings of* Joſephus *and* Affricanus, *who have delivered a general Hiſtory of things done among them down to the* Roman *times.*

Now unto him that ſitteth upon the Throne, the Father of mercies,
And unto Jeſus Chriſt the Prince of Peace,
And unto the Holy Spirit of Truth, the Comforter,
Be aſcribed all Wiſdom, Bleſſing, Honour, Power and Glory,
for ever and ever. Amen.

FINIS.

A SHORT

HISTORY

OF THE

Jewiſh Affairs,

From the End of the

OLD TESTAMENT

TO THE

BIRTH

OF

CHRIST.

AN INTRODUCTION TO THE Jewiſh Hiſtory.

THE Hiſtory of the Old Teſtament ends (as we have ſhewed) with the Book of *Nehemiah*, and extends no further than the 32*th.* year of *Artaxerxes Longimanus*. Now for the better underſtanding the ſtate of the *Jewiſh* affairs from the 32 of *Artaxerxes* to the Birth of Chriſt (containing a ſpace of 358 years, which is the *interval* or *interſtitium* between the *Old* and the *New Teſtament*) it will be requiſite to ſet down.

1. What *Perſian Kings* ſucceeded *Artaxerxes* till that Kingdom was conquered and ſwallowed up by *Alexander* the *Great*, and ſo an end put to the *Perſian* or *ſecond Monarchy*.
2. To ſpeak ſomething of *Alexander* in whom the *Grecian* or *Third Monarchy* began, and the *four Kingdoms* into which his Empire was divided after his *death*, till *they* were ſwallowed up by the *Romans*, who began the *Fourth Monarchy*, and under whoſe *Empire* our *Saviour* was born.
3. To ſhew who were *High Prieſts* among the *Jews* from *their return* out of Captivity to our *Saviours time*, where we ſhall have occaſion to ſpeak ſomething of the Hiſtory of the *Maccabees* till *their power* was ſwallowed up by *Herod*, made *King* by the *Romans*.

For the *Firſt*, the *Perſian Kings* who ſucceeded *Artaxerxes* * *Longimanus* were theſe,

Darius Nothus.
Artaxerxes Mnemon.
Darius Ochus.
Arſes vel Arſames.
Darius Codomannus, who being conquered by *Alexander*, the *Perſian Monarchy* ceaſed, and the *Greek* or *Macedonian* began in *Alexander* the *Great*.

* The *Perſian* Kings that preceded him were *Cyrus*, *Cambyſes*, *Darius Hiſtaſpis*, *Xerxes*, *Artaxerxes Longimanus*.

Secondly, *This third Monarchy* was *Typically* prefigured in a *threefold Viſion*, recorded by the Prophet *Daniel*. The *firſt Viſion* hereof we have *Dan.* 2. *v.* 32, 39. where 'tis *repreſented* by the *belly and thighs of braſs*; as the *belly* and *thighs* are *under the breſt* and *arms* (by which the *Perſian Monarchy* was typified) ſo *this* was to ſucceed *that*. It was fitly compared to *braſs* becauſe of *Alexander*'s warlike *proweſs* and *hardineſs*, for in *twelve years* ſpace he ſubdued all *Aſia*, and great part of *Europe* and *Africa*, begin-

beginning to reign when he was but *twenty*, and dying at *thirty two*. He overthrew *Darius* in three Battels, the *first* at the river *Granicus*; the *second* at *Iſſus* of *Cilicia*, the *third* at *Arbela* or *Gaugamela*, and ſo got the *Aſian Empire*, which he held *ſix years* from the death of *Darius*, and then *died*.

The *ſecond Viſion* hereof we have *Dan.*7.6. *After this I beheld, and lo! another (beaſt) like a leopard, which had upon the back of it four wings of a fowl, the beaſt alſo had four heads, and dominion was given unto it.*

1. *Alexander* was compar'd to a *Leopard* for his *cunning*, *ſwiftneſs* and *cruelty*.
2. *To a Leopard with four wings on his back*, intimating his *ſwiftneſs* in conquering.
3. With *four heads*, becauſe *his Empire* was divided into *four Principalities* after his death, as we ſhall afterwards ſhew.
4. *Dominion was given to him by God.* See *Dan.* 2. 21. *Prov.* 8. 15.

The third *Viſion* hereof, *Dan.*8. from *v.*5, to 13. which we have explained *v.*21. In which Viſion,

1. The *He-goat* repreſents the *Grecian King*.
2. The *notable horn between his eyes* ſignifies *Alexander* and *his power* and *prudence*.
3. *He came from the weſt*, that is, from *Macedonia* that lyes *weſt* from *Aſia*.
4. *His going on the face of the whole earth*, ſignifies his *marching* from thence into *Aſia*, and into other parts of the world.
5. *His not touching the ground* ſignifies *his celerity* in motion.
6. He *ran upon the ram*, that is, upon *Darius Codomannus*, v. 20.
7. He *brake his two horns*, namely conquered *him* who was *King* of *Medes* and *Perſians*, and ſo grew great.
8. *When he was ſtrong the great horn was broken*, ſignifying how *Alexander* ſhould be cut off *in the flower of his age*, as he accordingly was in the *thirty ſecond year of his age*, by a *Fever* contracted (as is ſuppoſed) by drinking over much *wine* in *Babylon*.
9. And laſtly inſtead of the *great horn four notable horns aroſe*, that is, four *great men* who divided *his dominions* among them; ſo that *the Monarchy* of the *Grecks* after *Alexander*'s death was divided into *four Kingdoms*, namely the Kingdom, 1. of *Macedonia*. 2. *Syria*. 3. *Aſia minor*. 4. *Egypt*. But *Daniel* in his *11th. Chapter* Propheſies chiefly of the *Kings* of *Syria* and *Egypt*, viz. the *Kings* of the *North* and of the *South*, becauſe *Judea* lay between them *both*, and was miſerably *ground* and *haraſſed* by them *both*.

The

3. **Philip** Son of *Cassander*.

4. **Antipater** and **Alexander** both Sons of *Cassander*, they struggle for the Kingdom, and so destroy one another.

5. **Demetrius Poliorcetes** Son of *Antigonus* King of *Asia*, who reduced it under his power.

6. **Pyrrhus** King of *Epirus* who conquered *Demetrius*, and also *Lysimachus*, Lord of *Thracia*, but he held it but seven months.

7. **Lysimachus**, Lord of *Thracia*.

8. **Ptolemeus Ceraunus**, Son of *Ptolemæus Lagi* first King of *Egypt*, and Brother of *Philadelphus*. *Lysimachus* being kill'd by *Seleucus* King of *Asia*, he slew *Seleucus* and invaded *Macedonia*, and held it 9 months.

9. **Meleager.**

10. **Antipater.**

11. **Sosthenes.**

12. **Antigonus Gonatas**, Son of *Demetrius Poliorcetes* last King of *Asia*, so that tho' the *Seleucidæ* got *Asia*, yet the *posterity of Antigonus* got *Macedonia* & held it several years.

13. **Demetrius Secundus**, Son of *Antigonus*.

14. **Antigonus Tertius**, called *Doson*, Tutor of *Philip*.

15. **Philippus** Son of *Demetrius Secundus*. He was vanquished by the *Romans*.

16. **Perseus** the last King of *Macedonia*, who was conquered by *Paulus Æmilius* the *Roman Consul*, and condemned to *perpetual imprisonment*. His Son was made one of the *Scribes* o the *Roman Senate*. So

Callinicus. Dan. 11. 10, 11, 12, 13, 14, 15. to the 20. He was a Friend to the *Jews*.

7. **Seleuchus Philopator**, eldest Son of *Antiochus Magnus* called also *Soter*. He is called also a *Raiser of Taxes*, Dan. 11. 20. He sent *Heliodorus* to rob the Treasury of the *Temple* at *Jerusalem*. He was taken away by *Poison* given him by *Heliodorus*.

8. **Antiochus Epiphanes** 2d. Son to *Antiochus Magnus*, succeeded his Brother *Seleuchus Philopator*, called a *Vile Person*. Dan. 11. 21. He was kill'd also by the *little Horn*, Dan. 8. 9. He got the Kingdom from his Brothers Son *Demetrius* by craft: So that between the Posterity of this *Antiochus Epiphanes*, and of *Demetrius* there were Wars for almost 200 *years*, sometimes *one* getting it, and sometimes *another*: See more of him in *Dan.* 11. from *v.* 20. to the 30. he prophaned the Temple, and brought in great misery upon the *Jews*.

9. **Antiochus Eupater**, he makes Wars upon the *Jews*.

10. **Demetrius Soter**, Son of *Seleucus Philopator*, *7th King of Syria*, Nephew to *Antiochus Epiphanes*; He makes *Alcimus* that fled to him, *High Priest*. He wars against the *Jews*, 1. By *Bacchides*; 2. By *Nicanor*; 3. By *Bacchides* and *Alcimus*.

11. **Alexander Bala**, son of *Antiochus Epiphanes*, a Friend to the *Jews*.

12. **Demetrius Nicanor**, son of *Demetrius Soter*. He cast out *Alexander Bala*: A great *Friend to the Jews at first, but afterwards false* to them.

13. **Antiochus Entheus**, son of *Alexander Bala*: A *Friend to the Jews*. He was helped into the Throne by *Tryphon* General to *Alexander Bala*.

14. **Tryphon** a foreigner, but Capt. General to *Alexander Bala*: A *most treacherous person to the Jews*.

15. **Antiochus Sidetes**, son of *Demetrius* 1*mus*. *Soter*, and *Brother to Demetrius* 2*dus*. *Nicanor*, who was held captive by the *Parthians*, called *Pius* by the *Jews*, because on the *Feast of Tabernacles* he sent them a *great Bull* to be offered to God. He was first *kind* to the *Jews*, afterwards very *injurious*.

16. **Demetrius Secundus** son of *Demetrius* 1*mus*. and *elder Brother* of *Antiochus Sidetes*. He was before, the *12th King of Syria*, but *driven out* of his Kingdom, and *now restored*.

17. **Alexander Zebenna**, an *Egyptian*.

18. **Antiochus Giphus** son of *Demetrius Secundus*.

19. **Antiochus Cizicenus**, son of *Antiochus Sidetes* the 15th King of *Syria*, Brother of *Antiochus Gryphus*. At this time the *Kingdom* of *Syria* was miserably shaken by *intestine Wars* raised by the *children* of *these two last Kings* that strove for the Kingdom, so that it became a prey

2. **Demetrius** son of *Antigonus*, he brought almost all *Greece* under his *Power*. Afterwards by *Seleucus Nicanor* King of *Syria*, his *Son-in-Law*, he was *overcome* when he had reigned *Thirteen years*, and being imprisoned *Two years*, he there died. And so the *Kindgom of Asia* came into the *power* of the *Kings of Syria*, and was joyned to *that Kingdom*, A. M. 3683.

ed men. He *married* his Daughter *Bernice* to *Antiochus Theos*, *3d. King of Assyria*, Dan. 11. 6. He founded the *famous Library* at *Alexandria*. He procured the *Translation of the Septuagint*. He was after this a *great Friend* to the *Jews*. He redeemed a *vast number of them* that were *Servants*, from their *Masters*, with his *own Money*, and made them *Free*, and was *otherwise* very *munificent* to them.

3. **Ptolemeus Euergetes**, son of *Philadelphus*, and his *Sister-wife Arsinoe*. This King carried himself *commendably*; but *all the Egyptian Kings after him* were *debauched persons*. He led a great Army into *Syria* against *Seleucus Callinicus*, and overcame him; of which *Daniel* speaks *Ch.* 11. *v.* 7. He was poisoned by *Ptolemæus Philopator* his son.

4. **Ptol. Philopater**, son of *Ptol. Euergetes*, called *Philopator per antiphrasin*; He *kill'd his Mother* also, and *his Brother*, *married his Sister*. He waged War against *Antiochus Magnus 6th. King of Syria*, and overcame him. After the Victory he would needs offer *Sacrifices* to God at *Jerusalem*, but he was forbidden *by the High Priest* to enter into the *Temple*. Hereupon being enraged against the *Jews*, he carries multitudes of them into *Egypt* to be destroyed of *Elephants*; of him *Daniel* speaks, *Chap.* 11. 11.

5. **Ptol. Epiphanes**, son of *Ptol. Philopator*. He was but 5 *years* old when he began to reign. *Antioch. Mag.* hearing of his Fathers death, and taking advantage of his *Childhood*, and procuring *Philip* of *Macedon* to joyn with him, comes against *Egypt* with a *great Army*; He is met by a *great Army* of the *Egyptians* under *Scopas* their *General*, in the *North* part of *Palestine*, where the *Egyptians* are beaten. He takes the *Tower of Sion*, and so became *Lord of Judea*. He afterwards marries his Daughter *Cleopatra* to *Ptol. Epiphanes*, and gives her for Dowry, *Cœlosyria* and *Judea*. Of these things *Daniel* speaks, *Ch.* 11. 13, 14, 15.

6. **Ptol. Philometor**, son of *Ptol. Epiphanes*, he married *his own mother Cleopatra*, and had a Daughter, called *Cleopatra*, by her. *Antiochus Epiphanes 8th.* King of *Syria* his *Uncle* brings a *great Army* into *Egypt* against him, and takes *many of his Cities*. He marries his Daughter *Cleopatra* to *Alexander Bala* the 11th. King of *Syria*. The *Nuptials* were celebrated at *Ptolemais*, to which *Jonathan* the *High Priest* was invited by *Alexander*, and gave *great Presents* to *both Kings*. *Ptol. Philometor* afterwards finding his *Son-in-law treacherous*, he took *his Daughter* from him, and gave her to *Demetrius Nicanor*, who overcoming *Bala* by the help of *Philometor*, got the *Kingdom* of *Syria*.

7. **Ptol. Physcon**, 2d. son of *Ptol. Epiphanes*; He married *Cleopatra* his *Neice*, who whas first married to *Alexander Bala*, then to *Demetrius Nicanor*.

8. **Ptol. Lathurus**, eldest son of *Physcon*, he married first *Cleopatra* his *Sister*, and then by the perswasion of *his mother*, putting *her away*, he married his *younger Sister Salone*. Afterwards he was driven out of the Kingdom by his *mother*, and fled to *Cyprus*, when *Alexander Jannæus* King of the *Jews* besieged *Ptolemais*, the besieged called *Ptol. Lathurus* out of *Cyprus* to *their aid*. He fights with *Alexander* and overcomes him, and slays 30000 *of the Jews*, and used his *victory cruelly*.

9. **Ptol. Alexander**, 2d. son of *Physcon*, was set up by his *mother* whilst his *brother Lathurus* remained in *Cyprus*. He killed *his mother*, and then was *driven out of the Kingdom* by the *Egyptians*, and flying to the *Island Coos*, there lived privately to his death.

10. **Ptol. Lathurus** is now called back out of *Cyprus*, and enjoys the Kingdom of *Egypt* again.

11. **Ptol. Auletes**, son of *Ptol. Lathurus* by *Salonice* his *Sister-wife*, he used to contend for *mastery* with *Fidlers*, thence called *Auletes*. He *buys* the *Friendship* of the *people of Rome*, with *great gifts*, which he *exacts* from his *Subjects*, and so is *hated* by them, and *ejected* out of his Kingdom. He flies to *Rome* for *help*, but not *obtaining it*, after a long waiting, he goes to *Ephesus*, where he carried Letters from *Pompey* to *Gabinus Præfect* of *Syria*, that he should use his endeavour to *restore him*, which *Gabinus* effected, yet this *Auletes*'s Son afterwards destroyed *Pompey*.

12. **Ptol. Dionysius** *junior*, son of *Ptol. Auletes*, his *Sister* was *Cleopatra*, *last Queen of Egypt*, whom *he marries*, and *joyns with himself* in the Government

3*ly*, We are to ſhew who were *High Prieſts* among the *Jews* from their return out of the *Captivity* to Chriſts time. The Catalogue of them follows.

1. *Joſhua* the Son of *Jozedeck* who returned out of *Captivity* (where *his Father died*) with *Zerubbabel*, and *began* and *forwarded* the building of the *ſecond Temple*, and the *ſettlement* of the people. He was *High Prieſt* all the time of *Cyrus* and *Ahaſuerus*, and ſome part of the time of *Darius*. The *High Prieſthood* was now grown *poor* and *low*, but was reſtored to its dignity with the renovation of the *Covenant* to that *office*, *Zach. Ch.* 3. and *Joſhua* being a *Type of Chriſt*, both *he* and the people were comforted with a promiſe of his *Incarnation*.

2. *Joiakim* the Son of *Joſhua*.

3. *Eliaſhib* the Son of *Joiakim*, Nehem. 12. 10.

4. *Joiada* the Son of *Eliaſhib*.

5. *Jonathan*, or *Johanan* the Son of *Joiada*, Nehem. 12. 11, 22. *Joſephus* calls him *John*, *Antiq. Lib.* 11. *C.* 7. and relateth how he *ſlew his own Brother Jeſus* in the Temple, whom *Bagoſis* (the chief Commander for *Artaxerxes Mnemon*) would have made *High Prieſt*, for which foul fact *Bagoſis* broke into the *Temple* and laid a *Tax* of *forty drams* upon *every lamb* that was ſacrificed in the daily Sacrifice.

6. *Jaddua* Son of *Jonathan*, Neh. 12. 11, 22. He had a Brother call'd *Manaſſes* who had married *Sanballat*'s daughter, and for that was driven from the *Prieſthood*, which occaſioned the *building of the Temple on mount Gerizim*, as we have ſhewed before. This *Jaddua* met *Alexander* in the *High Prieſts Veſtments* when he marched in fury againſt *Jeruſalem*, and the very *ſight of him* appeaſed him.

7. *Onias* the Son of *Jaddua*.

8. *Simon* or *Simeon* the *juſt*; of him the *Jewiſh writers* ſpeak many *excellent things*.

9. *Eleazar*, *Simeons* Brother; this was he that ſent the *ſeventy two Elders* to *Ptolemæus Philadelphus* to tranſlate the *Law* into *Greek*.

10. *Manaſſes*, *Eleazar*'s Uncle, Brother to *Onias* the firſt.

11. *Onias* the ſecond, Son of *Simeon the Juſt*, a *covetous wretch*, who brought the diſpleaſure of *Ptolemæus Euergetes* upon him by his *covetouſneſs*, and *refuſing to pay a moderate tribute of twenty Talents*, uſed to be paid by them to the King of *Egypt*.

12. *Simon* the ſecond, Son of *Onias* the ſecond.

13. *Onias 3us* the Son of *Simon* the ſecond.

14. *Jeſus* the Brother of this *Onias 3us*; his Brother leaving a *Son* behind him but *very young*, this *Jeſus* (who called himſelf *Jaſon*) was by *Antiochus Epiphanes* made *High Prieſt*, but *Antiochus* being afterwards offended with him, ſet up his Brother *Menelaus*.

15. *Onias* the Brother of *Jaſon*; *Jaſon* by the aſſiſtance of the people drave him out of the *High Prieſthood*; whereupon he flies to *Antiochus*, and forſakes *his Country's Laws* and *Religion* to procure his favour, and *Antiochus* coming in to reſtore him brought in *ſuch trouble* as *Iſrael* had never ſeen ſince they were a *Nation* to that time. See *Dan.* 11. 30, 31. *Dan.* 12. 1.

16. The *woful pollution Antiochus* had brought into *their Religion* and the *Temple* cauſeth *Mattathias* a Prieſt of the *courſe* of *Joiarib* (the *firſt* of the *twenty four*) though he was now old to ſtand up for the maintenance of *their Religion*, and for the *deliverance of his Country*. Here began the *name* and *renown* of the *Aſmonean* * *family*. *Mattathias* not living long after his firſt appearing a *Champion* for his diſtreſſed Country, he left the charge of *that war* to his *Sons* after him, among whom,

17. *Judas* his *Eldeſt Son* (Sirnamed *Maccabeus* from theſe four *Acroſtick Letters in his Enſign*, מכבו *Exod.* 15. 12. *Lord who is like thee among the mighty*) was choſen *High Prieſt* by the people, and the *firſt* on whom they conferred the *honour* both of *Prince* and *Prieſt*. He undertook the *quarrel of his people* and their Religion, and was very victorious in many battels, but at laſt was ſlain.

In theſe times of confuſion one *Alcimus* was put in *High Prieſt* by *Demetrius Soter*, and bare the *name*, a *miſchievous wretch*, and one that came to a *fearful end*. See 1 *Mac.* 7. 12, 13, 14. and *Ch.* 9. *v.* 55, 56.

18. *Jonathan* ſucceedeth his Brother *Judas* as *chief Commander*; he was made *High*

* *Joſephus* ſays that *Mattathias* was the ſon of *Aſamonæus*, or rather the Grandſon of *Simon* Sirnamed *Aſamonæus*. *David* in *Pſal.* 68. *v.* 32. uſeth *Haſmonim* to expreſs *Princes*, and *great men*.

High Priest by *Alexander Bala* Son of *Antiochus Epiphanes*. He was very *valiant* and *successful*, and at last was slain by *Tryphon*, see 1 *Mac. Ch. 9. & Ch. 10. & Ch. 11. & 12.*

19. *Simon* his Brother succeeds him; he was also *valiant* and *successful* in the quarrel of his people like *his Brethren*, but *slain* at last *treacherously* by his own Son-in-law *Ptolemæus* at a *Feast*.

20. *Johannes Hircanes* the Son of *Simon*; he sacked *Samaria*, destroyed the *Temple on Mount Gerizim* in the 200*th* year after it had been built by *Sanballat*. In his latter days he grew much offended with the *Pharisees* (whom at first he much *favoured*) and fell to the *Sadduces*. The people enjoyed much tranquility under him.

21. *Aristobulus* his Son; he *first* took upon him the stile of *King*, he kill'd his *second Brother Antigonus*, *famished his Mother*, and *died vomiting blood*.

22. *Alexander Jannæus* Brother to *Aristobulus*, and third son to *Hircanus*; he took also the *Title* of *King*; he waged war against *Ptol. Lathurus*. He was hated of his *own people*, and much vexed with *their insurrections* against him. He died at last of a *Quartan Ague* which held him three years.

23. *Hircanus* his Son is made *High Priest*, but his mother *Alexandra* by the help and assistance of the *Pharisees* swayed the Kingdom.

24. *Aristobulus* younger Brother to *Hircanus*, after the death of their mother *Alexandra* maketh war upon his Brother *Hircanus*, and drives him from his Kingdom to a *private life*, and takes both *Kingdom* and *Priesthood* upon himself. They *both* desire help from *Pompey*. *Aristobulus* by some *misbehaviour provoking Pompey*, occasioneth the *sacking of Jerusalem*, and the *subjecting of the Jews* to the *Roman yoke*, from *under which* they were never after *delivered*. *Pompey* restoreth the *High Priesthood* to *Hircanus*, and carrieth *Aristobulus* and his *Son Antigonus* and *his two daughters prisoners to Rome*. *Julius Cæsar* after *Pompey*'s death being assisted by *Antipater* (an *Idumæan*, but of the *Religion* of the *Jews*) in his *Egyptian wars* against the *Pompeyans*, the war being ended, *Cæsar* made him *Procurator* of all *Judea*, and confirmed *Hircanus* in the *Priesthood*; *Antipater* makes *Phasaelus* his *Elder Son Governour of Jerusalem*, and *Herod* his *Younger Governour of Galilee*.

25. *Alexander* the Son of *Aristobulus* escaped out of the hands of *Pompey* when he carried *his Father* and his Brother *Antigonus* to *Rome*. In *Judea* he raises divers *stirs* and *tumults*, and *affecting the Kingdom*, is twice suppressed by the *Roman Gabinius*.

26. *Antigonus*, *Aristobulus*'s *other Son* escaping from *Rome* into *Judea*, first by the help of the *King of Tyrus*, and after by the help of the *Parthians* he striveth to get the *High Priesthood* and *Kingly dignity* from *Hircanus*. In order hereunto taking *Hircanus* prisoner he causeth *his ears to be cut off*, and by *that blemish* or *maim* he makes him uncapable of the *Priesthood*, and delivers him to the *Parthians* to be carried to *Babylon*. This being done, for the present he enjoys the *Kingship* and *Priesthood*. *Herod* in the mean time flying to *Rome*, *he is made* (*through Anthony's power with the Senate*) *King of the Jews*; and *getting some forces there* with them he *returns into Judea*, and *conquers* and takes *Antigonus* and sends him to *Anthony*, who *causes him to be put to death*. And *so the Kingdom of Maccabees ended* 126 *years after it began*. After this *Herod* and *his successors*, or the *Romans* made whom they would *High Priests*. See *Lightf. p.* 30. *&* *Capellus*'s *Chronolog. p.* 29.

Julius Cæsar having gotten the *Dictatorship* or supreme *Government* of the *Romans* into his hands, about *forty seven years* before the *Birth of Christ* began the *Roman* or *fourth Monarchy*, and continued it about *five years*, and so was the *first Roman Emperour*.

To him succeeded *Octavius Augustus* who began to reign about *forty two years* before the *Birth of Christ*, and reigned about *fifty six years*, but the *first twelve of them* he governed together with *M. Anthony* and *M. Lepidus* (*they three* making the *Triumvirate*) the *latter forty four* he reigned alone. In the 31*th. year* * of *his reign* (reckoning the *beginning* of it from his *victory at Actium*) *our blessed Saviour* was born, and in the 35*th. year* of the *reign* of *Herod*.

* *Aliqui aliter computant, & asserunt Christum natum* 41 *An. Imperii Augusti, Annoq; Mundi* 3948.

The *third Roman Emperour* was *Tiberius*, in the 18*th. year* of whose reign our Lord and *Saviour* was Crucified.

Having

HAving thus given a *general view* of the *Jewish Affairs* from the end of the *Old Testament* to the *Birth of Christ*, we shall now speak a little *more largely* of *that subject*, collecting (for the main) our History thereof out of the Books of the *Maccabees*, and the writings of *Josephus*, and other *Modern Authors* who have written of *those times*, and particularly out of the *Annals* of the renowned *Usher*.

To *Artaxerxes Longimanus* succeeded *Darius Nothus* in the *Persian Empire*, and to him *Artaxerxes Mnemon*, and to him *Darius Ochus*, who marching with a great army against *Sidon* in *Phænicia*, which had revolted from him and confederated with *Egypt*, the City was betrayed into *his hands* by *Tennes* the King thereof, and *Mentor* who commanded the *Egyptian Auxiliaries*. The *Citizens* seeing themselves *betrayed*, in a mad passion *set a fire* to their houses, and burnt *themselves*, *wives* and *children*, and *servants*, so that above *forty thousand* are said to have perished in the *flames*: He now marches with his army towards *Egypt*, and takes *Jericho* in his way; and takes *many Jews* along with him out of *Judea* to serve him in his wars against *Egypt*. Having conquered *Egypt*, and returning to *Babylon* full of *glory* and *spoils*, he carried thither with him *many of the Jews* prisoners, sending most of them into *Hircania* bordering upon the *Caspian Sea*, and *some* he placed in *Babylon* it self.

Jonathan or *Johanan* the Son of *Joiada* being *High Priest* at this time, had a Brother whose name was *Josua*, this *Josua* grew into great favour with *Bagoses*, *Ochus*'s *General*, insomuch that he had a promise from him that he should have the *Priesthood*. Upon this he was so *puft up* that he presumed to strive with his Brother *Johanan* the *High Priest* in the *very Temple*, and so far provoked him that the *High Priest* kill'd him in that sacred place. *Bagoses* hearing this, endeavoured to enter the *Temple*, and when he was forbidden, he askt if they accounted him more *impure* than the *carcass* that lay within. And so forcibly entring the Temple *he plundred it*, and thence took occasion to punish the *Jews* seven years for the death of *Josua*; for *two Lambs* being constantly offered in the *daily sacrifice*, he imposed upon every one a tribute of *fifty drachms*, which amounted to the yearly rate of *sixty Attick Talents*, *Joseph. Lib.* 11. *Chap.* 7.

Johanan the *High Priest* was *Father* of *Jaddus* (who succeeded him in the *Priesthood*) and of *Manasses* who married *Nicaso Sanballat's daughter*, Neh. 13.28. It's said *one of the Sons*, that is, *Grandsons* of *Joiada Son of Eliashib* was *Son-in-law to Sanballat the Horonite*. This *Sanballat* was a *Cuthæan* by *birth*, from whom the *Samaritans* had their original, and was by *Darius* King of *Persia* made Governour of *Samaria*, and being desirous by this band of affinity to hold in the better with the *Jewish Nation* he gave *his daughter* in marriage to *Manasses*.

Ochus being poysoned by *Bagoses* his *General*, and *Arses* or *Arsames* his Son set up *by him*, and shortly after by him *killed with all his children*; at last *Bagoses* set up *Darius Codomannus* a friend of his and made him *King*, the *Royal family* of *Darius Histaspis* being now extinct. *Bagoses* shortly after *repenting* of what he had done, and being much vers'd in *King-killing*, he thought by *poyson* to send *Darius* also after *Ochus* and *Arses*. But the matter being discovered, *Darius* sent for him, and forc'd him to drink the potion himself which he had provided for him.

The *Elders* at *Jerusalem* being offended that *Manasses*, *Jaddus*'s Brother, had contrary to their Law *married a wife* of a *strange Nation*, required that he should either *put her away*, or come no more at the *Altar*. Hereupon he goes to *Sanballat* his father-in-law, and tells him that *his wife was dear unto him*, but he must either *part with her* or *his Priesthood*. *Sanballat* answered that he would so bring it about (in case he would keep his wife) that he should not only be a *Priest* but an *High Priest* too. For he would build for him upon *Mount Gerizim* a *Temple* like that at *Jerusalem*, to do which he doubted not but to obtain *leave* and *authority* from *Darius*. Hereupon *Manasses* continued with his father-in-law, and all the *Priests* and *other Israelites* who had married *strange wives* resorted to him, *Sanballat* furnishing them with *money*, and giving them *lands* to till, and forwarding the ambition of *his Son-in-law* all that possibly he could. *Joseph. Antiq. Lib.* 11. *Cap.* 8.

Alexander of *Macedon* now contends with *Darius* for the Empire of *Asia*, and having won the Battels at *Granicus* and *Issus*, and driven *Darius* back into *Persia*, he lays

siege to *Tyre*, *Sanballat* revolts from *Darius* and goes over to *Alexander* at the beginning of the siege with 8000 *men*, and desireth leave of him to build his new designed *Temple*, perswading him it would be for *his interest*, that thereby the *Jews* being *divided* among themselves might be the less able to *resist him*. *Alexander* yielding to his request, he returns and falls with great industry upon the work, and built the *Temple*, and made *Manasses* his Son-in-law *High Priest* of it, thinking thereby to leave a great honour to the posterity of his daughter.

During the siege of *Tyre*, *Alexander* sent to *Jaddus* the *High Priest* at *Jerusalem*, demanding of him *supplies* and *other provisions*, and withal *such tribute* as was formerly paid to *Darius*. *Jaddus* answered that he was tyed by a *former oath* of Allegiance to *Darius*, and that he could not be free from *that oath* so long as *Darius* lived. *Alexander* being very angry hereat *swore* that as soon as he had taken *Tyre* he would march against *that City*. Accordingly as soon as he had taken *Tyre* he marched forthwith into *Judea*, going in person against those places that would not of themselves submit. But when he was upon his march to *Jerusalem*, *Jaddus* the *High Priest* terrified with his former threats, and now more especially *fearing his rage*, betakes himself to God *by prayer*, and was by him warned in a *dream* that he should make *Holy-day* in the City, and *set wide open the Gates*, and that *he* and the *rest of the Priests* every one *in his Priestly Vestments*, and *the people all cloth'd in white* should go forth to *meet him*. *Alexander* seeing *this company coming meets them*, and *lighting from his horse* prostrates himself before the *High Priest*, and *adores that God* whose name he saw engraven on *the golden plate* of his *Miter*. At which all his followers being amazed, *Parmenio* askt him the reason thereof? to whom he answered, That *he worshipped not the Priest* but the *God* whom *he served*, for that whilst he was in *Greece* and *consulted* about his Expedition into *Asia*, such a man as *this*, and *so attired* appear'd to him, and *advis'd* him to it, and *promis'd him success*. Then going up to the City he ascended to the *Temple* and *sacrificed to God* as the *Priests* directed him. There they shewed him *the Prophesie* of *Daniel*, wherein was foretold that a *Grecian* should obtain the *Empire* of the *Persians*; he accounting himself *the man* exceedingly *rejoyced thereat*, and the *next day* offered the *Jews* whatsoever they would ask of him. They requested that they might *live after their own laws* and *customs*, and that *on every seventh year* (in which they *sowed not*) they might *pay no tribute*. All which he readily granted them. He offered them also, if they would *follow him*, *the free exercise of their Religion*; whereupon many presently lifted themselves to *serve him*. Then leading his forces to the *neighbouring Cities* he was friendly received by them.

Having now got all the Towns of *Palestine* into his hands, except *Gaza* (which held out against him) he came with his forces and sat down before it, after *two months* he took it, himself having received *two wounds* during the siege. The *men* were slain to the number of 10000, the *women* and children made *slaves*, furnishing the City with a new Colony gathered out of the places adjacent, he made it a Garrison and Magazine for himself. *Curtius Lib.* 4. *C.* 10.

After this he marches for *Egypt*, subdues it, builds *Alexandria*, goeth to the Temple of *Jupiter Hammon*, and at his return the war yet depending with *Darius*, he removed to *Tyre*, from thence he passes *Euphrates* to meet with *Darius*, and beats him again at the Battel at *Arbela* or *Gaugamela*, and so was declared *King of Asia*.

Darius thus vanquished was forced to fly, and wandring up and down, at last was *betrayed* by his own *servants* (among whom *Bessus* was chief) and being *ignominiously bound with fetters*, and *mortally wounded by them*, he *died*, after he had reigned *seven years*. And thus the *Persian Empire* was dissolved when it had lasted about 203 years, *A. M.* 3675. *ante C. N.* 328.

* About this time and something after flourished many Schools of *Greek Philosophers*, *viz.* the *Academicks*, *Peripateticks*, *Stoicks*, *Epicureans*, *Cynicks*, *Scepticks*, of whom it is not our business now to speak.

Alexander reigned six years and ten months after the death of *Darius* as Emperour of the *East*, and then falling into a *Fever* at *Babylon* drawn upon himself by intemperate drinking. He died *A. M.* 3681, *ante C. N.* 322 *.

After *Alexander*'s death his *Empire* was shared among his *great Commanders*, and was divided (for the main) into *four Kingdoms*, *viz.* 1. the Kingdom of *Macedonia*; 2. of *Asia Minor*; 3. of *Syria*; 4. of *Egypt*. These *two last*, the one lying *North*, the other *South* of *Judea*, did often grievously *afflict* that poor people lying between them.

After *Jaddus* his Son *Onias* succeeded him in the Priesthood at *Jerusalem*.

Ptolomæus

Ptolemæus Lagi the first King of *Egypt* after *Alexander*'s death, subdued *Palestine*, and got *Jerusalem* by a slight *, and carried thence a *vast number* of *Jews* into *Egypt*, out of which he selected many and took them into *his army* upon greater pay than ordinary. And finding that the *Jews* were most strict observers of any *Oaths* they had taken, he committed many of his *Garrisons* and *Castles* to their custody. And he placed *many of them* in *Alexandria*, suffering them to enjoy *the same priviledges* with the *Macedonians*. He sent many of them also to inhabit *Cyrene*, from whom 'tis probable *Simon the Cyrenian* who bare the Cross of Christ descended, *Mat.* 27. 32. And *other Cyrenian Jews* of whom mention is made, *Act.* 2. 10. and *Ch.* 6. 9. Others of the *Jews* whom he brought out of *Judea* with him into *Egypt* he gave away for *slaves* among his *Soldiers*, not so much of *his own inclination*, as upon *their importunity* who desired to have *them* rather than any other for their *necessary uses*, and *attendance* in things belonging to the war.

* *Viz.* He entreth *Jerusalem* on a Sabbath-day under pretense to sacrifice, and then surprizes the City.

Simon or *Simeon* the *Just* succeeded *Onias* in the *Priesthood*; he was so called because of his *great zeal* and *fervency* in the worship of God, and the *exceeding love* he ever expresst to his Country-men the *Jews*.

About this time as 'tis probable arose those three *famous Sects* of *Pharisees*, *Sadduces* and *Essenes* †.

† Among the *Jews* there were *some* who thought they ought only to live by the *prescript of the Law*, neither *above* nor *below* it. *Others* thought they were not to act according to the *bare letter of the Law*, but according *to such consequences* as might be deduced from it, and accordingly performed *over* and *above* what the *Law* required in the service of God. *Those* that stood *to the letter of the Law* were called *Karraim*. Those that besides the *letter of the Law* did *works of Supererogation* were named *Hasidim* or *Sancti*, and afterwards they grew into a body call'd *Hasidæans*. As long as this *voluntary* and *supererogatory* service was *free* and *spontaneous* there was no *schism*; but when *this Doctrine* of the *Hasidæans* came to be digested into *precepts* and *Canons* many *doubts* and *disputes* daily arose, whence *two Sects* had their *original*. *One* which allowed only the *Law it self*, and *another* which embraced *the glosses* and *interpretations* of it. From the *latter*, (being that of the *Hasidæans*) sprang up *some* who called themselves *Peruschim* or *Separate*, as those who by reason of *their holiness* were not only distinct and separated from *the vulgar*, but from others also who would not come up to *their strict rules* and *injunctions*. These *Peruschim* came by *Greek* writers to be called *Pharisæi*. Now as out of the *Hasidæans* arose the *Pharisees*, so from among the *Karraim*, the *Sadduces*, so named from *Sadoc*. *Antigonus* the Master of this *Sadoc*, and Scholar to *Simeon the Just*, among other heads of Doctrine had taught *that they ought not to be like servants who served their Masters mercinarily*, *and only for rewards*; *Sadoc* and *Baithus* interpreted this *good saying* into a *bad sense*, inferring from thence that *there was no reward after this life*, and thereupon denied the *future state*, and *Angels* and *Spirits*, and so *framed their Heresie*.

The *third Sect* was that of the *Esseni*, who its probable sprang from the *Pharisees*. They had *skill in Physick*, and thence some would derive their name from *Asa* which signifieth to *heal*. They were accounted in some things more strict than the *Pharisees* themselves.

Simon dying and leaving behind him only one Son named *Onias*, then an infant, his brother *Eleazar* the Son of *Onias the first* took upon him the *High Priesthood* of the *Jews*.

Ptolemæus Philadelphus, second King of *Egypt*, being a great favourer of *learning*, and all *Liberal Arts* and *Sciences*, in the seventh year of his reign built a *very famous Library* at *Alexandria*. He committed the care of getting *Books* of *all sorts*, and out of all Countries to *Demetrius Phalereus*, who was not only a *great Grammarian* and *Philosopher*, but also had been a *great Statesman*, and an *excellent Governour* in *Athens*. Now to make *this collection* of Books he had *this advantage*, as 'tis reported of him, *Aristotle* at his death left his *Library* to *Theophrastus*, and *he* at his death left *his own* and *Aristotle*'s *Books* to *Neleus Scepsius*, and of him *Ptolemy* bought them, besides *others* which he bought at *Athens* and *Rhodes*, and brought them all to *Alexandria*. 'Tis said that he gathered together 20000 *Books* or *Manuscripts*.

Demetrius Phalereus advised *Ptolomy* to send to have the *holy writings* of the *Jews* to be translated out of the *Hebrew* into the *Greek*. But *Aristeas* who was an attendant about him at that time, advised him for the purchasing of that translation, to *set all the Jews* (who were then *slaves* in *Egypt*) at *liberty*, and to send them home, which *Ptolemy* agreeing unto, 'tis said the number of them came to *One hundred thousand souls*, and every one of them cost the King a *hundred and twenty drachms*, as *Josephus* says. Now an *hundred and twenty drachms* make *thirty Sicles* or *Stateres*, which was the price of a *slave*. See *Exod.* 21. 32. At *which rate* our *Saviour* was sold by *Judas*, so that the price which *Ptolemy* paid to redeem the *Jews* from their *Masters* came to above 400 *Talents*. In which redemption the *like price* was paid for every *sucking child* of them, together with their mothers whom they sucked; whence it is that *Josephus* says that *Ptolemy* paid in this kind upward of 460 Talents. Of these

Jews Ptolemy took the *younger sort*, and *ablest of them* into his Army, and of the *rest*, such as he thought fit he *employed* in his *private affairs*, as he himself *in his Letters* to *Eleazar* the *High Priest* affirmeth. And with *those Letters* he sent also *rich presents* to the use of the *Temple* at *Jerusalem* by *Andreas* and *Aristæus* his two servants to be delivered to the *High Priest*; as namely a *Golden Table of two cubits long, and no less than half a cubit thick, all of solid gold*; also *twenty goblets of like gold, and thirty of silver*, and *precious stones* to the number of *five thousand* of very great value. Besides which he sent an *hundred Talents* to buy *sacrifices*, and for *other uses* of the *Temple*.

Eleazar the Priest receiving *these presents* he chose *six principal* men out of *every Tribe* (for after the *Captivity* there remained *some of all the Tribes*, as we have shewed before) and such as were most eminent for *gravity*, *learning* and *experience*, who should translate *Gods Law* out of *Hebrew* into *Greek*; the particular names of which *Seventy two Elders* are expresly delivered by *Aristæus*.

Eleazar also sent a Letter to the King *full of respect* and *thankfulness* when he sent the *Seventy two Interpreters* to him, who coming to *Alexandria* presented the King with *such gifts* and *presents* as *Eleazar* had sent unto him, together with *sundry Parchments* wherein the *Law* was written in *Hebrew* in *golden letters*, *and the Parchments* so joyned together, that the *seaming of them* could not be *discerned* by the eye of man. And it fell out that they came *thither* at a *happy time*, viz. when *news* came to him of a *great victory* obtained by *his Navy* at Sea against *Antigonus*. *Ptolemy* receiveth these *Seventy two Interpreters* with *great respect*, *feasts them seven days* in a most *magnificent manner*, and afterwards appoints one *Dorotheus* to take care of them, and to supply them with *all necessaries*, not letting them want for any thing for their *Table* or *otherwise*. And the *King* himself would now and then put questions to them, some concerning *affairs of State*, some concerning *Morality*, whereunto they made him *prudent* and *well advised answers*, as we find in *Aristæas*, who took all that he wrote out of the King's *Diaries*.

Three days after *Demetrius* led *these Interpreters* into the Isle of *Pharos*, and there placed them in a *goodly house*, and far off from any *noise* or *tumult*, and there they set themselves every one to his work of the *Translation*, most exactly fitting it to the meaning of the *Original*, which done *Demetrius* caused it to be fairly *exscribed*. Every day they sat at it till *three a Clock* in the afternoon, and then went and took their repast, having all things abundantly provided for them, and especially *their diet*, which was of the same kind that was provided for the Kings own Table. Moreover *every morning* early they came to *Court*, and there having *paid their respects* to him, and wished him a *good morrow*, returned to their place, and there having *washed their hands* (as their manner was) and *prayed*, they set themselves to *read* and to *interpret* from *point* to *point*.

It so fell out that this work of the *Seventy two Interpreters* was finished in *seventy two days*, as if it had been so cast by them of *set purpose*. Which done, *Demetrius* calling them all together in the place where it was done, *read it all over* in the presence of them all, and they as the *Authors* and *finishers* of so *great* and *good a work* were highly *commended*, and *magnified* by all the Jews there present. *Demetrius* also himself wanted not his share of praises among them, and they besought him that he would deliver a *copy* of the *Law so translated* to their *Rulers*, which was accordingly done.

When the *work* was thus *finished* it was *read* all over to the *King*, who exceedingly admired the *wisdom of the Legislator*, and commanded all possible care to be taken thereof, and that it should be religiously laid up and kept. He also desired the *Interpreters* themselves that after their return home they would not fail to come often to him again. And he gave to every one of them *three fair Gowns*, *two talents of gold*, a *cup of one talent*, and the *full furniture* of a *Chamber*. And moreover to *Eleazar* the *High Priest* he sent with them *ten Bedsteads with silver feet*, *and rich furniture* thereunto belonging; a *cup* of *thirty talents*, *ten vests of scarlet*, and a *Crown richly wrought*, and about *one hundred pieces* of very fine *linnen*; and by his letters desired him that if any of *those Interpreters* had at any time a desire to come and visit him, he would not hinder them, for he much desired to converse *with such kind of men*, and had rather spend his money upon them than any other way.

Antiochus Theos third *King of Syria* gave the *Jews* living in *Ionia equal rights* and *priviledges*

priviledges with the *Gentiles*, and suffered them to enjoy *their own Religion*. He made sundry times war upon *Ptol. Philadelphus*, and fought with him with all the forces he could raise out of the *Oriental parts*. Wherefore *Ptolemy* desirous to put an end to *this bloody war* gave him his *daughter Berenice* to wife (while his former wife *Laodice* was yet living, by whom he had *Seleucus Callinicus*, and *Antiochus Hierax*) with an *huge portion*, which gives light to *Dan.* 11. *v.* 5, 6. But afterwards he put her away and took *Laodice* again, and she was at last slain by the procurement of *Seleucus Callinicus* who succeeded his father in the Kingdom, which was the *Original* of many wars between the Kings of *Syria* and *Egypt*.

Manasses, *Eleazar*'s Uncle, Brother to *Onias* the *first*, and Son of *Jaddus* succeeded in the *Priesthood* at *Jerusalem*.

Ptol. Euergetes Son to *Ptol. Philadelphus* marches into *Syria* to revenge his *Sisters death*, and over-runs and conquers all before him; and then came down to *Jerusalem* and there *offered many sacrifices* of thanksgiving unto God, and dedicated to him *many gifts* in acknowledgment of *so great* a *victory*, and then returned into *Egypt*, (carrying with him many *rich spoils* and *Images of their gods*, which *Cambyses* heretofore had taken out of *Egypt* at his being there) being called back by a *sedition* of *his own people*. See *Dan.* 11. 6, 7, 8, 9.

Ptol. Euergetes followed his father *Philadelphus*'s steps in promoting *learning*, and the magnificence of the *Library* begun by him at *Alexandria*. He sent for *Eratosthenes Cyrenæus* from *Athens*, and made him *keeper of it*. He took *great care* to get into his Library the *works of ancient writers*, where ever they could be procured. He borrowed from *Athens* the works of *Sophocles*, *Euripides* and *Æschylus* only to *transcribe*, and left them *fifteen Talents in pawn*, and then caused them to be written out *very fair in parchment*, and then retaining the *Originals* he sent the *Transcripts* back, desiring them to keep *his pawn of fifteen Talents*, and to suffer the *Originals* to remain with him.

Onias the second, son of *Simon the Just*, after that *Eleazar* had executed the office of High Priest (because he was then but a child when his father died) and after him also *Manasses*, (because when he came to age he proved but a *half-witted* man) yet at last came to be *High Priest* among the *Jews*; in which office he carried himself *very unworthily* and *basely*, and by his covetousness drew the anger of *Ptol. Euergetes* upon him, for he refused to pay the *tribute* of *twenty Talents* of silver, which his *Predecessors* ever used to pay out of their own store for the ease of their people. Hereupon *Pt. Euergetes* in a great rage sent to him that if he did not speedily send him his *arrears of tribute*, he would forthwith give away all *his land* amongst his *Souldiers*, and plant *new Colonies of his own* there. *Josephus* the son of *Tobias* a young man of *singular prudence* and *virtue* being advertised by his mother (who was the sister of this *Onias*, and daughter of *Simon the Just*) of the coming of *these messengers*, he presently came to *Jerusalem* and undertook to go in an *Embassie* to *Euergetes* about this matter, and being come thither he so far insinuated himself into the *good liking* and *favour* of the *King*, and *Cleopatra* the *Queen*, that he not only diverted *this storm* which threatned *his Country*, but also obtained a company of 2000 *Souldiers* to levy the *tributes*, and other *dues* belonging to the King out of *Cœlosyria*, *Phœnicia*, *Samaria* and *Judea*. In which office he continued by the space of *twenty two years*, and in that time doubled the *Kings Revenues*, and brought them from 8 to 16 *thousand Talents* by the year, and brought into the Kings Exchequer all the goods of *Felons*, and other *Confiscations* which formerly the Exchequer-men swallowed up, and shared among themselves, *Joseph. 16. Ch.* 3.4.

After the decease of *Onias the second*, his son *Simon* the second succeeded in the *Priesthood*.

About the year of the world 3787, when the *second Carthaginian war* began between *Annibal* and the *Romans*, the *Roman name* began to be *famous* in the world, and their power look'd upon as formidable as any of the Kings either of *Egypt*, *Syria*, or *Macedon*.

Ptol. Philopator overthrew *Antiochus Magnus* King of *Syria* in a great fight near *Raphia* a City in *Syria*, and so got *Raphia* and those places round about. The *Jews* sending some of their *Sanedrin* to *render him their service*, and to *congratulate* him after so *great a victory*, he promised to go thither, and to honour their City with his presence. When he came he admired the beauty of their *Temple*, and would fain have gone into the *Sanctum Sanctorum*, whereinto it was not lawful for any to go save

ſave the *High Prieſt* only. The *Jews* vehemently oppoſing him therein, the *King* was more *earneſt* and *bent* upon it, whereupon *all the Temple* was filled with *cryings* and *howlings*, and the *City* with tumult. Then *Simon* the *High Prieſt* kneeling down between the *Temple* and the *Altar*, humbly ſought help from God in *that time* of trouble. Whereupon the King fell into ſuch *an horrour of mind* that he was unable to ſpeak, and ſo was carried *half dead* out of the Temple, 2 *Mac. Ch.* 1. *&* 2. *Ptol. Philopator* being returned into *Egypt* fell into all manner of *looſe living* and *debauchery*, and ſought by all means to turn the *Jews* of *Alexandria* from the *worſhip of the true God*, and ſome of thoſe that would not *turn* he cauſed to be *ſlain*, and *ſome* he *marked with hot irons* on their *faces*, and *ſome* with the ſign of an *Ivy-leaf*, becauſe that was the *badg* of *Bacchus*. Hereupon many *abandoned their Religion* in compliance to the King's will. Others bought their *peace* and ſaved *their lives*, and eſcaped *their marking with hot irons* for their *money*. But they who continued *conſtant in the Religion of their fore-fathers* continued alſo conſtant in their *allegiance* to the King, but would not *converſe* in any kind with thoſe of their own Nation who had *apoſtatized from their Religion*; whereupon their *enemies* preſently made this conſtruction of it, that they *oppoſed the King* in his *power* and *Government*, and ſought to turn away his ſubjects from their obedience. Upon this *Philopator* growing angry with the *Jews*, not only in *Alexandria*, but even throughout *all Egypt*, ſent out orders to have them all gathered together into one place, intending there to expoſe them to be deſtroyed *by Elephants*. And accordingly the *Elephants* being prepared and fill'd with *wine* mingled with *myrrh* that ſo they might be the more *mad* and *fierce*; it ſo happened that *they* inſtead of falling upon the *Jews*, ran upon the *Kings Souldiers* and trod them under foot, whereupon the King began to relent towards theſe *poor priſoners*, and not only ſaved them but *feaſted* them for ſeven days together. *Uſh. p.* 371.

Ptol. Philopator had by his *Wife-ſiſter Euridice* a ſon called *Ptol. Epiphanes* (who at the age of five years ſucceeded him in the Kingdom of *Egypt*) whoſe *birth-day* was firſt ſolemnly celebrated at home by all the *great men* and *others of that part of Syria*, and *the Country thereabouts* that was under his dominions; and then many of them made a journey to *Alexandria* there to wiſh him *joy* of his young ſon, among the reſt *Joſephus* the *Jew* (of whom before) Collector of his Tribute in *Syria*, *Phœnicia*, and *Paleſtine*, ſent his youngeſt ſon *Hircanus* to kiſs his hand, and with Letters to his Agent at *Alexandria* to furniſh him with moneys to buy the moſt rich and precious preſent for the King that the place did afford.

After *Simon the ſecond* ſucceeded his ſon *Onias* the third in the *High Prieſthood*, a *good man*, of a *venerable aſpect*; *meek in his carriage*, and very *adviſed in his words*, and one who from his youth framed himſelf to a virtuous life.

Pt. Philopator dying, left his ſon *Pt. Epiphanes* but five years old. *Antiochus M.* taking occaſion herefrom, confederates with *Philip King of Macedon*, that with their united forces they ſhould ſet upon the Kingdom of *Egypt*, Dan. 11. *v.* 14. and each ſhould enjoy thoſe parts of that Kingdom (if they conquered it) which lay next to them. *Antiochus* at laſt got *Judea* from *Epiphanes*, and *Epiphanes* by his General *Scopas* recovered it from him again, and ſhortly after loſt it again; ſo that *Antiochus* being now *Lord of Judea*, he grew *friendly* and *kind* to the *Jews*, who voluntarily ſubmitted to him, and aſſiſted him in the ſiege of the Caſtle of *Samaria*, into which *Scopas* had put a Garriſon.

One *Simon* a *Benjamite chief Keeper* of the *Temple* falling into a contention with *Onias the third* now *High Prieſt*, when he could not get his will of him, went to *Apollonius* the Governour of *Cœloſyria*, and *Phœnicia*, (for *Seleucus Philopator* who ſucceeded *Antioch. Magnus*) and informed him that there was a vaſt *ſum of money* in the *Treaſury of the Temple*, of which the *Prieſts* made no uſe, and *therefore it would do well in the Kings coffers*; which when the King was made acquainted with, he preſently ſent away his Treaſurer *Heliodorus* to *Jeruſalem* to fetch him that money from thence; but when he came, *Onias* the *High Prieſt* told him that it was true there were *ſome moneys* in the *Temple*, but they were the moneys of *Widows* and *Orphans*, and were there depoſited only as in a place of ſafety, part of which alſo was the proper goods of *Hircanus* a *very honourable perſon*, and that all there amounted not to above 400 *Talents* of *Silver*, and 200 *of Gold*, and that ſuch was the *holineſs of the place* that it ought not to be violated. *Heliodorus* nothing perſwaded by this, enters the

the *Temple*, and was ſmitten by an *Angel dead for the preſent*, but being reſtored by the prayers of *Onias*, he returned to his *Maſter Seleucus*, declaring the *holineſs* of the place and the *power of God*, 2 Mac. *Ch.* 3.

Simon after this calumniated *Onias*, as if he (who had ſo well deſerved of his Nation) had been the cauſe of *this miſchief* and had forced *Heliodorus* to do what he did. Upon this matters proceeded ſo far that many *murders* were acted by *Simon* and his party in the City, and *Apollonius* waxed mad withal, and *backt him* in what he did, ſo that *Onias* was forced to go to *Seleucus Philopater*, and (as ſome ſay) got him baniſhed.

Antiochus Epiphanes * now obtains the Kingdom of *Syria* (putting by his Brothers ſon *Demetrius*, and the *true heir* to the Crown) who by reaſon of his mad and wild converſation was by ſome called *Epimanes*: He is ſtiled by the *Angel* in the 11*th.* of *Dan.* a *vile perſon*, and *the little horn*, Dan. 8. 9.

* The beginning of *Antiochus Epiphanes*, and the *Hiſtory* of the *Maccabees*. *An. M.* 3829. *Ant. C. N.* 175.

Jaſon ſon of *Simon* the ſecond, being weary of the *continued High Prieſthood* of *Onias the third* his Brother, goes to *Antiochus*, and of him purchaſes the *High Prieſthood* to himſelf for 360 *Talents of Silver*, and a *rent of eighty Talents*, and not ſatisfying himſelf with wronging his Brother *in this manner*, he promiſed a 150 *more* for a licenſe to ſet up at *Jeruſalem* a *place of exerciſe* for the *training up of youth* after the faſhion of the *heathen*, and ſo the *Greek rites* and *heatheniſh faſhions* were introduced, whereby an inlet was made not only to *Idolatry* and profaneneſs, but alſo to that *cruelty* and *bloodſhed* which after enſued.

Jaſon three years after he had bought the High Prieſthood of *Antiochus* ſent *Menelaus* Brother of *Simon* the *Benjamite* (that *Arch-Traytor* to his Country, of whom we have before ſpoken) to the *King* to carry the *moneys* he had promiſed him, and to ſolicite his affairs. *Menelaus* making uſe of the opportunity, ſerves *Jaſon* in the *ſame kind* that *he* had ſerved *Onias*, and promiſing to the King 300 *talents of ſilver more* than *Jaſon* paid, procured the High Prieſthood for himſelf; and having thus gotten it by the Kings *Mandat*, he expelled *Jaſon* into the Country of the *Ammonites*, but took *no care* to pay any of the moneys he had promiſed to the King, 2 *Maccab.* 4. 25, *&c.*

Antiochus having ſeized on *Cœloſyria*, *Ptol. Philometor* (who claimed it as belonging to him, being paſſed over to his Father as his *Mothers portion*) ſought to recover it out of his hands. *Antiochus* marching down towards *Egypt* overthrew *Ptolomy's forces*, and quickly got *Egypt* into his power, pretending nevertheleſs to have a kindneſs for *young Philometor*, and a *care* of his affairs.

Menelaus taking the opportunity of the Kings abſence took divers *golden veſſels* out of the Temple at *Jeruſalem*, *ſome* of which he gave away, and *ſome* he ſold to *Tyre*, and *other places*, for which being accuſed of Sacriledg by *Onias* the *true High Prieſt*, who had betaken himſelf to *Sanctuary*, he procured him to be taken out from thence and put to death. Going on in ſuch miſchiefs he was accuſed to the King, but bribing *Ptolomy* the ſon of *Dorimenes* (who had revolted to *Antiochus*, and was in great favour with him), he procured the death of his *accuſers*.

About this time *Antiochus* went down a ſecond time into *Egypt* with a *great power*, which he recovered again (the King thereof flying before him) and getting the fortified Towns into his hands *there ſtaid*, till the *Jews* procured his return to their own deſtruction.

A falſe rumour of *Antiochus*'s death being ſpread abroad in *Judea*, *Jaſon* having got a *thouſand men* together ſet upon *Jeruſalem*, and getting the City into his hands, forced *Menelaus* into the Caſtle, and then made *ſlaughters*, not as if he had been among *his own Countrymen* and *kindred*, but among *enemies* and *forreigners*; yet he got not the *Prieſthood*, but was forc'd to betake himſelf back again into the Country of the *Ammonites*, where being accuſed before *Aretas* King of the *Arabians*, he fled from place to place like a *Vagabond*, hated of all men as a forſaker of the *Law*, and publick enemy to his Country, and died at laſt at *Lacedemon*.

Antiochus hearing in *Egypt* that the *Jews* rejoyced at the *report of his death*, and ſuſpecting by the ſedition ſtirred up by *Jaſon* that *Judea* would revolt, in a great rage departed thence, and came and ſat down before *Jeruſalem*, and took it by force, and giving no quarter for three days ſpace, there were forty thouſand ſlain, and as many more taken *priſoners* and *ſold*; and not contenting himſelf with this, he preſumed

turned to go into the *Temple*, having that *Arch-Traytor Menelaus* for his guide, and rifled it of *the holy vessels*; particularly he took away the *Golden Altar of Incense*, and the *golden Candlesticks* with all the *vessels* belonging to them, the *Table of the Shew-bread*, and the *Vail*, and the *Crowns*, and *the golden Ornaments* that were fastned to the *Temple-doors*; he pulled off the *gold* from every thing that was covered with it, and likewise took the *silver vessels*, and all the hidden treasure which he could find. He also *killed swine upon the Altar*, and with the *broath* of the flesh of them he sprinkled the *Temple*. And having taken 1800 *talents* out of the Temple he speedily went to *Antioch*, leaving behind him *to afflict the people*, *Philip* a *Phrygian* by Nation, but *by manners* a *Barbarian*, and *Andronicus*, and besides them *Menelaus* more *grievous unto* and more *spightful* against his own *Countrymen* than either of the other.

Two years after he sent *Apollonius* a *cruel man* with an Army of 22000 into *Judea*, commanding him to *put to death* all the *young men* he could meet with, and to *sell the women* and *children* for *slaves*. *Apollonius* coming to *Jerusalem* kept himself still until the *Sabbath*, and then taking the opportunity of the *solemnity of the day*, he *destroyed all* that came to *perform Religious duties*, and marching with his forces about the City, he put to death *a great multitude*, and plundering the City he *set it on fire* in several places, destroying the houses, and demolishing the *walls* round about, and led away *many women* and *children* into *captivity*, seizing on their *cattel*, whilst *Antiochus* his *Master* was busie again in his attempts upon *Egypt*.

During these horrid *outrages* *Judas Maccabeus* departed with some others, and liv'd in the *mountains three years* and *six months*, for which space of time the *daily sacrifice ceased*, and the *Sanctuary lay desolate*, and the inhabitants of *Jerusalem* fled, and their City became an habitation of *strangers*.

The *Samaritans* seeing the *Jews* so miserably handled, professed themselves to be by descent *Sidonians*, and thereupon obtained Letters from *Antiochus* to *Apollonius* his President, that they should not be involved in the *calamities* of the *Jews*, and that *their Temple* on *Mount Gerizim* *as yet not honoured with the title of any God*, should from thenceforth be called the Temple of the *Grecian Jupiter*.

After this in the year of the World 3837, *Antiochus* by a *publick Edict* commanded *all Nations that were subject unto him to observe the same way of worship that he did*, *and laying aside their peculiar customs* to profess the *same Religion* with the *Greeks*, and to *conform* thereunto, *threatning death* to all such as should be found *unconformable*. And he appointed *Overseers* over *every people* and *Nation* who should compel them to *uniformity*, 1 Mac. 1. 41, *&c.* Into *Judea* and *Samaria* he sent an *old man* of *Athens*, that he should force the *Jews* to depart from the observation of the *Divine Law*, and *defile the Temple at Jerusalem*, and impose the name of *Jupiter Olimpius* upon it. And upon the Temple of *Gerizim* he imposed the name of *Jupiter Hospitalis*, or *Protector of strangers*. He also commanded *the sacrifices to be left off*, he prohibited *the Sabbath*, he commanded them *to defile the Sanctuary*, to erect *Altars*, *Groves* and *Chappels to Idols*, and that they should *sacrifice swine* and other *unclean beasts*, and should *suffer their children* to remain *uncircumcised*, and should forget the *Law* and the *Ordinances of God*, and made it a *crime* to profess the *Jewish Religion*. Moreover *order* was sent to the *Neighbouring Cities of the Grecks* that they should *compell the Jews to partake of their sacrifices*, and *kill those* that would not come over *to their rites*; so that *many of the Jews* for *fear* obeyed, and *sacrificed* to *Idols*. The *Temple* was now filled with *riot* and *revelling* by the *Gentiles*, who within the *circuit* thereof defiled themselves with *women*, and committed other abominations. And on the 15*th.* day of the month *Casleu* they erected the *Abomination of Desolation* (that is *the detestable Idol* of *Jupiter Olympius*) upon the *Altar*, and built *Idol-altars* throughout the *Cities of Judah*, and burnt *incense* at the *doors of their houses*, and in the *streets*, and some were compelled to go in *procession* to *Bacchus* carrying *Ivy*; they cut in pieces the *Books of the Law* which they found, and *burnt them in the fire*, and *with whomsoever they were found*, or *whoever approved of them*, they were by the Kings command to be *put to death*. Yet notwithstanding there were many that *stood out* and would not *conform to the Kings Edict*, nor *defile themselves*, at which the King being enraged, he caused divers to be brought *before him*, resolving to *inforce them by torments to taste impure meats*, and to *abjure Judaism*, and upon *refusal* he *racked* them and put them to death. Among others, *Eleazar* of the *Priestly family* an *eminent Scribe*, and *expert in the knowledg of the Law*,

Law, *of ninety years of age*, was very *eminent* for *his courage*, who neither yielding to *eat swines flesh*, nor *dissembling* to have eaten it, chose rather to undergo the *most cruel torments* than to *violate the Law*. After him *seven young men* that were *Brethren*, together with *their most courageous Mother*, were brought before *Antiochus* at *Antioch*, who refusing to *eat swines flesh*, after they had been *exquisitely tortur'd* with new-invented torments, rendred their *pious souls* unto God. The *Martyrdom of those persons* is described in the *seventh Chapter* of the second Book of *Maccabees*.

The *rage of this persecution* coming to *Modin* a Town situate between *Rama* and *Emmaus*, it there found *some opposition*. *Mattathias* the Son of *Jonathan* a *Priest* of *Jerusalem* of the family of *Joarib* (which was the first among the 24 courses, 1 *Chron.* 24. 7.) dwelt here at this time with his *five Sons*; among whom his Son *Judas* was called *Maccabeus*; and *Josephus* says their Father *Mattathias* was the son of *Asamoneus* *, and from *him* that *Sirname* descended to his *posterity* †.

* Or rather the Grandson of *Simeon* Sirnamed *Asomoneus*.

† *David* in the 68. *Psal.* 32. *v.* useth the word *Hasmonim* to express *Princes* and *great men*.

Mattathias was earnestly prest by the *Kings Officers* to sacrifice on the *Heathen Altars*, but he utterly refused to do it, yea he proceeded so far as to kill a *certain Jew* whom he beheld so *sacrificing*, and after that he *slew* the *Kings Commissioner* who *forced* the people to *sacrifice*, and threw down the *Altar*. Being so far engaged he exhorted all that had any *zeal for the Law of God to follow him*, and so with his five Sons he fled into the Mountains, leaving all their goods behind them in the City.

Many went after him and lived with their wives and children in *dens* and *caves*, which when it was discovered to *Philip* Governour for the King at *Jerusalem*, the Garrison-Souldiers were presently drawn out to *pursue them*, who falling on many of them on the *Sabbath-day*, (and they not at all *resisting* in honour to the day) they destroyed the number of about a thousand persons of them.

When *Mattathias* and *his friends* were informed of this, they much lamented the case of *their Brethren*, and decreed that from *thence forward* if they should be assaulted by their enemies *on the Sabbath-day* they would *resist* them with *arms*. Then the *Asidæans* a sort of *religious men* joyning with him, and several others who daily fled out of the Country, he made up a *little army*, and therewith prosecuted the *wicked ones*, and marching up and down, threw down *Altars*, *circumcised all children* whom they found *uncircumcised* in the coasts of *Israel*, and pursued the *sons of pride*, and the *work* succeeded very *prosperously* in their hands. After *Mattathias* had been *Captain* of this wandring company for the space of *a year*, he *died*, having first exhorted his Sons to *piety* and a *valiant defence of the Law of God*, and having appointed his Son *Simon* for a *Counsellor*, and his Son *Judas* Sirnamed *Maccabeus* for a *Captain* to them: His *Sons* buried him in the *Sepulchers* of their *Fathers* at *Modin*, and the *Israelites* bewailed him with *great lamentation*, 1 Mac. 2.

Judas being assisted by his *Brethren* and such as followed his *Father*, fell upon the *enemy*, *burnt divers of their Towns*, and seized upon several *commodious places*, (coming usually upon them in the *night*) insomuch that he forced many of them to quit the land. *Apollonius* the Governour of *Samaria* coming against him, *Judas overthrew* and *slew him*, and getting *his Sword*, ever after *used it* in the wars. After this he overthrew *Seron* the Governour of *Cæloſyria*, who marched against him with the forces under his command, his whole army was routed by *Judas*, and *eight hundred* slain on the place, the rest fled into the land of the *Philistines* near the Sea-coast.

Antiochus hearing of this success of *Judas*, was exceedingly enraged at it, and levying all the strength of his Kingdom, and giving them a *years pay*, he commanded them to be in readiness; he purposed to have marched immediately against *Maccabeus*, but he found his *Treasury* much exhausted by the pay of his *Army*, and he saw he had lost 300 *Talents* of *yearly tribute* by the *Jews* revolting from him, and *much* also which he was wont to receive from other places who were in combustion, because he would force them to quit their ancient rites. For *his persecution* raged even in the *Grecian Cities*, insomuch that he spared not the *very Gentiles*, but endeavoured to make them *abjure their ancient superstitions*, and to come up to a *conformity of worship* with himself, and by these things his *revenues* were much impaired. Fearing therefore he should not have *enough* to defray *his charges* and *gratuities*, (wherein he took a pride to exceed all his *Ancestors*) he resolved to make a progress first into *Persia*, and the *upper Countries* to gather the *Tributes* thereof, and fill his *coffers*. But before his departure he made *Lysias* his kinsman Governour of the Regions betwixt

Euphrates and *Egypt*, (committing to his care his young Son *Eupator*) and gave him *half his forces*, and *this also in charge* to *blot out the Nation of the Jews utterly*, and to give their Country to be inhabited by *strangers*.

Philip the *Governour of Jerusalem* observing how that *Judas* grew *stronger* and *stronger* every day, wrote unto *Ptolemy* (Son of *Dorymenes*) *Governour of Cœlosyria* and *Cilicia* to lend his *helping hand* to the Kings affairs, who presently dispatching *Nicanor* (one of his chiefest friends) with 20000 *men*, purposed to *root out the whole stock of the Jews*; and to him also he joyned *Gorgias* a man of great experience in Military affairs. *Lysias* also dispatched away *Ptolomy* himself as a *reserve to them*, so that under these *three Commanders*, *Ptolomy*, *Nicanor*, and *Gorgias* were mustered 40000 *foot*, and 7000 *horse*, who marching with this their great army, pitched by *Emmaus* in the plain Country. *Antiochus* was at this time behind hand with *his tribute* to the *Romans*, the sum of 2000 *Talents*, and *Nicanor* making sure of the victory before hand, resolved *to wipe off that score* by the *sale of the captive Jews*; and to that end invited out of the Cities near the Sea-coast a *thousand Merchants*, promising that he would allow *ninety slaves* for a *Talent*; which was no sooner *divulged* but the *Merchants of the Country* with their *Attendants* repair to the Camp to *purchase the Jews for slaves*, *great companies* also flocked out of *Syria*, and other parts to *barter* for the *same commodities*.

The *Heathen* now holding *Jerusalem* and the *Temple*, *Judas Maccabeus* in this great extremity removed with his Army to *Mizpeh* (for there before the building of the Temple was the *Israelites* place of Worship, 1 *Sam.* 7. 5, 6.) and there he *proclaimed a fast*, and with *most fervent prayers* importuned the Lords help against *this formidable host*, for he had with him but *six* or *seven thousand* against the *vast power of the enemy*. After this such as had *betrothed wives*, *planted vineyards*, or were *fearful* he dismissed according to the Law, *Deut.* 20, 6, 7, 8. and then divided his army into *four Squadrons*, and appointing *his Brothers* to command them, committed to each 1500 *Souldiers*; so the Army removed and pitched on the South-side of *Emmaus* opposite to the enemy. That night *Gorgias* had a design to surprize them *unawares*, and to that end took along with him 5000 *foot*, and a 1000 *choice horse*, and came towards the *Jews Camp*, having the Garrison-Souldiers of *Sion-fort* for *his convoy*. *Judas* having notice hereof, wisely turned it to his advantage, resolving to march straightways to *Emmaus*, and so to fall upon *Nicanor* in the absence of the other, who was the more experienced Captain. *Gorgias* arriving at the *Jews* Camp, and finding no body there, thought they had fled *for fear of him* into the mountains, and so he sought for them there, but they being got to *Nicanor* engaged him; in the morning *Judas* having first encouraged his men, and given the word *in the help of God*, through the assistance of the Almighty they routed *Nicanor*'s whole army, laying above 5000 *dead* upon the place, and had the chase of the rest a great way. Among others who were thus vanquished were the *Merchants*, who (nothing doubting of the victory) followed the Kings army in hope to get a good bargain of the *captives*, and now became a *prey themselves*, and the *Jews* seized on *their money* which they brought to *buy them*. And when they had had a *long pursuit of them*, but being prevented by time, they sounded a *retreat*; for the evening on which the *Sabbath* began drawing on, after they had gathered up the *Armes* of the vanquished Host, and taken the *spoils* from them, they composed themselves for the celebration of the *Sabbath*, *magnifying the mercy of God* for this so *marvelous a victory*. 2 Mac. 8. *Gorgias* returning from his *fruitless expedition*, and perceiving by the *smoke of the Tents set on fire*, that *that other division of their army* was routed, and seeing *Judas* on the plain standing in *Battalia* with his forces ready to receive them, they all *shifted for themselves*. The coast thus cleared, *Judas* returned to the *spoil*, where he found plenty of *gold*, *silk*, and *purple*, (which the *Phœnician Merchants* had left behind them) and *much wealth*, all which the *Souldiers* shared among themselves, having first deducted a *portion* for the *maimed Souldiers*, *widows* and *orphans*. Then with *joint supplication* they desired the Lord to continue still to be gracious unto them.

After this *Judas* overthrew *Timotheus* and *Bacchides*, both of the Kings party, and killed above 20000 *men*, and made themselves *masters of many strong holds*, and divided among themselves much *spoil*, always admitting the *maimed*, *orphans*, *widows*, and *aged persons* into equal portions with themselves.

Lysias

Lysias was exceedingly vext that things fell out so contrary to his expectation, and therefore the *next year* invaded *Judea* with an Army of 60000 *choice foot*, and 5000 *horse*. *Judas* (having first implored the Divine assistance) meets him with an army of 10000 *men*. *Lysias* received such a *blow* that with the loss of 5000 *men* he was glad to retreat to *Antioch*, intending greater preparations for his next expedition.

Judas and his Brethren having now some respite from their enemies, march with all their forces to *Jerusalem* and recover the *Temple*, and all the *City*, except *Sion-fort*. The *Altars* and *Chappels* which the enemy had built in the *open streets* they *demolished*. And by the assistance of the *Priests* they *cleansed the Temple*, built a *new Altar*, repaired the *holy*, and *Holy of Holies*, hallowed the *Courts*, made *new holy Vessels*, brought into the Temple the *Candlestick*, the *Altar of Incense*, and the *Table* of *shew-bread*, and so they burnt *Incense upon the Altar*, lighted the *Lamps* which were in the Candlestick, and placed *shew-bread* upon the *Table*, and spread the *Vails*, and finished whatever they had taken in hand. Then on the 15*th.* of the *ninth month* called *Casleu* (*two years* after he had succeeded his Father in the Government, but *three years* compleat since the *Gentiles* first sacrificed in that place) having furnished themselves with *fire* by striking stones one against another, they offered *sacrifice* according to the Law upon their *new Altar of Burnt-offerings*; so that on the very *same day of the same month* on which the *Gentiles* profaned the *old Altar*, *Judas* consecrated *this new one*.

This Dedication was celebrated with *Songs* and *Hymns*, and *Instruments of Musick* very joyfully, and all the people *fell prostrate on the ground*, and worshipped the *God of Heaven* who had so *prospered them*; beseeching him that he would not suffer them to fall again into *such calamities*, but that if they offended him he himself would punish them, and not suffer them to fall into the hands of the *barbarous Gentiles*. They kept *this feast of Dedication* eight days, and ordained that it should be kept yearly for the same space of time, and should begin *the* 25*th of the same month Casleu*. In the Gospel, *Joh.* 10. 22. 'tis called *the feast of Dedication*.

Whilst these things were doing, *Antiochus Epiphanes* prospers in his wars against *Artaxias King of Armenia*, and in the upper Countries, though in his attempt to *plunder the Temple of Venus* or *Diana* at *Elemais* in *Persia*, he was repelled by the *inhabitants*, and caused shamefully to retreat. In his return homewards, hearing first of the overthrow of *Nicanor* and *Timotheus*, and then of the *defeat* of *Lysias*, and the throwing down of the *Idol of Jupiter Olympius*, and *fortifying of the Sanctuary*, he fell into an *extream rage*, and resolved to be *revenged* on the *Jews*, proudly *vaunting* that he would make *Jerusalem* the *common burying place of them* when he should come thither. Scarce had he made an end of threatning when he was *stricken with an extream torment* in his bowels, but being brought thereby *to no better a temper of mind*, he breathed out *menaces* against the *Jews* still, and calling to his *Chariot-driver* to make hast, it hapned that in this his so *furious career* he *fell out of his Chariot*, and was much bruised by the fall, and *his limbs put out of joint*; and after that being carried to and fro in a *horse-litter*, *worms* bred so fast in his body that his *flesh rotted*, so that none could endure to carry him for the *noisomeness of the stench*, being forced to stay at *Taba* a Town in *Persia* in this pitiful plight, despairing of recovery, he openly acknowledged all those miseries to have fallen upon him for the *injuries he had done to the Jews*. When he could no longer endure his own smell, he said, *It is meet to submit to God*, *and for mortal man not to set himself in competition with God*. He *vowed if God would restore him*, to *grant* to the *Jews a free exercise* of their Religion, and of their own *laws* and *customs*, and that he would *beautifie the Temple* with most rare gifts, and restore *all the holy vessels*, and that with *advantage*, and defray the *charges of the Sacrifices* out of his *own Exchequer*, and that *he himself* would turn *Jew*, and go through the *whole habitable world declaring the power of God*. But when he saw his end to draw nigh, he caused most *kind Letters* to be written to the *Jews* desiring them to *stand faithful to his Son*. Then constituting *Philip* the *Guardian* and *Protector of his Son* (who was but *nine years* old) till he should come to *age*; *he died*, and that a *miserable death*, in a strange land, after he had reigned twelve years.

Antiochus his Son, Sirnamed *Eupator*, succeeds him: *Lysias* who had brought him up would not part with the Government of him, whereupon *Philip* (who was appointed his Guardian by his Father) fled into *Egypt*.

Gorgias who had the command of those parts about *Judea*, fomented a continual

war with the *Jews*, and with him joyned the *Idumeans*, who entertained all the *Jeruſalem-runagadoes*, and infeſted the *Jews*, and did what they could to keep the war on foot; againſt thoſe therefore *Judas Maccabæus* marches, takes divers places, and puts 20000 of them to the *ſword*. After which ſetting upon the *Ammonites* he overthrew them in divers engagements, and taking *Jazer* with the Territories thereunto belonging returned into *Judea*. *Timotheus* the *General* of the *Ammonites* hereat enraged and gathering together multitudes of forreign forces, came as if he would *devour Judea*. But *Judas* and thoſe that were with him, having humbled themſelves, and ſought to the Lord for help, marched out of *Jeruſalem* againſt them, and being encouraged by an *Apparition* of *Horſemen* in the Heavens fighting for them, they ſlew of the enemy 20500 Foot, and 600 horſe; *Timotheus* himſelf fled to *Gazara* a ſtrong Garriſon kept by his *Brother*, but *that* being taken, he was pulled out of a *cave* (where he had hid himſelf) and ſlain with his *Brother*.

After this the Gentiles about *Galaad* and *Galilee* ſorely afflicting the *Jews* of thoſe parts, *Maccabæus* divided his Army into three Brigades, *one* whereof conſiſting of 3000 *men* he gave to his *Brother Simon* to relieve them of *Galilee*; the *ſecond*, to *Joſeph* the Son of *Zachariah* to defend *Judea*, charging them not to fight with any enemy till his return; with the *third*, he marched himſelf to the ſuccour of *thoſe* of *Galaad*. *Simon* notwithſtanding fought many Battels with the enemy, and killed many of them. And *Judas* had the like ſucceſs, taking *many Towns*, and putting many thouſand to the ſword. But thoſe that were left at home, deſiring, *upon the report of theſe things*, to atchieve ſome *military glory*, marched to *Jamnia*, whence *Gorgias* iſſuing out put them to *flight*, and following the *chaſe* as far as the borders of *Judea*, killed about 2000 *of them*. So dangerous a thing is *preſumption* and *vain-glory*.

Lyſias the Kings *Protector* and *chief Miniſter* was extreamly vexed to hear of *Judas*'s ſucceſs, therefore muſtering together near *eighty thouſand men*, and *all the horſe* he could make, marches into *Judea*, reſolving to make *Jeruſalem* an habitation for the *Greeks*, and the *Temple Tributary*, and to ſet the *High Prieſthood* to ſale every year. Being entred into *Judea*, he lays ſiege to *Bethſura* nigh to *Jeruſalem*. But *Maccabæus* engaging with him, killed 11000 *of his foot* with 1600 *horſemen*, and forced him with the *reſt*, (many of them being *wounded* and *diſarmed*) to ſhift for themſelves. *Lyſias* conſidering with himſelf what loſs he had ſuſtained, and how *God fought for the Jews*, he ſent to them to *treat of peace*, and according to his promiſe brought the *King* to yield to ſuch *reaſonable terms* as were demanded by *Maccabæus*; but *this peace* was quickly broken by *thoſe of the Kings Captains* that had the command of the *places adjacent*, who would not ſuffer the *Jews* to be *quiet*. And the *Citizens* of *Joppa* alſo having by fair ſpeeches inticed *two hundred Jews* which dwelt among them into *their ſhips*, *put from ſhore and threw them all over-board*. When *Judas* heard of *this piece of villany* he came by night to *Joppa*, and fired *their Port* and *Navy*. And underſtanding that the inhabitants of *Jamnia* had ſome ſuch deſign againſt *thoſe Jews* that lived with them, he did *the ſame* by night to *their Port* and *Fleet* alſo.

Judas now marching againſt *Timotheus*, the *Nomades* of *Arabia* ſet upon him to the number of 5000 *Foot*, and 500 *Horſe*, where after an *hot diſpute*, the *Arabians* were *worſted*, but *afterwards* upon *an engagement* to ſupply him with *Cattel*, obtained a peace from him. Shortly after this he ſtormed the *City Caſpis*, wherein was ſuch a ſlaughter made of the *inhabitants* that a *lake* thereto adjoyning ſeemed to be *full of blood*. Removing from thence he came to the *Jews* called *Tobient* inhabiting the land of *Tob*, concerning *which* mention is made in the *Book of Judges*, *Ch.* 11. *Timotheus* was drawn off from that place, but had left behind him a *very ſtrong Garriſon*, which *Doſitheus* and *Soſipater* (two of *Judas*'s Captains) ventured upon, and taking it, put to the ſword about 10000 *men*.

Upon this *Timotheus* levies a *new Army* conſiſting of 120000 Foot, and 2500 Horſe of all Nations round about him, and *mercenary Arabians*, ſending the *women* and *children* into a *ſtrong Town* called *Carnion*. He incamped againſt *Raphon* on the other ſide the *Brook Judas* approaching with his forces gave this great Army ſuch a *total rout*, that ſome fled one way, and ſome another, and *Judas* purſued them with ſuch earneſtneſs that he ſlew near *thirty thouſand* of them; and *Timotheus* himſelf falling into the hands of *Doſitheus* and *Soſipater*, obtained his liberty upon promiſe of ſetting at liberty ſuch of the *Jews* as he had in his power. *Judas*

Judas then proceeding took *Carnion* whither many of the enemy had fled, he put to the ſword 25000 *men*, *fired their Temple*, and *demoliſhed their City*.

After this he gathered together all the *Jews* with their wives and children which were in *Galaad* to bring them into *Judea*. And being come as far as *Ephron* (which was a great City well fortified, through which they were to paſs) the *Citizens* denied them paſſage, and ſhut their gates againſt them; hereupon they aſſaulted the City and took it, after a day and a nights battery, and demoliſhed the City to the ground, took all the ſpoil, killed all the males near 25000 *in number*, and ſo marched to *Jeruſalem* to the *Feaſt of Pentecoſt*.

The *Feaſt* being over, *Judas* taking 3000 Foot, and 400 Horſe along with him, went and fought with *Gorgias*, whom *Doſitheus* had once taken, but leading him away a *Thracian Trooper* made up towards him, and cut off his ſhoulder, and ſo reſcued *Gorgias*, who made his eſcape into *Mariſſa*. After this victory the *Jews* coming to ſtrip and bury ſuch of *their own party* as had fallen that day, found *under their coats certain things* dedicated to the *Idols of Jamnia*, which was prohibited them by the Law, *Deut.* 7. 25, 26. ſo that it appeared to them that *this was the cauſe of their death*, they therefore betook themſelves by prayer unto God, intreating him that *this miſcarriage* might not be charged *upon them all*.

After this *Judas* with his *Brethren* ſubdued the *Edomites* and the *Philiſtines*, *burnt their Idols*, and *overthrew their Altars*, and then returned into *Judea*; and obſerving that *Antiochus*'s *Souldiers* which were Garriſon'd in the *Tower* at *Jeruſalem* did *infeſt* the *Jews* about the *Sanctuary*, he *with all the people beſieged them cloſe*, but *ſome* of them with certain *Jewiſh fugitives* getting out, went ſtrait to *Antiochus Eupator*, and perſwaded him with expedition to come and give a check to the growing power of the *Jews*.

Antiochus gathering together all his friends and Captains, and a mighty Army (concerning the number of which the two Books of *Maccabees* differ) in a great rage marched thither, intending to deal worſe with the *Jews* than his Father had done. And with him *Menelaus* the uſurping *High Prieſt* joyned, hoping thereby to recover the Prieſthood. *Judas* hearing of theſe preparations, commanded the people that they ſhould call upon God *day* and *night*, that he would pleaſe to *grant them his wonted aſſiſtance*. *Antiochus* marching into *Judea* aſſaults *Bethſura* or *Bethhoron*, where *Judas* by night with a choice party fell upon his Camp, and piercing as far as his *own Tent*, ſlew 4000 *men*, and giving an alarm to the whole Army, at break of the day ſafely retreated; whereupon the *King* marched towards him next day, and they coming to an engagement *Antiochus* loſt ſeveral hundreds more, but the *Jews* ſeeing themſelves overpowered *retreated*. The King then returned to the *ſiege*, and they not being well ſtored with proviſion (this being the *Sabbatical year*) at laſt yielded up the Town upon compoſition. *Antiochus* having herein placed a Garriſon, marched up to *Jeruſalem*, and there made all proviſion poſſible for the gaining of it, all manner of *Engines* being raiſed for the caſting of *fire* and *ſtones*, but the *beſieged* defended themſelves bravely (though proviſions were very ſhort with them) and the famine prevailed ſo much among them that they were in danger of falling into the Kings hands; but before he could *finiſh his work*, news came that *Philip* (whom his father had appointed to be *Guardian*) being returned out of *Egypt*, was coming with the *forces* that *Epiphanes* had left in *Perſia* and *Media* to recover his right uſurped by *Lyſias*. Hereupon both *he* and his *Captains* were preſently perſwaded by *Lyſias*, (becauſe the place was *ſtrong*, and *proviſions* began to fail in the *Leaguer*, and the affairs of the Kingdom required it) to *make peace with the beſieged*, and with the *whole Nation of the Jews* upon *ſuch terms* as they required. Then returning to *Ptolemais*, the inhabitants thereof (being great enemies to the *Jews*) ſtickled hard to perſwade him to *break the League*, but *Lyſias* ſo well argued the matter among them that he *quieted their minds*, and *confirmed the peace*; ſo that the *Inveſtiture of the commanding power* in the *Haſmoneans* took its *riſe* from the time of *this peace* agreed on betwixt *Antiochus Eupator* and *Maccabeus*.

The *King* haſting thence towards *Antioch*, brought along with him as a priſoner *Menelaus* the *High Prieſt*, whom *Lyſias* accuſed as an *Incendiary*, and the *cauſe of the war*, whereupon *by order from the King* he was let down into a *Tower filled with aſhes*, and there miſerably ended his life, *ten years* after he had firſt uſurped the Prieſthood. *Menelaus*

Menelaus being thus taken out of the way, the King ſubſtituted in his room one *Alcimus* a man every whit as *bad* as he. Indeed he was of *Aaron*'s *progeny*, but not of the *High Prieſts blood*, and *Lyſias* perſwaded the King to *transfer* that dignity into *another family*. *Onias* the Son of *Onias the third*, ſeeing the *High Prieſthood* conferred on *Alcimus*, went into *Egypt*, and after he had well inſinuated himſelf into the *affections* of *Ptol. Philometor* and *Cleopatra* his wife, obtained of them *leave* to build a *Temple to God* in the juriſdiction of *Heliopolis*, anſwering to that at *Jeruſalem*, and that they would conſtitute him *High Prieſt there*. See more of this in *Uſher*, p. 467.

Antiochus coming to *Antioch* found *Philip* Maſter thereof, but ſetting upon it he took it by force, and taking *Philip* therein put him to death, and ſo quickly quieted *thoſe ſtirs*, being reſerved with *Lyſias* his Guardian (though but a little time) for *others more dangerous*.

Demetrius Soter Son of *Seleucus Philopator* (the *right heir to the Kingdom*) now eſcaping from *Rome* quickly got the Kingdom, and put to death *Eupator* and *Lyſias* his Guardian.

Alcimus who had procured from *Eupator* to be made *High Prieſt*, being not now *received* nor *owned* by the people, for that in the days of *Epiphanes* he had wilfully defiled himſelf, came to *Demetrius* with other *Apoſtates* to get the *Prieſthood confirmed to him*. He accuſed *his Countrymen*, eſpecially the *Haſmoneans* (viz. *Judas and his Brethren*) as *guilty of cutting* off the *Kings friends*, and *baniſhing them out of the Country*. Hereupon *Demetrius* ſent *Bacchides* the Governour of *Meſopotamia* (his truſty friend) with great forces into *Judea*, and confirmed the *High Prieſthood* to *Alcimus*, whom he ſent back with him. All their deſign was (being arrived there) by fair ſpeeches to get *Judas* and *his Brethren into their hands* but *they* gave no credit to them. Many of the *Scribes* went out to them to *ſeek peace*, expecting they ſhould have obtained it of *Alcimus*, who was of the *ſeed of Aaron*, and had now great power in the army, but having gotten them into his hands, he moſt *wickedly* contrary to *agreement* and *his oath* put *ſixty of them to death, all in one day*, by which perfidiouſneſs many being terrified fled from the City. Then *Bacchides* going from *Jeruſalem* cauſed many that had fled from him, and ſeveral others of the *Jews* to be ſlain and caſt into a *great pit*, and ſo committing the care of the Country to *Alcimus* (for the defence of which he left him ſome forces) he returned unto the King.

After his departure *Alcimus* ſtriving all he could to confirm himſelf in the *Prieſthood* made great havock of the people. Hereupon *Judas* went out through the whole Country, taking vengeance on ſuch as had *revolted from him*, and ſo terrified *thoſe* that adhered to *Alcimus*, that they were forced to keep themſelves within their *Garriſons*, and durſt not make any more incurſions into the Country. *Alcimus* apprehending danger to himſelf from theſe proceedings goes once more to *Demetrius* carrying along with him a *Crown of Gold* to preſent unto him. For *Judas* and his party increaſing *in power* would not ſuffer him to come near to the *holy Altar*, at which being enraged he eagerly accuſed them to the *King* as authors of all the *commotions* and *diſturbances* in *Judea*; further complaining that *he was deprived of the Prieſthood*, (the *honour*, as he ſaid, of his *Anceſtors*) and further affirmed that as long as *Maccabeus* lived the *Kings affairs* could not be *ſecure*. This being *ſeconded* by ſome *ill-willers* to the *Jews*, and *his* friends, *Demetrius* was ſo inflamed, that ſending for *Nicanor* one of his *chief ſt Princes*, and a *bitter enemy to the Jews*, made him *General* againſt *Judea*, giving him order to deſtroy *Judas*, and *diſperſe his aſſociates* the *Aſſideans*, and to ſettle *Alcimus* in the *High Prieſthood*.

The *Jews*, upon the report of *Nicanors* approach, and the *Aſſociation* of *ſeveral Gentiles* with him, *caſt duſt upon their heads*, and made *their Supplication to God*. And it ſo happened, that after a ſhort skirmiſh betwixt *Simon* (*Judas*'s Brother) and a party of *Nicanors* near the Village *Deſſaro*. *Nicanor* underſtanding the Courage and Reſolution of *Judas* and *his Party* in defending their Country, he was unwilling to run the hazard of a *Battel*, but ſent to *parle* with the *Jews*, and to *make peace with them*, upon mutual engagements of fidelity each to other. And *Articles* being agreed upon between them, the *two Captains* met, and the Conference proved very *ſucceſsful*, and cloſed in a *League* without the Kings Privity. *Nicanor* after this, abode a while in *Jeruſalem*, and diſmiſſed the Companies he had collected, and was ſo taken with *Judas*, that he continued with him *ſome time*, and *loved him in his heart*, and lived ſo friendly

friendly and familiarly with him, that he perſwaded him to *marry a Wife*.

But when that wretched fellow *Alcimus* obſerved this Correſpondence between them, he addreſſed himſelf a *third time* to *Demetrius*, and accuſed *Nicanor* as having ſome *treacherous Deſign* in *agitation* againſt the *King*, who was ſo inraged by thoſe Calumnies, that he ſent *Nicanor* word, That he took very ill *thoſe his Intercourſes* with *Judas*, commanding him forthwith to *ſend him to him bound to Antioch*. *Nicanor* was very loath to *do this*, becauſe it was a *violation of the Articles of Peace* between them, which *Judas* had not in the leaſt manner *broken*; yet becauſe he knew not how to reſiſt the Kings command, he watched a convenient time to do it by a *Stratagem*.

Judas obſerving how *Nicanor* was grown more *reſerved* to him than formerly, and that *his dealings* were more *rough* than uſually they had been, began to *ſuſpect* ſomething, and gathering together many of his *Aſſociates*, he withdrew himſelf. *Nicanor* following him with a great party to *Jeruſalem*, under pretence *of a Parle* with him, had *prepared ſome to ſeize upon him*; which *Judas* having notice of, got away, and would *ſee him no more*. When *Nicanor* ſaw his deſign was diſcovered, he marched with his forces againſt *Judas*, and fought with him near *Capherſalama*; in which Encounter *Nicanor* loſt near 5000 of his men, and the reſt fled to the City of *David*.

After this *Nicanor* came up to *Mount Sion*, and ſome of the *Prieſts* with the *Elders* of the people went forth of the Sanctuary to ſalute him peaceably, and ſhew him the *Burnt-Offering* that was offered for the King. But he *jearing* and *ſcoffing* at it, demanded *Judas* to be delivered unto him. And they affirming with an Oath, that they knew not where he was; he ſtretched out his hand againſt the *Temple* and *ſwore*, that except *Judas* and *his Aſſociates* were delivered up unto him, he would, when he ſhould return in peace, ſet the *Sanctuary on fire*, demoliſh the *Altar*, and build there a ſtately Temple to *Bacchus*. The *Prieſts* hearing this went in, and ſtanding before the *Altar*, with *Tears* begged of God, That he would fruſtrate this *wicked mans intention*, and avenge his *Blaſphemies* on *him* and *his hoſt*.

Nicanor hearing that *Judas* was gone from *Jeruſalem* into the parts of *Samaria*, he went and pitched his Tents in *Bethoron*, where he met *new ſupplies* out of *Syria*. But *Judas* pitched in *Hadaſa* with only 3000 men. *Nicanor* did what he could to engage in battle *on the Sabbath-day*, vvhich the *Jews* (vvho vvere conſtrained to follovv him) friendly dehorting him from, (out of *reverence to the day*, and *to God the Inſtitutor thereof*) he with *moſt horrid Blaſphemy* ſlighted what they ſaid. As for *Maccabæus* he encouraged his Party, recalling to their minds their *former Encounters*, and declaring unto them a *Dream* of his, wherein there was repreſented unto him *Onias the 3d. praying for the people*; and the *Prophet Jeremy* reaching unto him a *golden Sword*, whereby he much cheared their Spirits. The *Jews* being now well armed *with Prayers* and *a ſure confidence in God*, on the 13th. day of the laſt month *Adar*, fell upon the Enemy. *Nicanor* himſelf was one of the *firſt* that fell in the fight, which when his *Army* ſaw, they caſt away *their Arms* and *fled*; and the *Iſraelites* following the chaſe ſlew 30000 *of them*. Then they fell upon the *Spoil*, and finding *Nicanors Body*, they cut *off his head* and *hands*, and carried him to *Jeruſalem*, where they *hung his head upon an high Tower* with *his right hand* which he had ſtretched out *ſo proudly againſt the Houſe of God*; and *his blaſphemous Tongue Judas* commanded ſhould be *chopp'd in pieces*, and given to the *Birds of the Air*. In commemoration of this Victory it was Enacted, That the *13th. day of the month Adar*, (the day before the *Feaſt of Mordecai*) ſhould be yearly kept as a day of *thanksgiving*, and *publick rejoycing*, as the *Author of the ſecond Book of Maccabees* tells us, who with this ſtory finiſhed his Work, being the Epitome of the Five Books of *Jaſon*, a *Jew of Cyrene*.

After *Nicanor's* death, *Judea* for a while had reſt from Wars. During which time *Judas* hearing of the *great power of the Romans*, and *their Humanity towards ſuch as were in diſtreſs*, underſtanding alſo in what great fear *Demetrius* ſtood of them, he ſent *Eupolemus* the ſon of *John*, and *Jaſon* ſon of *Eleazer*, as *Agents*, to the *Senate of Rome* in the *name of himſelf*, *his Brother*, and the *Common-wealth of the Jews*, to negotiate an *Alliance* and *Aſſociation* with them, hoping thereby to free their necks from that *heavy yoak* of *Demetrius*, and the Empire of the *Greeks*.

After *Demetrius* heard that *Nicanor* and his Army were cut off in the late fight with *Judas*, he diſpatch'd *Bacchides* and *Alcimus* a ſecond time into *Judea*, and with them the *right wing*, and *better part of his Army*, who marching on the way that leads to *Galgala*,

Galgala, took in their march *Maſſadath* which is in *Arbela*, and put multitudes to the Sword. From thence they removed to *Jeruſalem*, and from thence to *Berea* with *Twenty thouſand Foot*, and *Two thouſand Horſe*, to ſeek out *Maccabæus*. *Judas* pitched in *Elcaſa* having only 3000 *men* with him. The *Jews* ſeeing the number of the enemy ſo great, began to be afraid, and many of them *fled away*; in ſo much that all forſook *Judas*, ſave only 800; with theſe he charged *Bacchides*'s great Army, and fought from *morning* to *night*, and routed the *right wing* in which *Bacchides* himſelf was, but they on the *left wing* perceiving this, and preſſing hard upon *Judas*, and thoſe that were with him, *ſlew him fighting valiantly*; and *as ſoon as he fell*, the reſt of his men *fled*, and *ſhifted for themſelves*. *Judas* was ſlain in *the 6th. year* after he had led the people from the death of his Father, and *A. M.* 3844.

After the death of *Judas*, *wicked men* diſcovered themſelves in all the Coaſts of *Iſrael*, who before play'd leaſt in ſight for fear of Him: And by reaſon of the *great Famine* that hapned in thoſe days, almoſt the whole Country joyned with them, and ſubmitted themſelves to *Bacchides*, that they might the more commodiouſly be ſupplied with proviſion. *Bacchides* advanced thoſe *wicked men* to be Governours in the Country; who when they lighted upon any of *Judas*'s *Friends*, brought them to him, who *reviled them*, and *revenged himſelf* upon them, ſo that there had not been ſo *great an Affliction* ſince the days that *the Prophets ceaſed from among them*. 1 Mac. 9. 23, 27.

But *ſuch of the Jews* as could do it, aſſembled themſelves together, and choſe *Jonathan* (*Judas*'s Brother) Captain in his room; which *Bacchides* hearing of, ſought to *kill him*; but he underſtanding thereof, fled into the *deſert of Tekoa*, and ſent *his Brother John* with a band of Soldiers to deſire the *Nabathites* (that were *Arabians*) that they might leave their Carriages with them. But the Children of *Iambri* out of *Medaba* met with them upon the way, and ſlew *John* and *his Company*; and having ſeized upon the Spoil, went their way. But no *great joy* had they of *their Booty*; for *Jonathan* and his *Brother Simon* hearing they were about to make a great Marriage, and bring the *Bride* from *Medaba with great Pomp* (being the Daughter of one of their Nobleſt Princes) they went, and hiding themſelves under the Covert of the Mountain, when the *Bridegroom* and his Friends came forth with *Timbrels* and *Inſtruments of Muſick*, roſe up out of the *Ambuſh*, ſlew 400 *of them*, and took the *Spoil*. So having revenged the death of *their Brother*, they returned again into the Marſhes of *Judea*. 1 Mac. 9.

When *Bacchides* heard this, he marched down, and came thither with a *great Army* upon the *Sabbath-day*; and *Jonathan* being beſet *behind* and *before* by the enemy, and on *each ſide* with the *River* and *Marſhes*, yet *encouraged his men* to fight; and after having ſlain about a 1000 *of them*, ſeeing himſelf *too weak* for the enemy, *He* and *his men* leaped into *Jordan*, and got over to the other ſide; neither did the enemy attempt to follow him. As for *Bacchides* he returned to *Jeruſalem*, and built *fenced Cities in Judea*, and a *Fort* in *Jericho*, and *other places*, and *garriſon'd them all*, that by *their Sallies* and *Incurſions* they might annoy the *Iſraelites*. He fortifyed alſo the Cities of *Bethſura* and *Gazara*, with the *Caſtle* at *Jeruſalem*, where he placed *Soldiers* and *Proviſions*, and taking the *Sons of the chief of the Country* for *Hoſtages*, he put them in *ward* in the *Tower* of *Jeruſalem*. 1 Mac. 9.

The *Ambaſſadors* ſent from *Judas Maccabæus* to *Rome*, were *kindly received*, and concluded a *League of Aſſociation* with the *Romans*; the *Tenor* of which was, *That they ſhould mutually aſſiſt and ſuccour each other againſt the common Enemy*: And the *Articles* were *written in Tables of Braſs*. The *Senate* alſo wrote Letters to *Demetrius*, That he ſhould forbear to *oppreſs the Jews* any further, being *their Confederates*, otherwiſe they vvould vvage War upon him both by *Land* and *Sea*. And this vvas the *firſt League* that vvas ever knovvn to be betvven the *Romans* and the *Jews*.

About this time (as it ſhould ſeem) *Alcimus* commanded the *wall* in the Temple, which ſevered the *Court of the People* from *that of the Gentiles* to be pulled down, which had been built by *Zerubbabel* and the *Prophets*, whoſe *Monuments* he began alſo to pull down and deſtroy. But *at the ſame time* he was ſo ſmitten, that he could not *open his own mouth*, nor ſo much as *give orders* concerning his *own Houſe*, but died in *great Torment*, the *third year* after he had *uſurped the High-Prieſthood*. After *his death Jeruſalem* was *ſeven years* without any *High-Prieſt* at all. But *then Jonathan* put on the *High-Prieſts Robes*.

After

After *Alcimus*'s death, *Bacchides* returned to *Demetrius*. For two years the land of *Judea* continued quiet, but at the end thereof, *certain wicked Jews* ſent for *Bacchides* again, acquainting him, that he might eaſily *apprehend Jonathan* and *his Company in one night*. Whereupon *Bacchides* made towards them with a *great force*, and ſent privily Letters to *his Friends* in *Judea*, to aſſiſt him in *this Enterprize*. But *their Plot* was diſcovered to *Jonathan* and *his Company*, and he taking 50 *of the Contrivers of that Villany*, put them all to death. Then *Jonathan* and *Simon*, and thoſe that were with him, removed to *Bethbaſin* in the Wilderneſs, and repaired the *walls* thereof, and fortified it; which *Bacchides* having notice of, went down thither and *beſieged it*. But ſuch was his *Entertainment* from the *beſieged* (who ſallying out, *burnt his Engines*, and *killed many of his men*) that having lain before the place a long time to *no purpoſe*, and being thus diſappointed in his hopes, he *turn'd his anger againſt thoſe* that had procur'd him to make this Expedition; in ſo much that he *ſlew many of them*, and purpoſed to return into his own Land. *Jonathan* having notice thereof, ſent to him to *treat of peace*, and to *exchange Priſoners*, which he gladly *accepted of*, proteſting he would not any more *diſturb* Jonathan all the days of his life. So he returned home into his own land, and never after entred into *Judea* with an Army.

The Wars thus compoſed in *Judea*, *Jonathan* dwelt at *Michmaſh* in the Tribe of *Benjamin*, and began to judge the people, and to take away the *Wicked* out of *Iſrael*.

About this time *Alexander Bala* crying himſelf up for the *Son of Antiochus Epiphanes*, ſeized upon *Ptolemais*, a City in *Phœnicia*. *Demetrius* hearing of this, began to prepare to *fight with him*, and ſent Letters alſo to *Jonathan*, whereby he *renewed peace with him*, and *gave him Authority to levy forces, and provide Arms*, that he might aſſiſt him in *his War* againſt *Alexander*. He commanded alſo that the *Hoſtages* which were kept in the *Fort*, ſhould be releaſed, which was accordingly *done*; and he delivered them to their *Parents*. *Jonathan improving this opportunity*, began to *re-edifie* and *repair Jeruſalem*, and to build up the *Walls*. And the *Aliens* that were in the *Forts* which *Bacchides* built, *quitted them*, and *haſted away to their own land*. *Alexander* having notice of *Demetrius*'s *Meſſage* to *Jonathan*, he *courts him* likewiſe, and deſires *his Friendſhip* and *Aſſociation*. And among many other *Priviledges* and *Immunities* which he granted to *that Nation*, he appointed *him* to be the *High-Prieſt*, ſending him *Purple* and a *Crown of Gold*, and honoured him with the *Title* of being called *the Kings Friend*.

So in the ſeventh month of the 160th. year of the *Seleucides*, *Jonathan* put on *the holy Robe*; in the nineth year after the death of his brother *Judas* (*the Prieſthood* having been vacant ſeven years from the death of *Alcimus*) being the firſt of the *Haſmoneans* that arrived at *this dignity*, as being deſcended from *Jehojarib* (of the *Prieſts* family indeed) but not from *Jaddus* the *High-Prieſt*, whoſe *Heir Onias* now lived in *Egypt* with *Ptol. Philometor*.

The *Jews* now diſclaiming *Demetrius*, of whoſe hatred to them they had had ſufficient experience, ſtick cloſe to *Alexander*; and from that time forward continued *his Confederates* in the War.

Alexander Bala having gotten an Army together, made up partly of the *Soldiers* that revolted to him from *Demetrius*, and partly of the *Auxiliaries* of *Attalus* King of *Pergamus*, *Ariarathes* King of *Cappadocia*, and *Jonathan*, and eſpecially *Ptol. Philometor*, encountred *Demetrius*, and conquering his Army, killed him in *the Fight*, after he had reigned in *Syria twelve years*: And ſo *Alexander* obtained the Kingdom.

Alexander ſhortly after, remembring how much he was engaged to *Ptol. Philometor* for his *aſſiſtance*, ſent to him to deſire *his Daughter* to make him a *Wife*; which he *willingly aſſented to*, and *brought her to Ptolemais* in *Phœnicia*, and there *married her* to him with *Royal* and *magnificent Solemnity*.

Jonathan being by *Alexander* invited to *this Wedding*, he brought with him *great Preſents* of *Gold* and *Silver*, and ſeveral other things which he preſented to *both the Kings*, and *their Friends*; ſo that thereby he much wrought himſelf *into their favour*. At *the ſame time* ſeveral *vile male-contents* came out of *Judea* to accuſe *Jonathan*, but *Alexander* was ſo far from liſtning to *any Tales* againſt him, that he cauſed him to be *clothed with Purple*, and to *ſet next to himſelf*, and forbad *by Proclamation* any to ſpeak againſt him, or *moleſt him* in any matter. The King alſo did him a *great deal of ho-*

nour by *listing him* among those that were esteemed *his most intimate Friends.*

After this, *Alexander* gave himself up to *Idleness* and *Luxury*, and permitted the affairs of his Kingdom wholly to be managed by one *Ammonius*, who carried himself *insolently*, and made *slaughter* of the Kings *friends*, and among the rest, put to death the Lady *Laodice*, Daughter of *Epiphanes*. These things coming to the notice of *Demetrius*, eldest son of *Demetrius Soter*, he procured out of *Crete* a considerable force of *Mercenary Soldiers*, and with them sailed into *Cilicia*. At the notice of which, *Alexander* being affrighted, hasted to *Antioch* to secure *his affairs* there before *Demetrius* should come, where he made *Hirax* and *Tryphon Governours*. With *Demetrius* joyned *Apollonius* the Governour of *Cœlosyria*, who was ordered by him to go against *those* Jews that adhered and continued firm to *Alexander*. *Apollonius* having gotten together a great Army, encamped at *Jamnia*, and sent a *proud challenge* to *Jonathan* to come and meet him (if he durst) and to fight with him in the plain field. *Jonathan* enraged hereat, marched from *Jerusalem* against him with 10000 *men*. In his way he took *Joppa*, which *Apollonius* understanding, marched to *Ashdod*, and left an *Ambush* in the way to intrap him, but he getting clear of it, engaged *Apollonius* and put all his Forces to flight; whereof many fled to the *Temple of Dagon*, which *Jonathan set on fire*; and so what with the *Sword*, and what with *Fire*, destroyed about 8000 of *Apollonius his men*. This coming to the ears of *Alexander*, he honoured *Jonathan* more than ever, and sent him the *Golden Buckler* which was usually given to those of the *Blood Royal*, and gave him *Accaron*, a City of the *Philistines*, with its *Territories*, for an Inheritance to *him* and *his Heirs for ever.*

Ptol. Philometor now comes out of *Egypt* with great forces both *by Land* and *Sea*, under pretence of aiding his *Son-in-law Alexander*, but indeed with *an Intention* to seize upon *Syria*. He fell out with *Alexander* because he would not deliver up *Ammonius* to him, who (he alledged) had *plotted his Destruction*. Hereupon taking *his Daughter Cleopatra* away from *Alexander her Husband*, he gave her to *Demetrius*, promising to assist him in the recovery of his *Fathers Kingdom*. The *Antiochians* also deserted *Alexander* because of *Ammonius*, who had used them so hardly. Hereupon *Ammonius* endeavoured to make an *Escape* in *Womans apparel*, but was *taken* and *slain.*

Ptolemy went to *Antioch*, and being there saluted as *King*, was *crowned* with *two Diadems*, the *one* for *Syria*, the *other* for *Egypt*. But at last perswaded the *Antiochians* to receive *Demetrius* for their King.

Alexander was at this time at *Cilicia*, whereupon consulting the *Oracle of Apollo*, 'tis said, he received for answer, That *he should take heed of that place that had brought forth a double formed Spectacle*; which semed to point out the City *Abas* in *Arabia*; where a *certain Woman* (as 'twas thought, named *Herais*) being married to one *Samias*, was found to be a man; into which City he went not long after. For *invading* and *wasting* of *Syria* with *Fire* and *Sword*, *Ptolemy* and *Demetrius his new Son-in-law* met him and *overthrew him* at the River *Oenopara*; whereupon he flying to *Abas*, his *Head* was cut off by *Zabdiel* the *Prince of the place*, and sent to *Ptolemy*, who, though he received it with *much joy*, yet having in the Fight received a *great hurt in his head*, he *died* of that Wound *three days after.*

Demetrius now obtaining his Fathers Kingdom, was called *Nicanor*. About this time *Jonathan* besieged the Castle at *Jerusalem*, and did all he could with his *Engines* to reduce it. This being made known by some *wicked* Jews to *Demetrius*, he in great anger sends to him to *raise his siege*, and appear before him at *Ptolemais*. *Jonathan* would not draw off his *siege*, but taking with him the *Elders* and *Priests*, he ventured to go to the *King*; and by the *Presents* he brought and *other ways* so appeased him, that the *King* rejecting *his Accusers*, confirmed the *High-Priesthood* upon him, and counted him one *of his chief Friends*. And upon promise to pay to him 300 *Talents*, he procured from him an *immunity* from *Tribute* for *all Judea*, and the *three Seigniories* thereunto annexed.

Demetrius seeing all in peace at home, *disbanded his old Soldiers*, which bred *great discontents* among them. *Diodotus* (afterwards called *Tryphon*) one of *Alexander Bala*'s Captains laying hold on this opportunity, went to *Elmaciuel* the *Arabian*, with whom *Antiochus* (*Alexander Bala*'s *young Son*) was *brought up*; and acquainting him how matters stood with *Demetrius*, obtained of him to have the *young Child* delivered

delivered up to him, undertaking to settle him in his *Fathers Kingdom.*

Demetrius in this tottering condition of his affairs, sends to *Jonathan* for a *supply*, who sent him 3000 *men*, which stood him in good stead; For he going about to disarm the *Antiochians*, *they rose up in Arms*, *and many thousands* of them assembling together, they attempted to *surprize the King himself*, insomuch that he was forced to retreat to his *Palace*; but the *Jews* hastning to his relief, *overcame this Rabble*, and *slaying a great number of them*, set the City *on fire*; whereupon the *Citizens* were glad to submit.

Tryphon now bringing *Antiochus* the young son of *Bala* from *Arabia* into *Syria*, he there set the *Crown upon his head*, calling him *Theos*. Hereupon *all the disbanded Soldiers* flocked unto him, so that *Tryphon* grew strong enough to fight with *Demetrius*, and overthrowing his Army, forced him to fly to *Seleucia*. Then *Tryphon* in the name of *Antiochus* sent Messengers to *Jonathan* to draw him to *his party*. And in order thereunto *confirmed the High-Priesthood to him*, sent him also *chargers of Gold*, *and gave him leave to drink in vessels of Gold*, *to be clothed in Purple*, and *to wear the Golden Buckler*. *Jonathan* was easily drawn to be for *Antiochus*, because *Demetrius* had for some time past *falsifyed* his word, and dealt very *ungratefully* with him.

Jonathan now having gotten leave of *Antiochus* to wage War against *Demetrius his Captains*, gathered his men together, and reduced the Country beyond *Jordan* as far as *Damascus*, and overthrew a party which there met him, killing to the number of 3000 *men.*

Jonathan observing now how his affairs were in a good condition, sent *Ambassadors to Rome* to renew the *Allyance* made with them by *Judas Maccabæus*. And he gave them *Instructions*, that in their return homeward from *Rome*, they should visit the *Lacedemonians*, and to mind them of the *Alliance* and *ancient League* with *Onias the third*, sending a Letter to the same purpose, wherein *the people of Judea* among other things signified how that as a *Testimony of their continued affection towards them*, they constantly remembred them as *their Brethren* in their *solemn Sacrifices* and *Devotions*. These *Ambassadors* were very honourably received both by the *Romans* and *Lacedemonians*, and *effected* what they were sent about.

Tryphon having brought his design thus far on as to *break the power of Demetrius*, and having to that end desired the friendship of *Jonathan*, he now *desired his ruine* above all things, as *standing in his way*, and likely to hinder his *intended Treason*. For he resolved to seize upon the Kingdom himself; but fearing lest *Jonathan* should *stand fast* to the *Interest of the young King*, and oppose him; he came down with his forces to *Bethsan* thinking to surprize *Jonathan*, but he hearing of his coming, made towards him with 40 *thousand* choice men, which so disheartned *Tryphon*, that he was so far from daring to attempt any thing against him, that he *treated him very honourably*, and with *Presents* and *other kindnesses* so dissembled with him, that he perswaded him at last to *dismiss his army*, and *taking only a selected party* along with him, to go to *Ptolemais*, which he promised to put into his hands: *Jonathan* consenting hereunto, sent all his men back but a 1000 whom he took along with him; but as soon as he entred *Ptolemais*, *Tryphon* commanded the Gates to be shut, and *cut off all his men*, and kept him *Prisoner*. Then *Tryphon* invaded *Judea* with a great Army (carrying *Jonathan* with him Prisoner) to oppose whom *Simon* the Brother of *Jonathan* was chosen *General* in his stead by the people. But *Tryphon* seeing the *Jews* prepared for resistance, feigned, as if *Jonathan* was only detained for a 100 *Talents of Silver*, which he was in arrear, which if they would send to him together with *Jonathans two Sons* for *Hostages* (as a *security* that *Jonathan* should not attempt to *revenge his Imprisonment* after he got his liberty) he promised *he should be released*. *Simon*, though he *distrusted* him, yet least it should be said he neglected any thing for his *Brothers* safety, sent *his Nephews* with the *money*; which, when *Tryphon* had received, he most perfidiously slew *Jonathan*, and then returned into *Syria*. *Jonathan* lived after the decease of his Brother *Judas*, 17 years, and enjoyed the High-Priesthood about *nine years*, he was put to death near *Bascha* in the Country of *Gilead*, and there *buried*.

Simon some time after sent to fetch away the body of his Brother *Jonathan*, and buried it at *Modin* the City of their *Ancestors*; and *all Israel lamented him many days*. *Simon* also built a *stately Monument* over the Sepulchre of his *Father* and his *Brothers*, *exceeding high*, of *white stone polished all over*. He erected also *seven Pyramids* all of a

row in memory of his Father, and Mother, and *Brothers*. To theſe he addded a *Porch* of *great Pillars*, on which he cauſed the Portraiture of *Armies* and *Ships* to be engraven. *Joſephus* ſays, *this rare Sepulchre* of *Modin* laſted to his time.

Tryphon now makes away young *Antiochus*, giving out, that he was troubled with the *Stone*; and under pretence of cutting him for it, he cauſed the *Phyſicians* to kill him. This done, he put the *Crown* upon his *own head*. *Simon* being ſo highly diſobliged by him, and accounting him a *great Tyrant* and *Robber*, he ſent to make his peace with *Demetrius*, preſenting him with a *Crown of Gold*. *Demetrius* conſidering the *great Reſpect* the *Romans* had lately ſhewed the *Nation of the Jews*, and particularly to the *Ambaſſadors Jonathan* had lately ſent to confirm the *League* with them, promiſed to bury all things in *oblivion*, and confirmed to *Simon* the *Immunities* before granted to *Jonathan*. The year after he had the *Caſtle of Jeruſalem* ſurrendred to him: The *Gentiles* within having been pent up for *two years* without any relief, were moſt of them conſumed with *Famine*. *Simon* having cleanſed the *Fort* of all the *Pollution of Idols*, entred in with *Branches of Palms*, *Harps*, *Cymbals*, *Viols*, *Hymns* and *Songs*. He ordained alſo an *Anniverſary Solemnity* for *this day*: Which done, he afterwards *repaired* and *fortified it*, together with the *Hill of the Temple*, and there dwelt himſelf with *his attendants*.

After he had been *High Prieſt three years*, by a *publick inſtrument* of the *Prieſts*, *Nobles* and *Elders of the people*, after a *recapitulation of his merits and great ſervices performed for his Nation*, he was made *their Prince* and *High Prieſt perpetual till God ſhould raiſe up the true Prophet*, and *all ornaments* and *prerogatives of Majeſty* were given unto him. *This inſtrument* being made in *braſs* was faſtened to the *wall* that encompaſſed the *Sanctuary*, and a *Copy* thereof was laid up in the *Treaſury*. Thus was the *yoke of the Heathen* taken off from *Iſrael*, and the *people* began to date *their inſtruments* and *contracts* from the *years of their High Prieſts* after this manner, *viz. In the firſt year of Simon being the great High Prieſt, General and Leader of the Jews*, 1 Mac. 14.

Simon ſeeing his Son *John* (Sirnamed afterwards *Hircanus*) to be a *very valiant man*, appointed him *Captain* over all his forces.

Demetrius being invited by the *Macedonians* to come and *head* them againſt the *Parthians*, and being with *great alacrity* received and aſſiſted by them, he *overthrew the Parthians* in ſeveral Battels, till at laſt being circumvented by the *cunning* of *one of their Princes*, and *having loſt his Army* he fell into *their hands*, and was caſt into *Priſon*. *Arſaces* King of the *Parthians* having got him thus into his hands, afterwards ſent him into *Hircania*, where he cauſed him to be treated with *reſpect* due to a *King*, and afterwards gave him his *daughter to wife*, promiſing to reſtore unto him the *Kingdom of Syria* which *Tryphon* had diſpoſſeſſed him of.

The *Souldiers* in *Syria* growing weary of *Tryphon*'s Government, revolted from him to *Cleopatra* (wife of *Demetrius*) who then lived in *Seleucia* with her children. *Cleopatra* taking it in *great diſdain* that *Demetrius* her husband had married the *King of Parthia*'s daughter, in a *ſtrange revenge* ſent to *his Brother Antiochus* (called *Sidetes* or the *Hunter*, ſecond Son of *Demetrius Soter*) offering her ſelf in marriage to him, and with her ſelf the *Kingdom* alſo. *Antiochus* willingly accepted the offer, and *marrying of her* took the name of *King* upon him. Then writing Letters to *Simon* the *High Prieſt* and *Ruler of the Jews*, and (*deſigning to make him his friend*) he confirms unto him not only *all the priviledges* and *immunities* which other Kings of *Syria* had granted, but added alſo a *priviledg* of *coyning money* with his own ſtamp.

Simon now ſent *Ambaſſadours* to *Rome* for himſelf and the people of the *Jews* to renew *their League* and *Amity* with the *Romans*. Theſe *Ambaſſadours* carried with them a *great ſhield of gold* of a *thouſand pound weight* to preſent to the *Roman Senate*. The *preſent* was very kindly accepted, and *Lucius* the *Conſul* gave them *Letters* to the *Neighbouring Kings* and *Provinces* prohibiting them from attempting any thing which might *prejudice the Jews*, or *abetting* and *aſſiſting* any that ſhould fight againſt them. And if at any time any *Runnagado-Jews* ſhould flee out of *Judea* and come into their *Territories*, they ſhould deliver them up to *Simon* the *High Prieſt* to be proceeded againſt according to the *Laws* of their Country.

Antiochus Sidetes having married *Cleopatra* his Brothers wife, *all the Armies of the Syrians* except a *few* revolted to him; ſo that *Tryphon* ſeeing himſelf thus forſaken fled to *Dora* a *Maritime City* of *Phœnicia*, whither he was ſtraight *purſued* and *blocked up*

up both by *ſea* and *land*. *Simon* ſent 2000 *choice men* to *Sidetes* at the ſiege of *Dora*, but *he to Simons great aſtoniſhment refuſed them all*, and *brake whatever Covenants* he had made with him. And further, ſent *Athenobius* to him, complaining of his holding *Joppa*, *Gazara* and the *Caſtle at Jeruſalem*, and *deſtroying the borders*, and holding the Government of divers places of his Kingdom, requiring of him the *tributes* of thoſe places beyond the *bounds of Judea* (which were poſſeſſed by him) or elſe in lieu thereof to pay 500 *Talents*, and for the *tribute* of the other places held by him 500 *Talents more*, menacing *war* againſt him, except *all things* were performed that he demanded. To theſe things *Simon* anſwered that *he held no Towns* belonging to *any other Prince*, but had recovered by his ſword *ſome Towns of his own* held back from him by his *enemies*; as for *Joppa* and *Gazara* though they had done much harm to his people, yet he was willing to pay an *hundred Talents*. At *this anſwer Sidetes* was exceedingly enraged. In the mean while *Tryphon* eſcaped away from *Dora* to *Orthoſias* another *Maritime City* of *Phœnicia*; *Antiochus* himſelf purſuing *Tryphon* left *Cendebæus* to take care of the *Sea-coaſts*, and to build up *Cedron*, and to deal with the *Jews*. *He* being come as far as *Jamnia* began to make *inroads* into *Judea*, and to take the *people priſoners*, and to kill and ſlay ſuch as he pleaſed. *John* (the Son of *Simon*) then lying at *Gazara*, and underſtanding how things went, gave notice thereof to his *Father*, who being now *decrepid* committed the managing of the *war* to *him* and *his Brother Judas*. *John* therefore with 20000 *Foot*, and *ſome Horſe* marched againſt *Cendebæus* (who met them with a powerful Army) and marſhalling his body in ſuch wiſe that the *Horſe* and *Foot* might mutually protect each other, and then ſounding with *their holy Trumpets* they engaged the enemy and *overthrew him*, and put *his whole Army* to the rout; *ſome* betook themſelves to the *Fort* newly built, and others *flying away*, he purſued as far as the Towers of *Azotus*, and having ſlain about 2000 *men* in the purſuit, he burnt *thoſe Towers*, and returned ſafe into *Judea*.

Tryphon at laſt fled to his own Country-men at *Apamea*, and in the way as he went he ſcattered *money* on purpoſe to *retard Antiochus's Souldiers* in the purſuit of him, and ſo eſcaped out of their hands; but at laſt he was taken by *Antiochus* and put to death.

Simon traverſing the Cities of *Judea*, and providing for *their orderly government*, came down with his *Sons Mattathias* and *Judas* to *Jericho*, there *Ptolemy* the Son of *Abubus* his Son-in-law (who was by him ſet over the *Province* of *Jericho*) entertained them in *Doc-caſtle* which he had fortified, but deſigning to get the *Government of the Country* to himſelf, whilſt he was *treating them* at a *Banquet*, moſt *treacherouſly* and *barbarouſly* ſlew *Simon* with *his two Sons*, and *ſome of his ſervants*, after he had diſcharged the office of *High Prieſt* for the ſpace of *eight years* and *three months*. *Ptolemy* immediately acquaints *Antiochus Sidetes* with *this villany*, deſiring him to *ſpeed an Army* for his aſſiſtance, promiſing to deliver the *Cities* and *Country of Judea* into his hands. So that it ſeems more than probable that *this villany* was not tranſacted without the *privity* of *Sidetes*, and that the *honour* and reward which the *Traytor* ſo much aſpired unto was before promiſed him by the *King* upon his performance of it. This *perfidious Ptolemy* alſo ſent other *cut-throats* to murder *John*, *Simon*'s other Son, but he eſcap'd them. He dealt alſo with the *Colonels* of the *Jewiſh Militia* to draw them over to *himſelf*, promiſing them great *rewards*. And moreover ſent ſome to ſeize upon *Jeruſalem*, and the *mountain of the Temple*.

John having received information of the *murder* of his *Father* and *Brethren*, and that ſome were ſent to *do as much for him*, prevented his enemies by falling upon them *firſt*, and ſo was made *High Prieſt* in the room of his *Father*, 1 *Mac.* 16.

And here the *Author of the firſt Book of Maccabees* concludes his work, having therein delivered the *Hiſtory of forty years*, which *Joſephus* continues on.

Antiochus Sidetes taking the opportunity of *Simon*'s death, entred *Judea* with an Army, and having waſted the Country forced *John* (Sirnamed afterwards *Hircanus*) to retire into the City of *Jeruſalem*, and then laid a *cloſe ſiege to it*; the *ſiege* was *prolonged* through the ſtrength of the *walls*, and *valour* of the *defendants*. *Antiochus* built *many turrets* about it, out of which he *attempted* the *walls*, and begirt it ſo ſtraightly with a *double Trench* that there was no getting out for the *beſieged* any way. *Hircanus* ſeeing a great and uſeleſs multitude in the City, which conſumed the *victu-*

als

als, put out the more *infirm* out of the walls, but *Antiochus* would not suffer them to pass, so that they wandered about the walls almost *famished*, till at last out of pity they were taken in again.

At *this Feast Hircanus* sent out to *Antiochus* to desire a *truce for seven days* for *their Feasts sake*, which *Antiochus* not only granted, but also brought in *great pomp* to the *very gates of the City*, *bulls with guilded horns*, and *gold* and *silver cups* filled with all *manner of spices* to be offered to the God of *Israel*; and delivered *sacrifices* to the *Priests of the Jews*; so easily can God change the hearts of Princes. *Hircanus* was so taken with *this great act of piety* in *Antiochus*, that from *thence forward* he gave him the *title* of *Pius*, and sent to him to *request terms of peace* of him, and that he would give them leave to live according to the *Laws* of their forefathers. Many of those that were about the *King* pressed him not to make any peace with them, but to demolish *their City*, and *destroy the whole Nation of the Jews* as being a people *severed* from all other Nations by *their peculiar laws and customs*, or if he would not do so, at least to abrogate their *Laws*, and force them to change *their manner of living*. But *God* so over-ruled the *Kings heart* that he utterly *rejected this counsel*, and approving the *piety of the Jews*, offered them *peace* upon condition that they should pay him *tribute* for *Joppa*, and *other Towns without Judea*, and receive a *Garrison*. They yielded to the *former* but not to the *last*, in regard they would avoid all *commerce with strangers*; in *lieu of that* they chose rather to give *hostages* for their fidelity, (amongst whom *Hircanus's own Brother* was one) and to pay 500 *Talents*, whereof 300 *at present*. *These terms* being agreed unto by *Antiochus* the *siege* was immediately removed. *Hircanus* opening the *Sepulcher of David* found there 3000 *Talents*, wherewith he not only paid *Antiochus his* 300, *but feasted him and his Army in Jerusalem*, and also *filled his coffers*, so that he began to entertain *forreign Auxiliaries* which never any of the *Jews* did before.

Antiochus Pius three years after his departure from *Jerusalem* marched with a great Army against *Phraates* who succeeded his Brother *Arsacidas* in the Kingdom of *Parthia*, his design being to fetch back his Brother *Demetrius Nicanor* kept there still in *free custody*. In this Expedition *John*, the *Jews High Priest*, followed *him* with his *Auxiliaries*. *Antiochus* much prevailed upon the *Parthians* at first, in so much that the *King* of *Parthia* sent *Demetrius* into *Syria* with a party that he might seize upon that Kingdom in *Antiochus's* absence, and so *divert him*. And *John* having overthrown the *Hircani* in battel, from thence obtained the name *Hircanus*, and returned home with a *great deal of honour*. But *Antiochus* (his army being *grown dissolute* and *debaucht*) was at last overthrown by the *Parthians* (falling upon them at a *time appointed* as they lay *dispersed in their quarters*) and *Antiochus* himself was *slain*.

Demetrius now recovers his Kingdom of *Syria* again. *Hircanus* the *High Priest*, and *chief Magistrate of the Jews* taking this occasion leads down his Army into *Syria*, supposing (as indeed it happened) that he should find the *Cities* thereof *unmanned*, he took *Medeba*, and *Samega*, and *Sicima* the *Metropolis of the Samaritans*; so that after the death of *Antiochus Sidetes* the *Jews* wholly *shook off the yoke of the Syrians*, and *never after* sent them any supply either as *subjects* or as *friends*.

Hircanus also took *Gerizim*, and demolished the *Temple of the Cuthites* in the *two hundredth year* after it had been built by *Sanballat*.

Demetrius having recovered his Kingdom was outed of it again by *his own subjects*, and was *slain at Tyre*. *Zabinas* a *counterfeit* Egyptian, Sirnamed *Alexander*, (pretending to be the *adopted Son of Antiochus Balus*) is now *set up King*, who entred into *league* with *Hircanas*, so that things went well with the *Jews* during his reign, which was but *four years*.

Hircanus now subdues *Idumea*, the Inhabitaats whereof he put to their choice, Whether they would be *Circumcised*, or quit *their Habitations*? They chose the *former*; and now began to be reckoned among the *Jews*, submitting to all their *Rites* and *Ordinances*. *Hircanus* also sent *Ambassadours* to *Rome* to renew *their friendship* and *amity* with the *Romans*. And it was ordered by a *Decree* of the *Senate*, That *Joppa*, *Gazara*, and other *Towns* that *Antiochus Sidetes* had taken from them, should be *restored*. It was further *ordered*, That the *King of Syria* should not pass through *their Country* with his Armies. The *Fathers* also renewed the *League* with them according to their desire, and promised to take order they should be *no more wronged*: and then *dismissed*

dismissed the *Ambassadors* with money out of the *Common Bank* to provide *necessaries* for their return homeward, and gave them Letters *Commendatory* to *those Kings* and *free People* through whose Countries they were to pass.

Many *changes* now happened in the *Assyrian Kingdom*: For after *Demetrius's death* (notwithstanding the usurpation of *Alexander Zabinas*) *Seleucus* his eldest Son *put on the Diadem*, but at the *years end* his *Mother slew him* with a *dart by her own hand*, because he took the Government upon him without *her permission*. She sets up *Antiochus Gryphus* his *younger Brother*, who being assisted by *Ptol. Physcon* (whom *Alexander*, though set up by him, had disobliged) *defeats* and kills *Alexander* the *usurping counterfeit*. He reigned securely for some years, but then *Antiochus* his *half Brother* (begot on his *Mother* by *Antiochus Sidetes* his *Uncle*, and from *Cyzicus* the *place* where he was brought up, called *Cyzicenus*) began to be his *Emulator* for the Kingdom; and between them there were great *Contestings*. The *civil Broils* in *Syria* diverted the *several Princes* from medling with the *Jews*, so that they were glad of *their Friendship*; and this gave opportunity to *Hircanus* to *establish his affairs*, and injoying *quietness*, he got together a *great mass of money*, and then went and *besieged Samaria*; the *Inhabitants* of which he was sorely displeased with for *some injuries* offered by them to the *Marissæi*, though the King of *Syria's Subjects*, yet now his *Friends* and *Allies*. He cast a *Trench* about it, and committed the care of the *Siege* to his two Sons *Antigonus* and *Aristobulus*. The *Samaritans* in this distress sent to *Antiochus Cyzicenus* imploring his aid. He coming to *their relief*, was routed by *Aristobulus's Soldiers*, and persued as far as *Scythopolis*, hardly escaping. The *besieged* now reduced to *great necessities*, sent once more to *Cyzicenus*, who obtaining 6000 men of *Ptol. Lathurus*, made an inrode into *Hircanus's Dominions* and made *great havock*, thereby hoping to constrain him to *raise the siege*. But having lost *many of his men* (who were intercepted by the enemy) he himself went to *Tripolis*, committing the managing of the *War* with the *Jews* to two of his Commanders, *Callimander* and *Epicrates*. *Callimander* encountering the *Jews* with *greater resolution* than *discretion*, had *his party routed*, and was *himself slain*. *Epicrates* being *corrupted*, betrayed *Scythopolis* and *other Towns* to *Hircanus*; who then after a year, lying before *Samaria*, *took it*, and rased it to the very ground.

After this, *Hircanus* being both a *Disciple* and a *great Favourer* of the *Sect* of the *Pharisees*, invited some of the most Eminent among them to a *Feast*. He there laboured to *approve his sincerity* to them, and desired, that if any of them knew *any fault* by him, they would tell him plainly of it. *All* approved of his *manners*, but only one *Eleazar* (a seditious and bad man) who told him, if he would be accounted *good*, he must *devest himself of the Priesthood*, and be content with the *Principality*; for that (as he heard) *his Mother was a Captive* in the days of *Antiochus Epiphanes*, and was fain to *serve* for a *Lively-hood*. *This being utterly false*, and the *Scandal* not being so deeply resented by the *rest of the Pharisees* there present (as he expected it should have been) he grew *enraged* against the *whole Sect* of them by the *Instigation of Jonathan a Sadducee*, who perswaded him, that this *affront* came from *all the Pharisees*, and so *deserting them*, he turned *Sadducee*.

Hereupon he abrogated the *constitutions* of the *Pharisees*, and punished their *followers*. A *sedition* arose hereupon, but he soon *quieted* all; and having governed the people 31 *years*, he *dyed*, being honoured with *three especial dignities*, namely, *the Soveraign Authority over the Nation*; the *High-Priest-hood*, and the *gift of Prophesie*, as *Josephus* tells us; who relates how he *foretold*, that *his two eldest Sons* should neither of them long enjoy his *Principality*.

After *Hircanus's decease*, the *stones* which were set in the *High-Priests Breast-plate*, and the *Onyx-stone* upon his *right shoulder* (by whose *radiation* the *will of God* was wont to be *intimated* to the people of the *Jews*) upon Gods displeasure *for their sins*, grew *dim*, and *lost their lustre*, as *Josephus* reports, lib. 3. Ant. c. 9.

Hircanus left *five Sons*, whereof *Aristobulus* the eldest (sirnamed *Philellen* for his *love* to, and *familiarity* with the *Greeks*) *succeded him*. He changed his *Principality* into a *Kingdom*, setting a *Diadem upon his head*, and was the *first that did so* after the *return from the Captivity in Babylon*. His second Brother *Antigonus* he loved exceedingly, in so much that he made him his *Partner* in the Kingdom, but shut up *the other three in Prison*, and with them *his Mother* (who contended with him for the *Principality*)

Principality) and he proceeded to that height of *Cruelty*, that he *famiſhed her to death in Priſon.*

Ariſtobulus now marched with his Army into *Itrurea*, and layed a great part of it to *Judea*, forcing the *Inhabitants* under penalty of Baniſhment to admit of *Circumciſion*, and *other Jewiſh Ceremonies*. Not long after he cauſed his *beloved Brother* to be made away, though *againſt his will*. For *Antigonus* returning from the Wars in *Triumph at the Feaſt of Tabernacles*, it ſo happened, that *Ariſtobulus* was then *ſick*, and kept his *Bed* in the *Tower* that was afterwards called *Antony's Tower*. *Antigonus* marched up with his Soldiers to the *Temple*, intending to *offer ſacrifice* for his *ſick Brother*. This was preſently interpreted to *Ariſtobulus* as *the effect* of a *bad intention toward him*, and a *ſufficient ſign of his affecting the Kingdom*, and it was *repreſented* as if *Antigonus* would preſently come down and *kill him*. *Ariſtobulus* to provide for his *own ſecurity*, and yet to *ſhun ſuſpicion*, commanded *ſome of his Guard* to ſtand in an *obſcure place* where *his Brother* was to come, and if he came *armed*, then to *kill him*; but if *unarmed*, then not to *meddle with him*; and that he might do ſo, he ſent one under hand to him to deſire him *not to come with his arms*. But *Solome* the *Queen*, and the reſt of *Antigonus's back friends* perſwaded the *Meſſenger* to tell him that the *King had a mind to ſee him as he then was in his Warriors habit*. So *Antigonus* thinking nothing, but coming *armed* to *ſee his Brother*, was there immediately *ſlain* upon the place. After it was done, *Ariſtobulus* was ſmitten with a *great remorſe for it* (tho' he knew nothing of the *altering* the *purport of his Meſſage*) and *his diſtemper increaſing*, at laſt he *vomited blood*, which being carried out by one of his *Attendants*, he chanced to *ſpill ſome of it* in *that very place* where *Antigonus* was ſlain. *Ariſtobulus* having notice given him of *this accident*, acknowledged the *juſt Judgment* of God therein, and immediately *gave up the Ghoſt* in *extream anguiſh both of body and mind*, having reigned only *one year*,

After his deceaſe his Wife *Solome* (whom the *Grecians* call *Alexandria*) releaſed *his Brothers* whom he had kept *Priſoners a long time*, and made *Alexander Jannæus* the *eldeſt* of them, *King in his room*. He, as ſoon as he was poſſeſſed of the Kingdom, put *one of his Brothers to death* upon the diſcovery of ſome treaſonable deſign againſt him: But he loved the *other* exceedingly, who affected to live a *retired life*. He was called *Abſolon*, and was taken *Priſoner at Jeruſalem* by *Pompey* many years after.

Alexander Jannæus having ſetled his affairs at home, went and beſieged *Ptolemais*, which with *Gaza* only of the Sea-Towns remained *unconquered*, beſides the Tower of *Straton* (ſince called *Cæſarea*) and *Dora*, which *Zoilus the Tyrant* had got into his hands. At this time the *two Brothers*, *Antiochus Gryphus* and *Cizicenus* were eagerly deſtroying one another in *Syria*, ſo that the *Ptolemaians* had little hope of *Relief* from them, only *Zoilus* (who gaped after the City himſelf) gave them a *little Relief*. There being no hope of any Relief *but from Cyprus* (whither *Ptol. Lathurus* had been driven by his Mother *Cleopatra*) they ſent *to him*, deſiring *his aid* againſt *Alexander*, giving him hopes that he ſhould not only ſave *them*, but with them the *Inhabitants of Gaza* on his ſide, and that *Zoilus*, the *Sidonians* and *others* would aſſiſt him alſo. He being puft up with *theſe Promiſes*, made what haſte he could to their aſſiſtance; and *Zoilus* and the *Gazæans* joyning with him, the *Siege was raiſed before Ptolemais*, and *Alexander* departed home, attempting afterwards by *Policy* to overturn the deſign of *Ptolemy*. For *openly* profeſſing himſelf *his Friend* and *Ally*, he promiſed him 300 *Talents* to *take off Zoilus the Tyrant*, and ſo lay *his Territories* to his own *Dominions*; which *Lathurus* conſented to do, but then he privily ſent to *Cleopatra his Mother*, *exciting her againſt him*; which *Lathurus* underſtanding, tho' before he *embraced his friendſhip*, yet now he utterly renounced the *League* he had made with him. And laying a *Siege* with part of his Army againſt *Ptolemais*, which City (it ſeems) had ſhut their Gates againſt him, he march'd away himſelf with the reſidue of his forces againſt *Judea*. *Alexander Jannæus* marches out to meet him with fifty thouſand men. *Ptolemais* coming *unawares* on the *Sabbath-day* on *Aſychis* a City in *Galilee*, *ſtorm'd* it and *took it*, and carried away with him about 10000 *Priſoners*. Next he fell upon *Zephoris* not far diſtant from thence; but having loſt many men before it, he drew off to encounter *Alexander*. They engage near *Jordan*, and *Ptolemy's* Soldiers *rout the Jews*, and in the purſuit ſlay *many thouſands*

thouſands of them; *Joſephus* ſays 30000. *Ptolemy* ranging up and down the Country, fell at laſt into ſome Villages, which being full of *Women* and *Children*, he commanded his Soldiers to kill them promiſcuouſly; and *cutting off their Limbs* to caſt them into *Caldrons*, that ſo a report might be ſpread abroad, that *his army* eat *mans fleſh*, which would ſtrike *Terror* and *Diſcouragement* into *their Enemies*. *Cleopatra* hearing how her *Sons power* increaſed, held it *ſmall Policy* to let him go on as he did, therefore ſhe came againſt him with *Forces* both by *Land* and by *Sea*; over which ſhe placed as chief Commanders *under her ſelf*, *Chelcias* and *Ananias*, both *Jews*, and *Sons* of that *Onias* who built the Temple in the *Seigniory of Alexandria*. Her Son *Lathurus* imagining ſhe had drained the *Garriſons of Egypt* to *make up this great army*, haſted thither, hoping to have *ſurpriz'd that Kingdom in her abſence*; but ſhe left it ſo well provided, that *his attempts* proved ineffectual. *Cleopatra* with her Army now lays ſiege to *Ptolemais* and takes it. Thither comes to her *Alexander Jannæus* with *Preſents* in his hands, where he was received as a *perſon diſtreſſed by her adverſary*, and one only who had no other *Refuge* but *her ſelf* to betake himſelf unto. Some that were about her, adviſed her to ſeize his Country immediately into her own hands, and not to ſuffer ſo many good *Jews* to be at the pleaſure and command of *one man*. But *Ananias* adviſed the contrary, accounting it a *great wickedneſs* to diſpoſſeſs a man (received into Friendſhip) of *his Eſtate*: And if the *Queen* ſhould do ſo, ſhe would, by offering injury to *Alexander*, in a ſhort time loſe *the affections* of the *whole Nation* of the *Jews*. The Queen being perſwaded by *Ananias*, entred into a League with *Alexander* at *Scythopolis* a City in *Cœloſyria*.

Alexander being now freed from fear both of *Mother* and *Son*, (*Ptolemy* being gone to *Cyprus*, and his *Mother* to *Egypt*) he fell upon *Gaza* for calling in *Lathurus* to their help againſt him. In the mean time *Apollodorus their General* broke out into *his Camp* by night with a very *ſtrong party*, and as long as *night* laſted, had the better of it; but as ſoon as it was *day*, the *Jews* uniting themſelves, charged the *Gazæans* ſo ſtoutly, that they *ſlew a thouſand of them*. The City held out a good while, but was at laſt taken by the *treachery of Lyſimacus*, Brother to *Apollodorus*, whom *out of envy* for being in ſo much favour with the people, *he murdered*; and then getting a *party about him*, delivered up the place. *Alexander* at firſt marched in very *calmly* and *peaceably*, but after a while let looſe his Soldiers to fall upon the *Citizens* without controul, who *ſold their Lives as dear as they could*, deſtroying many of the Soldiers. He cut the *Throats* of *many Senators* who were met in *Apollo's Temple*; and after he had ſack'd the City, he returned to *Jeruſalem*.

Alexander was hated by his own Subjects, and being injuriouſly uſed by them on *the Feaſt of Tabernacles*, he is reported to have ſlain *ſix thouſand* of them having furniſhed himſelf with *Guards* hired out of *Piſidia* and *Cilicia* for the purpoſe. He overthrew the *Arabians*, and impoſed *Tribute* upon the *Moabites* and *Gileadites*. He was troubled with *inteſtine Broils* from his own Subjects, ſtirred up principally by the *Phariſees*, who had been provoked by his Father *Hircanus*; which *Broils* continued *ſix years*, during which time, *they fought often*, but he uſually had the better of it. 'Tis ſaid, that *in that time* he deſtroyed no leſs than *fifty thouſand* of them. It troubled him thus to *deſtroy the ſtrength of his own Kindom*, therefore he endeavoured to *compoſe matters* with them, and asked them, Wherewith he ſhould appeaſe them? They anſwered, *If he would kill himſelf*; for ſcarce could they pardon him, tho' he were *dead*. At laſt they called in *Demetrius Encærus* ſon of *Antiochus Gryphus* (made King of *Syria* by *Ptol. Lathurus*) to *their aſſiſtance*, and *by the help of his Army*, overthrew *Alexander*: But *many of them* being touched with compaſſion towards their King after *this defeat*, about 6000 *of them* went over to him, which ſo diſcouraged *Demetrius*, that he thereupon retired into his own Country. The *Phariſees* being thus left by *Demetrius*, forthwith waged War with *Alexander* by themſelves, but ſtill had the *worſt of it*, and many of them being taken by him, were *nailed to Croſſes*, and *their Wives* and *their Children* ſlain before their faces. *During theſe ſtirs he loſt all that he had got* in the *Arabian* and *Moabitiſh Regions*. Yet afterwards gathering together his forces he wan *divers Towns*, and reduced under his power the valley called *Antiochus's Valley*, and the Fort *Gamala*, and outed *Demetrius* Lord of thoſe places; and then *returned home* and was joyfully received by *his Subjects* for the good ſucceſs he had had in that Expedition. At this time the *Jews* poſſeſſed many Cities in

Syria, Idumæa, Phœnicia and *other Countries* (a Catalogue of which *Josephus* hath left us) among which *Pella* a Town of *Moab* being one, they *destroyed it*, because the Inhabitants refused to *receive the Jewish Rites*. *Anna* a Prophtess, Daughter of *Phanuel* (her Husband being dead) went not out of the Temple, but served God *day* and *night* for 84 years together, until she saw Christ in the Temple. *Alexander* towards his *latter end* giving *himself to intemperate courses*, contracted a *quartan Ague*, which held him *three years*. Yet for all this *he followed on his Wars, and laid siege to Ragala Castle* beyond *Jordan*; but being at last *overcome by the force of his disease*, he *died there* before the *Walls* of that place, in the *27th year of his reign* about *76 years* before the birth of Christ.

Alexander a little before his death (when he saw he must die) advised *his Wife* to keep *close his death*, till the place should be *gained*, and then going *victoriously* to *Jerusalem* to send for the *chief of the Pharisees* (whom both *he* and *his Father* had grievously offended) and to *express kindness to them*, and give them the *disposal of his Corps*, and to assure them, that *she would not act any thing in State matters*, but *by their advice*. This *advice* she punctually followed, and thereby so gained the love of the *Pharisees*, that they cryed up *Alexander* for a *good King* among the people, and *bewailed his death*, and *provided a more stately and sumptuous funeral for him*, than they had made for any King before him.

Alexander left two Sons, *Hircanus* and *Aristobulus*; but to *his Wife* he left the management of the Kingdom. *Hircanus* was of a *dull* and *heavy temper*. Tho' therefore she made him *High-Priest*, yet she kept *the Government* in her own hands, tho' indeed *all things were ordered* at the *will* and *pleasure* of the *Pharisees*, whom *the people* were commanded to *obey*, and *against whom whatever Ordinances* were made by *Hircanus*, were now abolish'd. The *Queen* kept in pay a great number of *Foreigners*, and so increased her Power, that she became *formidable* to the *neighbouring Princes*, and took *Hostages* of them; yet no great matters were done by her *abroad*, but *sufficient stirs* happened at *home*. For the *Pharisees* knowing no *moderation* in the prosecution of their *ambitious* and *envious designs*, procured the *Queen* to put to death *many* of those who had counselled her Husband to deal so cruelly with *their adherents*. Hereupon *those of them* who were most obnoxious, being backed by *Aristobulus*, made their Address to the *Queen*, beseeching her, that either they *might be all slain there*, or else that they might be dispersed severally into *Castles* where they might pass the remainder of their lives in *some security* from the Treachery of their Enemies. The *Queen* not well knowing what to do *in this Exigent*, resolved at last to intrust them with the command of *all the Castles*, excepting *Hircania*, *Alexandrium*, and *Macherus*. After this, *Alexandra* falling *grievous sick*, *Aristobulus* judged that *now or never* was the *time* for him to *do some thing* for the setting up of himself. Whereupon departing privately by night with only one Servant to attend him, he went to those *Castles* which *his Fathers Friends* had the command of, and in a short time got them into *his power*. The news of this being brought to the *Queen*, *she* and the *Pharisees* were exceedingly troubled at it, knowing that if *he* had got the Kingdom into his hands, he would call them to a *strict account* for the *hard usage of his Friends*. *Hircanus* the *High Priest*, and the *Elders* of the *Jews* having secured *Aristobulus*'s *Wife* and *Children* in the *Castle* at *Jerusalem*, make their Address to the *Queen*, desiring her *speedy direction* what they should do in these State Emergencies. She told them, They might do what in their Judgments they thought *fit*, and most conducing to the *publick good*, and might imploy the *Arms* and Treasure of the Kingdom, as they saw occasion: But for her part, she was in so *weak a condition* both of *Body* and *Mind*, that she could not *take care* of those matters. And shortly after she *died*, having reigned *nine years*, and in 73 of her Age.

In the mean time *Aristobulus* increased in power, many flocking to him that hoped to get something by this *Innovation* in the State.

Hircanus the *High Priest* now succeeding in the *Government*, his Brother *Aristobulus* presently made War upon him. They come to a Battel near *Jerico*, where many of *Hircanus*'s *Soldiers* revolted to the other side. Upon which *he* fled into the Castle where the *Wife* and *Children* of *Aristobulus* were then kept. The *rest of this party* for fear of the *Conqueror*, betook themselves to the Protection of the *Temple*; and in a short space delivered up themselves. At length it came to a Treaty between the *two Brothers*,

Brothers, and it was agreed, that *Aristobulus should reign*, and *that Hircanus should lead a private life*, and *enjoy his Brothers Estate*. *This Covenant* they both entred into in the *Temple*, having *both sworn to it*, and *solemnly confirmed it*. Then kindly *embracing each other* in the sight of the people, they *withdrew*, the *one* to his *Court*, the *other* as a *private person to Aristobulus*'s *house*.

But this *agreement* lasted not long. For *Antipater* (an *Idumæan*, *Father of Herod the Great*) having been made Governour of *Idumæa* by *Alexander Jannæus*, and being a *Rich man*, and *Factious*, and *busie by nature*, he feared *Aristobulus*'s power (by reason of some *Grudges* that were between them) and endeavoured *his destruction* by stirring up *Hircanus* and the most *powerful of the Jews* against him, suggesting it would be *very ill* to let him possess a *Command* he had so *unjustly gotten*, having put by his *elder Brother*, and dispoiled him of the *Prerogative* of his *Birth*. And with the *like Suggestions* he plyed *Hircanus*, constantly adding with all, that *his very life* was in danger, except he prevented it by a *timely flight*. At length (tho' with some difficulty) he prevailed with *Hircanus* to fly to *Aretas* King of the *Arabians*, whom *Antipater* procured to assist him with his Arms for the recovering of *his Kingdom*. *Hircanus* promising him, that if *by his means* he obtained it, he would restore to him a Country with *twelve Cities*, which his *Father Alexander Jannæus* had taken away from the *Arabians*.

Aretas being wrought upon by *these promises*, invades *Judea* with *fifty thousand men*, and overthrows *Aristobulus*, so that he was forced with many *Priests* that were with him, to fly into *Jerusalem*, where he was closely besieged in the *Temple* by *Hircanus* and the *Arabians*. The *besiegers* brought one *Onias* (a man that had at that time a great repute for his Piety and the Prevalency of his Prayers) to the *siege*, and there would needs have him to *curse the besieged*. He *refused a great while*, till being at last compelled by the multitude, he *stood in the midst of them* and prayed thus; *O God, thou that art King of the whole world, forasmuch as these that are with me are thy people*, and *those that are besieged are thy Priests*, *I beseech thee, that thou wouldest neither hear these praying against them, nor them against these*. This so inraged the rude multitude, that they fell upon him and *stoned* him to death.

The *Feast* of the *Passover* hapning during the *Siege*, the *Priests* that were besieged with *Aristobulus* in the Temple (that the *Sacrifices* might not be omitted) bargained with the *Besiegers* to sell them *Beasts* for *that service*. But when they had let down *their money* from the Walls, they were *derided* by the *Besiegers*, and no *Sacrifice* returned. This *Wickedness*, and the *Murther of Onias*, the *Historian* observeth to have been *punished with great storms* and *tempests*, which procured *extraordinary scarcity of Corn*.

In the mean while *Pompey the Great* being diverted by the War with *Tigranes* in *Armenia*, sent *Scaurus* his *Quæstor* into *Syria*, who coming strait to *Damascus*, found it newly taken by *Metellus* and *Lælius*; whereupon he advanceth presently into *Judea*. As soon as he had entred the *Country*, he meets *Ambassadors* both from *Hircanus* (that had besieged the Temple at *Jerusalem*) as also from his *Brother* (that was besieged) *both* of them intreating his *assistance*. And tho' the *one* promised as *much* as the *other* for *his help*, (namely 400 *Talents*) yet he closed with *Aristobulus*, counting him more *free* and *rich*, and whose *Request* was more easie to be *fulfilled* in driving away the *Besiegers*, than that of the *other* to *take the place* which he held, being so *strong* both of it *self*, and by the valour of the *Defendants*. Having therefore received *Aristobulus*'s *money*, he sent to the *Besiegers*, threatning them in the *Romans* and *Pompey*'s name, if they did not immediately *desist from that Siege*. *Aretas* being affrighted with this Message, *withdrew his siege*, and *Scaurus* returned to *Damascus*. *Aristobulus* being thus freed from the *siege*, gathereth together all the *forces* he could make, and pursuing *Aretas* and *Hircanus* at a place called *Papyron*, he there *worsted them*, killing about 7000 of them, and among others *Cephalias* the brother of *Antipater*. Not long after *Pompey* came to *Damascus*, whither were sent unto him *Ambassadors* from *several parts*. *Aristobulus* sent him an *excellent present*, being a *Golden Vine*, a piece of so exquisite *Workmanship*, that it was called *the Delight*. It was placed in the *Temple* by *Alexander Jannæus*, and now by *his Son Aristobulus* presented to *Pompey*; and by him afterwards among *other things* dedicated in the *Capitol* at *Rome*. *Pliny* describes it thus: *A foursquare mountain of Gold*, with *Harts* and *Lyons*, and *all kind*

of Apples with a *Vine of Gold encompassing it. Plin. Lib.* 37. *Cap.* 2.

A while after there were sent *some* to him from *both the Brothers*, namely, *Antipater* from *Hircanus*, and one *Nicodemus* from the *other*. *Pompey* commanded both Parties, *viz. Hircanus* and *Aristobulus* to appear before him at *Damascus*. Thither was sent also an *Embassage* from the *Jews themselves*, who declared they were unwilling to live any longer under *Kings*, it being the custome of their Country to yield obedience to the *High Priest* of their God; that though these *two Brothers* were indeed of the race of the *Priests*, yet they had a design to alter the *Government*, and to bring *slavery* upon the people.

Hircanus accused his Brother of *Usurpation*, and *depriving him* of his *Birth-right*. *Aristobulus* excused himself by the *necessity of the thing*, his *Brother* being so *unfit for Government*, insomuch that *there was danger* (if he had not taken it upon him) that it would have been transferred to some *other family*. There *were a great number* of the *chief of the Jews*, whom *Antipater* had brought with him, who confirmed what *Hircanus* had said. But *Aristobulus's followers* (whom he appealed unto) were a Company of *young Gallants*, ridiculous to all for their *phantastick Bravery*.

Pompey having heard them *both*, rebuked *Aristobulus's violence*, yet dismissed *them both very kindly* at present, promising he would come himself to them as soon as he had *inspected the Affairs of the Nabathæans*, injoyning *them both* in the mean time to be quiet, and to make *no disturbance*. But *Aristobulus being high spirited, resented his usage*, and thought it intolerable for him to be treated so much *beneath* the *Majesty of a King*; wherefore he betook himself, in some discontent to *Judea*, to take care of *his own affairs*. *Pompey* being offended *with his carriage*, took the *Army* he had provided against the *Nabathæans*, and *other supplies* out of *Syria*, and the *Legions* which were at his command, and followed him, *Hircanus* very much intreating him *so to do*. Having *entred Judea*, and hearing that *Aristobulus* was fled into *Alexandria*, a goodly Castle, he sent to him to come to him. *Aristobulus* being perswaded by many of his friends not to *commence* War against the *Romans*, came unto *Pompey*. After he had *debated his Title*, touching *the Kingdom*, *Pompey* permitted him to go back to the *Castle* again. And thus he did *two* or *three times*, always flattering *Pompey* as if he would *obey him in all things*, but in the *mean time* he privately *provided for War*, fearing lest *Pompey* should give the *Principality* to his *Brother*. At last *Pompey* commanded him to deliver up into his hands the *Castles* and *Garrisons* which he held. *Aristobulus* in a *discontent withdrew* to *Jerusalem*, and there prepared for *War*. But *Pompey* immediately followed him, not thinking it *fit* to give him *time* to prepare himself. His first nights *quarters* were at *Jerico*, and next morning he marched towards *Jerusalem*. *Aristobulus* thinking with himself what he had done, came out to *meet him*, and promised him *money*, and that he would yield both *himself* and the *City* up to him, only he desired that *laying aside all hostility, whatever he did*, he would do it in a *peaceable manner*. *Pompey* pardoned him, and sent *Gabinius* with some Soldiers to receive the money, but he was fain to return without any. For *Aristobulus's Soldiers* would not stand to what he had promised. Hereat *Pompey* grew very angry, and committing *Aristobulus* into custody, marched in person against the *City*. The *Citizens* within were divided among themselves, some being for *Hircanus*, others for *Aristobulus*. The *former* were for the delivering up the City to *Pompey*; the *other* being wholly against it, seized upon the *Temple*, and cutting down the *Bridge* by which they go into the City, stood upon their *defence*; whereupon the *other party* let the *Romans* into the City, and delivered to them also the *Kings Palace*; the custody of both which *Pompey* gave to his *Lieutenant Piso*. *Pompey* first offered to the *besieged* Conditions of Peace, which being refused, he prepared to give a *general assault*, and was assisted by *Hircanus* in all things needful. *Pompey's Soldiers* with great *labour* and *difficulty* filled up that *vast trench*, or *valley* wherewith the *Temple* was *begirt*, and then with *Engines* brought from *Tyre*, battered the Wall, taking advantage of the *Superstition* of the *Jews*, who thought it *sinful to hinder the works of their enemies*, or *do any thing on the Sabbath-day*, but *defend themselves*. The *greatest Tower* being *battered down*, and with the *fall* thereof *breaking down a great piece of the wall*, the *Romans* break in, (*Cornelius Faustus* the Son of *Sylla* first entring the breach) and then made *slaughter of twelve thousand Jews*. The *Priests*, during the *siege*, performing the *daily Sacrifice*, not intermitting it, in *their greatest extremities*, no not then when

when they saw their enemies rushing in with their drawn swords upon them, so that *many were slain* whilst they were *offering sacrifice* and *burning Incense* in the Temple, preferring the performance of *their duty* before the saving of their *lives*. Some were taken *Captive*, among whom was *Absolon* the *Uncle* and *Father-in-law* of *Aristobulus*. *Pompey* with *many followers* entred the Temple, and looked on those things which it was unlawful for any but the *High-Priest* to behold. And tho' there were in the *Temple*, the *Table*, and *Candlesticks* with the *Lamps* and *all Vessels* for *sacrifice*, and the *Censers of Gold*, and one *huge heap of spices*, and in the *Treasury* about 2000 *Talents*, yet he *medled not with any thing*, but next day commanded *them* who had the charge of the *Temple*, to *purifie* and *cleanse it*, and to *offer their solemn sacrifices to God*. The *Temple* was taken, as *Josephus* tells us, in the *third month*, and on the *Fast day* which was usually *kept* in memory of *Jehoiakims* burning the Roll about 62 *years* before the birth of Christ.

Pompey restored the *Priest-hood* to *Hircanus*, because among other Services he had done him during the *siege*, he had kept the *Country* from joyning with *Aristobulus*. And with the *Priest-hood* he invested him also with the *Principality*, yet forbad him to wear a *Crown*. Then *putting to death* the chief Authors of *the late War*, he *made the Jews tributary to the people of Rome*. And the *Cities* which the *Jews* held in *Cœlosyria*, he took away, and *subjected* them to a *Governour* of their own; and the *Dominion* of the *Jews* he reduced within its *ancient bounds*. Thus *Aristobulus* and his *Brother* were the *cause* of *losing* their Countries *Liberty* to the *Romans*, who within a short time *exacted* above *ten thousand Talents* of it.

Pompey having broken down the *walls of Jerusalem in many Places* left *Syria* to the Government of *Scaurus*, and with two *Legions* hasted to *Rome*, leading *Aristobulus* along with him *captive* with *his two Sons*, and *as many Daughters*. One of *his Sons*, (namely *Alexander*) escaped in the *way*, and *returned into Judea*, where he got together a *considerable power*, and *awed his Uncle Hircanus* who was unable to resist him, being then imployed in *repairing the walls of Jerusalem*, which *Pompey* had thrown down. Within a while *Gabinius* was sent from *Rome* to govern *Syria*. He undertook the War against *Alexander*, who had now got together 10000 *Foot*, and 1500 *Horse*, and had strongly fortified *Alexandria* and *Hircanium*, and *Macheron*. *Gabinius* overthrew him near *Jerusalem*, killing and taking about 6000 *of his men*. He then besieged him in the Castle of *Alexandria*, whither he had fled. But leaving here sufficient strength for *carrying on the siege*, he went and visited the *Country*, causing *divers Cities* to be *re-edifyed*, and then returning and more *powerfully* re-inforcing the *Siege*, *Alexander* yielded himself and the *Castles* which he held. All which *Gabinius* by the advice of the Mother of *Alexander* levelled with the *ground*, lest they should be an *occasion* of new Troubles. For she being *sollicitous* for *her Husband* and *Children* that were carried *captive* to *Rome*, used all *obsequiousness* towards *Gabinius*.

Gabinius then went to *Jerusalem*, and established *Hircanus* in the *Priesthood*, but *Cantonized* the Country into *five parts*, which he ordered to be *Governed* in an *Aristocratical way*. One *division* was to be governed by a *Committee*, or *Assembly at Jerusalem*, *another* at *Jadara*, a *third* at *Amathus*, a *fourth* at *Jerico*, a *fifth* at *Saphora* a Town of *Samaria*. The *Jews* very gladly imbraced this *Form of Government*. But *Aristobulus* not long after with his *Son Antigonus* escaping from *Rome*, and coming into *Judea* ministred *occasion* of *new troubles*. For coming into *his own Country*, he presently found *some*, who out of desire of *Innovation* sided with him, among whom was *Pitholaus* the Governour of *Jerusalem* who left the *Romans*, and *revolted to him* with a *thousand men*. He quickly got together 8000 *men well armed*, so that when the *Romans* followed him, he *gave them Battel*, in which he fought *stoutly* till his men being *over-powered*, 5000 *of them* were *slain upon the place*; near 2000 *fled* to a certain Mountain from whence they *got away* and *provided for their own safety* as well as they could. The *rest* with *Aristobulus* fled to *Macherus*, and began to fortifie the *Castle*, but being not able to hold *out the siege* above *two days* (having received many wounds) he was taken Prisoner with his *Son Antigonus*, and brought to *Gabinius*, who sent them both to *Rome*. The *Senate* kept *him* Prisoner, but sent *his Son* immediately *back again* into *Judea*, because they understood by *Gabinius's* Letters, that he had promised his Mother so much for the delivery of the Castles.

Gabinius

Gabinius now prepared an expedition against the *Parthians*, but passing over *Euphrates*, was hired by *Ptol. Auletes* (who brought Letters to him from *Pompey*) to reduce him into his Kingdom. In *this expedition* he made use of *Hircanus*, especially *Antipater*, who furnished him with *Supplies* both of *men* and *Provision*, and prevailed with the *Jews* inhabiting about *Pelusium* to give him *passage*, and so he presently became *Master of Egypt* which he delivered to *Ptolemy*.

During his *absence* and *tarrying in Egypt*, *Alexander* the Son of *Aristobulus* seized upon the *Government*, and having gotten together a *great number of the Jews*, he put to death all the *Romans* he could meet with, and *besieged all those* that fled to mount *Gerizim*. *Gabinius* sent *Antipater* before (knowing his great Wisdom) to see if he could reduce the *people* to *obedience*, and he effected it *with many*. But *Alexander* having gotten together *an army* of 30000 *Jews*, he came out and gave battel to the *Romans* near the mountain *Isabyr*, in which Fight the *Jews* lost *ten thousand men*. Then *Gabinius* having ordered the affairs of the City of *Jerusalem* by *Antipater's advice*, went against the *Nabathæans*, whom he overcame in one Battel. Then returning to *Rome*, he left *his Province* to *Crassus his Successor*. *Crassus* intended *first* an *Expedition* against the *Parthians*, but *hearing of the Riches of the Temple which Pompey*, like a *brave and gallant man*, had left *untouch'd*, he turned aside into *Palestine*, and came to *Jerusalem*, and *spoiled the Temple* not only of those 2000 *Talents* which *Pompey* had spared ; but of *all the Gold which he found there besides*, which amounted to the Sum of 8000 *Talents* more, tho' *Eleazer* the *Treasurer* had given him a *Beam of Gold* weighing 750 *common pounds*, as a *ransom* for all the *rest*, and he had bound himself by *an Oath therewith to be satisfied*, and not to *meddle with any thing else* ; but going against the *Parthians* he received the *reward of his Sacriledge* and *Perjury* ; for there he lost *his life*. *Crassus* being *dead*, one *Head* of *Varro's three-headed Faction* was *cut off*, and a Foundation laid of the *Civil Wars* between *Pompey* and *Cesar*.

Cassius (who was Treasurer to *Crassus*, and *he* that together with *Brutus* afterwards killed *Julius Cesar*) now took on him the Government of *Syria*. He being come to *Tyre* visited also *Judea*, and therein took *Tarichæa*, and led from thence *many of the Jews* Prisoners, and slew *Pitholaus* who had assisted *Aristobulus*, at the *desire of Antipater*, who now *grew very considerable*, having entred into *Confederacy* and *Allyance* with divers *Princes*, especially with the *Arabian*, out of whose Country he had *married a Wife* of *Noble Extraction*, by name *Cypris*, by whom he had *four Sons*, *Phasaelus*, *Herod*, *Joseph* and *Pheroras*, and a *Daughter* named *Solome*. His *Sons* he sent into *Arabia*, and committed them to the *Custody of the King* thereof whilst he was engaged in the *War* with *Aristobulus*.

The *Civil Wars* between *Pompey* and *Cæsar* now beginning, and *Pompey* being driven beyond the *Ionian Sea*, and *Cesar having got Rome into his power*, he set *Aristobulus* at liberty, and with *two Legions* sent him back into *Syria*, hoping that all that Country round about *Judea* might be *brought under by him*, yet he was *frustrated of his hopes*, *Aristobulus* being *poisoned* by the *Pompeians* in the *way*, and *buried* after by the *Cesareans* in the *Sepulchre of his Ancestors*. This *Expedition* proved *fatal* not only to *Aristobulus*, but to his *son Alexander* also, who was *beheaded* by *Scipio* at *Antioch* by order from *Pompey*, beig first *arraigned* and *condemned* for what he had done against the *Romans*.

Ptolemy Mennæus the Governour of *Chalcis* under *Mount Libanus*, sent *Philippio* his Son to *Ascalon* to *Aristobulus's Wife*, for her Son *Antigonus* and her *two Daughters*, and courteously entertained them ; the youngest of which, named *Alexandra*, *Philippio* fell in love with, and *married*. But *Ptolemy's* Passion overcoming both *Reason* and *Nature*, he killed *his Son*, and took the *Lady to himself*.

Pompey being now murdered on the *Egyptian* shore, *Antipater* betook himself to *Cesar* as his *Interest* led him, and by his *great services* purchased *his favour*.

Cesar Warring with *young Ptolemy* in *Egypt* after the death of *Pompey*, *Antipater* joyned with *Mithridates* of *Pergamus* (who went down thither to him with *supplies*) and brought a supply of 3000 *Jews* for his assistance. At *Pelusium* he did special service, being the *first* that broke down the Wall and *entred*. And whereas the *Jews* inhabiting the Country of *Onias* hindred them from going any further, he prevailed with them not to *oppose Cesar*, yea, to furnish his Army with Provisions. At the Battel at *Delta* he recovered the *Battel* almost lost by *Mithridates*, and afterwards behaved

haved himself very *gallanty* for *Cesar*, having received *many wounds* as the tokens of *his valour*. *Antigonus* the Son of *Aristobulus* coming unto *Cesar*, complained to him of the *hard Fate* his *Father* had met with for taking his side, that he was *poisoned* by the *Pompeians*, and his *Brother beheaded* by *Scipio* ; he desired him, that he would have pity on him, being cast out of his *Fathers Kingdom*. He also accused *Hircanus* and *Antipater*, that they had by force got the Government. But *Antipater* so pleaded his cause, and indeed the *Wounds* he had received, and the *pains* he had taken in *Cesars* service so pleaded for him, that *Cesar* confirmed *Hircanus* in the *High-Priesthood*, and offer'd *Antipater* what Government he would desire, and made him *Procurator of Judea*, and gave him leave to *re-build the walls of Jerusalem* thrown down by *Pompey*, and caused *these Grants* to be registred in the *Capitol*, and seconded them with *divers decrees* made both by *himself* and the *Senate* in favour of *him* and the *Jews*. *Antipater* then bringing *Cesar* on in his Journey as far as the borders of *Syria*, *returned*, and fell *to building up the walls of Jerusalem* ; and going about the Country, by *threatnings* and other *Policy*, contained the people in obedience, otherwise ready to *Rebel*. *Hircanus* being *heavy* and *dull*, and unfit to manage the Affairs of Government, *Antipater* made his Son *Phasaelus Captain of Jerusalem*, and the *Country adjacent*, and committed *Galilee* to the *Custody* of his second Son *Herod*, being then about 25 years of Age.

Herod at the *very first* gave evidence of what *Spirit*, and *heigth of courage* he was. For there being at that time one *Hezekias* a *notable Thief*, who with a great company of followers, used to *infest the Country of Syria*, he *took him*, and *put him to death*, with *many others of that Rout* ; which thing much endeared him to the *Syrians*, and thereby he became known to *Sextus Cesar* the *President*, and Kinsman to the *Dictator*. *Phasaelus* his Brother was hereby much stirred up to *Emulation*, and carryed himself very *obligingly* and *honourably* towards those of *his Jurisdiction*, so that *their Father* was honoured by the people as a *King*, and yet preserved *his fidelity* intire to *Hircanus*. But *divers* of the *Nobles* and *chief men* of the *Jewish Nation*, understanding how he *flourished* both upon *his own account*, and *that of his Sons*, inwardly fretted at it ; and the rather because he made use of *Hircanus* for his own ends (as they conceived, having contracted friendship with the *Roman Generals*) and *perswaded him* to send money to *them*, yet got to himself the *credit of the President*. But especially the *forward* and *bold disposition* of *Herod* affrighted them, whom they looked upon as a *young and growing Tyrant*. They make their *Addresses* to *Hircanus*, complaining to him bitterly against *Antipater*, as *one* who carried away *all the profit* of the Kingdom. They further complained of that *bold act* of *Herods* in putting to death *Hezekias* with *many others* without *any Commission* received from *Hircanus*, in *contempt of the Laws* by which no man is to suffer (tho' he were never so wicked) till he had a *legal Tryal*, and were condemned by the Sentence of the *Judge*. *Hircanus* being at last wrought upon by *these complaints*, summoned *Herod* to *Jerusalem* to give an account of *these his actions* before the *Council*.

Herod having settled the affairs of *Galilee*, appeared at *Jerusalem*, but with a *Guard* (as his *Father* had advised him by Letter) yet a *moderate one* lest he should *affright Hircanus*. When he appeared before the *Sanhedrin* in his *Royal Robes*, and with *his Guard*, no body had the *courage* to say any thing to him, or accuse him, till one of the *Council* called *Sameas*, a *just man* (and yet no *hot-spirited man*, as the *Jewish Proverb* shews ; *Be thou humble as Hillel*, *and not angry as Sameas*) rising up, *inveighed against him* for the *manner* of his *Appearance*, not suitable to the condition of a *person* summoned to *answer for his faults* ; and blamed both *Hircanus* and the *Council* for their *too great Indulgence*, which he feared they would afterwards pay dearly for. And the *event* proved his words *true*, *that very Council*, and *Hircanus himself* being afterwards put to death by *Herod* when he was *King*.

The *Council* being inflamed with *Sameas's words*, had certainly now *condemned him*, had not *Hircanus* foreseeing it, *put off the business* till the *next day*, and in the mean time privately advised *Herod* to shift for himself. *Herod* thereupon retired to *Damascus*, and visited *Sextus Cesar* (who loved him as his *own Son*) and then gave out, That he would no more *appear* though he were *cited* ; at which *they* at *Jerusalem fretted*, and perswaded *Hircanus*, That *all these things* tended to his ruine. *Herod* having purchased of *Sextus Cesar* the Government of *Cœlosyria*, disdaining now that he had

been

been *commanded* to *come* and *plead his cause* at *Jerusalem*, marches towards the *City* with an *Army*, and if his *Father* and *Brother* had not met him, and otherwise *perswaded him*, he had made *mischief enough*. Having therefore made a *shew of his power*, *he retreated*. About this time *Cælicius Bassus* in favour of *Pompey*, made away *Sextus Cesar*, and got *his Army* to submit to him; but divers of *Cesars* party came to revenge *his Kinsmans death*, and a *War* ensued about *Epamea*, whither *Antipater* (mindful of the Benefits he had received from *Cesar*) sent his *Sons* with *aid* to assist *Cesars Captains*. The War being drawn out in length, *Statius Marcus* was sent to succeed *Sextus*, and in the mean time *Julius Cesar* was *stab'd in the Senate-house*, which as it bred trouble and disturbance to the whole *Roman Empire*, so neither did *Judea* escape without *its share* thereof.

A *Civil War* insuing, the *chief Captains on both sides*, ran up and down to *provide themselves* for it. *Cassius* (one of them that slew *Cesar*) came into *Syria*, where raising the *Seige* before *Apamea*, he drew both *Marcus* and *Bassus* to *his Party*, and then taking upon him the Power of a *General*, and *Title* of *Proconsul*, he reduced to his obedience *all the Cities of Syria*, and levied *men*, and exacted *grievous Contributions*: But especially he afflicted *Judea*, levying a Tax of above 700 *Talents upon it*. *Antipater* seeing the Commonwealth in trouble, and fearing *Cassius*'s *Threats*, appointed his *two Sons* to *gather part of the money*, and *Malichus* a *Jew* (that was an enemy of his) to gather *another part*, and *some others*, *another part*. But *Herod* bringing first of all an 100 *Talents*, which were imposed upon *Galilee* (which belonged to his Government) became thereby much in *Cassius*'s favour. But *under the other Governours* divers *Cities* were set to *Sale* to make up the *Sum*. And the *Tax* (as it should seem) came in so *slowly*, that *Cassius* was exceedingly enraged, and was about to *put Malichus* (one of the *Collectors*) *to death*, had not *Hircanus* by sending to him a 100 *Talents* of his own money by *Antipater*, *appeased his fury*. But *Antipater* was ill requited by *Malichus for this*. For as soon as *Cassius* left *Judea*, *Malichus* practiced to take away *Antipaters life*, thinking that *he* being removed out of the way, they should better provide for the *security* of *Hircanus*'s Government. *Antipater* having an *inckling of it*, passed over *Jordan*, and gathered an *Army*, intending to *revenge the Treachery*; but *Malichus* (being a *crafty Dissembler*) so denyed the matter with *Oaths to his two Sons*, that they *reconciled him to their Father*, who by his Intercession saved him out of the Hands of *Marcus*, President of *Syria*, who understanding that *Malichus* attempted some *Innovations* in *Judea*, had resolved to put him to death. But *Antipater* preserved him to his own Destruction.

Cassius and *Marcus* having gathered an Army, made *Herod* (for his good services) *Governour of Cœlosyria*, and gave him *forces* both of *Horse* and *Foot*, and also *Ships at Sea*, and promised to make him *King of Judea*, if they got the better against *Anthony* and *young Cesar*.

Antipater not long after, being *feasted* by *Hircanus at Jerusalem*, *Malichus* corrupting the *Kings Butler*, poisoned *Antipater*, and gathering a Band of Soldiers, *seized on the Government of the City*.

Antipaters Sons having notice of their *Fathers* death, *Herod* would have revenged it out of hand, and that by *open force*; but *Phasaelus* thought it better to circumvent the *Murderer* in some *more private way*, lest they should seem the *beginners of a Civil War*. And therefore *Malichus* stifly denying he had any hand in *Antipaters* death, they seemed satisfied with *his justifications*, and *Phasaelus* set himself to erect a *Monument for his Father*. Not long after, *the Feast of Penticost approaching*, *Herod* came up to *Jerusalem* with a company of Soldiers at his Heels. *Malichus* hearing of his coming in *this Equipage*, was much *startled at it*, and perswaded *Hircanus* not to suffer him to enter the City; and *Hircanus* accordingly forbad him to approach *so holy a Solemnity* with a *Profane rout of Strangers*. But *he* notwithstanding got in *by night*, and so affrighted *Malichus* that he betook himself to his *old Trade of dissembling*, and openly bewail'd *with Tears* the death of *Antipater* as *his great Friend*. So that *for that time* it was thought fit *by Herods friends* (for the shunning of Suspicion) to treat *him fairly*. Yet *Herod* by Letters signified his *Fathers death* to *Cassius*, who willed him by all means to *revenge it*; and gave order to the *Tribunes* then lying at *Tyre*, to assist him in his just endeavours.

Cassius

Cassius not long after having taken *Laodicea*, the *Governours* came flocking from all places to him bringing *Crowns* and *Money*, and *Herod* expected now that *Malichus* should be punished for the *Murder of his Father*.

Malichus being apprehensive of the danger he was in, began to cast about for his own security. And *his Son* being at that time kept in *Tyre* as an *hostage*, he resolved to go in, and get him out by *stealth*, and carry him into *Judea*, whilst *Cassius* was busied in the War against *Antonius*, to stir up the *Nation of the Jews* to revolt from the *Romans*, and then to *depose Hircanus*, and get the *Kingdom to himself*. *Herod* understanding something of *his design*, prevented him: For inviting *Hircanus* and *him to Supper* with *their company* in *Tyre*, he sent to the *Tribunes* to come out to *meet them*, who *remembring the Commands* of *Cassius*, encountered *Malichus* on the Shore, and *slew him there*. *Hircanus* much startled at this fact, asks, *Who had slain Malichus?* One of the *Tribunes* answered, *The Command of Cassius*: At which he replied, Then *Cassius hath saved both me and my Countrey from him that plotted the destruction of both*.

After *Cassius* was gone out of *Syria*, there arose a *great stir* at *Jerusalem*. For *Felix* (who was left there by *Cassius* with Soldiers) *in revenge of Malichus*'s *death*, set upon *Phasaelus*, and it hapned, that at *that very time Herod*, being at *Damascus* with *Fabius the Roman Captain*, was fallen *sick*, and so unable to come and help his Brother. Notwithstanding *Phasaelus* was hard enough for *Felix*, and forced him into a *Tower*, where he gave him *quarter*, and let him go with his life. But he expostulated highly with *Hircanus*, objecting *ingratitude* to him for taking *Felix*'s *part*, and suffering the *Brother of Malichus* to seize *divers Castles* which he held *at this present*, and *Massada* among the rest, the *strongest* of all. But *Herod* (upon his recovery) gained from him *all those Castles*, and let him go out of *Massada* upon composition.

Antigonus the Son of *Aristobulus* about this time so *bribed Fabius*, that he suffered him to *get for himself an army*. He was also aided by *Ptol. Mennæus* (who by *Cassius*'s *means* had subjected *Tyre*, and *divers places* in *Syria*, and *three Castles* in *Galilee*) and *adher'd to him* for the hatred he bore to *Herod*. But *Herod* going against those *Castles*, had them surrendred to him by the *Tyrians*, whom he *dismissed very graciously* out of respect to *their City*, and then marched against *Antigonus*, whom he *overthrew* in battel presently after he had entred the *Coasts* of *Judea*. Going to *Jerusalem* he was very honourably received not only by *the People*, but by *Hircanus* also, who had of late agreed to receive him into his Family, having consented to a *Contract* between him and *Mariamne* the Daughter of *Alexander* (*eldest Son* of *Aristobulus*) whom with *young Aristobulus her brother* he had by *Alexandra*, *Hircanus*'s *own Daughter*. *Herod* by *this Wife* had afterwards *three Sons* and *two Daughters*, having by a *former Wife* (and *his own Country-woman*) *Doris*, his eldest Son *Antipater*.

Within a while after *Cassius* and *Brutus* were overthrown at *Philippi* by *Cesar* and *Antony*; of whom the *former* returning into *Italy*, the *other* came over into *Asia*, which gave occasion to *new stirs* in *Judea*.

Anthony being come into *Bithinia*, *Ambassadors* were sent thither to him from *all Countries*; and among the rest, *some* came from the *chief of the Jews*, to accuse *Phasaelus* and *Herod*, who usurped (as they said) *all the Power*, and *Hircanus* reigned only in shew. *Herod* went thither to defend himself, and so *prevailed* with his *money* that *his Accusers* could do nothing against him. *Anthony* being come to *Ephesus*, an Ambassy was dispatched to him in the name of *Hircanus*, and the *whole Nation of the Jews*, desiring that *all Captives* that *Cassius* had carried away out of *Judea*, might *be set at liberty*; which he readily *granted*, and sent *his Letters* throughout the Provinces *to effect it*. As he was travelling into *Syria*, *Cleopatra* met him in *Cilicia*, to whose *Allurements* he wholly gave up himself. Being come to *Daphne* near *Antioch*, *an hundred* of the most *considerable men among the Jews* came to him to complain of *Phasaelus* and *Herod*; but *Anthony* who knew their *Father*, and had been *obliged by him*, when he served in *Egypt* under *Gabinius*, made them both *Tetrarchs*, leaving unto them the Government of *all Judea*, and clapt up *fifteen of their Adversaries* in Prison, and would have put them to death, had not *Herod* interceeded for them. Yet notwithstanding the *Jews* were not so discouraged as to desist; for instead of an *hundred*, now a *thousand* resolved to go to *Tyre*, there to complain to *Anthony* against the *two Brothers*; but he being already *sufficiently bribed by them*, commanded the

Magiſtrates of the place to *kill them* as perſons that *attempted Innovations*. *Herod* coming to the *Jews*, adviſed them to *withdraw themſelves*; and *Hircanus* alſo (who was there) ſhewed them the danger they were in, if they ſhould go on in their Purpoſe. But they *contemning this advice*, were preſently fallen upon by *ſome of their own Countrymen that were there*, as alſo by the *Inhabitants of the Town*; and *part* of them being *ſlain*, and *others taken*, the *reſt* got away and returned home. The people exceedingly clamour'd againſt *Herod for this*, at which *Anthony* was ſo far incenſed, that he *ſlew thoſe he had in hold*.

A year or two after, *Pacorus* ſon to the *King of Parthia*, and *Barzaphernes* one of his *great Officers*, ſeized upon *Syria*. *Antigonus* the Son of *Ariſtobulus* bargains with the *Parthians*, promiſing them a 1000 *Talents* to *ſettle him in the Kingdom of Judea*, and to *kill Herod* with his Friends. The *Parthians* undertake it, and in order to effect it, march with their Army into *Judea*. A *ſtrong party of horſe* under the command of *Pacorus* (*Butler* to the King of *Parthia*) are ſent before to *make diſcoveries*. The *Jews* about *Carmel*, and *divers others* joyn with them for the eſtabliſhing *Antigonus*. At laſt their number increaſing they came to *Jeruſalem*; they aſſault the *Palace*, but the *two Brothers* with their Friends beat them back. Many Skirmiſhes between them enſue; *Antigonus whiled off the time* as well as he could, ſtaying for the *Feaſt of Pentecoſt*, at *which* he expected *multitudes of the Jews* would come up, from whom he hoped for *aſſiſtance*. And accordingly *multitudes* came to the *Feaſt*, and ſo *aſſiſted him*, that he got all but the *Palace*, which *Herod* and *his Brother* manfully defended, and made *Sallyes* out to the great hurt of their Enemies. At laſt *Antigonus* deſired, that *Pacorus* the General of the *Parthians* might be admitted to be a *Mediator* between them. The *Propoſal* being accepted, *Pacorus* perſwades *Phaſaelus* to go as an *Ambaſſador* to *Barzaphernes* to treat with him about *thoſe matters*, having a deſign to entrap him. *Phaſaelus* ſuſpecting nothing, *went* (contrary to the mind of *Herod*) and with him went alſo *Hircanus* (an *unheard of employment for the Prince himſelf*) under the conduct of *Pacorus*. As ſoon as they come into *Galilee*, they were met by the *Governours* of the Towns there, and *Barzaphernes* entertained them very civilly; but ſhortly after they *were both ſecured* (in vain *upbraiding* the *Barbarians* with *Perjury*) and an *Eunuch* was diſpatched to *Jeruſalem* to get *Herod* by ſome means or other out of the City, if he could, and to apprehend him. But *Herod* preſently hearing of his *Brothers Captivity*, reſolved to *ſhift for himſelf*; and taking the *opportunity of the Evening*, got away with *his Relations* and *Friends that night* without the knowledge of the Enemy. And making all ſpeed he could to get into *Idumea*, his Mothers *Litter* was overthrown in the way, by which ſhe was in danger of death. *Herod* was ſo diſturb'd at *this accident* (fearing leſt the enemy ſhould overtake them whilſt they ſtayed there) that he was ready to *kill himſelf with his own Sword*; but being *reſtrained* by thoſe about him, he went on to *Maſſada*, a ſtrong fortifyed place in the Country of *Arabia*. A *Party* of the *Parthians* firſt, and then another of the *Jews* purſued him, but *he beat them off*. When he was come into *Idumea*, his brother *Joſeph* came to him, and perſwaded him to *diſmiſs many of his followers*, becauſe the *Caſtle of Maſſada* would not *maintain them all*, which he accordingly did, giving them *money* to bear their charges. But calling out the *ableſt Soldiers* from among them, he with *them* and his *Relations* marched on to *Maſſada*, and there diſpoſed of the *Women* and *moſt of his Companions*, there being plenty of all ſorts of Proviſions in the Caſtle. But he himſelf held on for *Petra* in *Arabia* the *Metropolis* of that Kingdom, hoping from *that King* (who was ſuch a Friend to his Father) to *obtain help* for the recovery of his *Brothers Liberty*. The *Parthians*, after his departure from *Jeruſalem*, plundred the *City*, and *Palace*, and *waſted the Country*, and deſtroyed the rich Town of *Moriſſa*; and ſo *reducing Antigonus* into *Judea*, delivered up *Hircanus* and *Phaſaelus* into his hands, he fearing that *Hircanus* by the *favour of the people*, might again be *reſtored to the Kingdom*; he *cut off his ears*, making him thereby *uncapable of the Prieſthood*, which by the Law was not to be given to any one that *wanted any member*. But *Phaſaelus* knowing that he was deſtined to death, ſeeing that he could not *otherwiſe kill himſelf by reaſon of his chains*, *daſhed out his brains againſt a ſtone*. The *Parthians* having thus ſetled *Antigonus*, when they departed took *Hircanus* along with them *Priſoner* into *Parthia*.

Herod

Herod knowing nothing of his *Brothers death*, was going as faſt as he could to the *King of Arabia*, hoping to get *money* of him either upon *free gift*, or *truſt*, to *ranſome his Brother*; and he carried with him *Phaſaelus* (his Brothers *Son*) a *Child of ſeven years old*, to leave him with him as a *Pledge*.

But the *Arabian* being perſwaded by *his great ones* to return the *Treaſure* which *Antipater* had depoſited with him, and not to *afford Herod any Succour*; he ſent ſome to *meet him*, and to *command him* to depart from his *Borders*, (pretending the *Parthians* had ſo commanded) but afterwards repenting of *this ingratitude*, he ſent after *him*, but could not *overtake him*; for hearing of his *Brothers death*, poſted towards *Egypt* as faſt as he could, where coming to *Peluſium*, the *Mariners* that were to ſail to *Alexandria* denyed him *paſſage*, but the *Magiſtrates* of the place honourably entertained him, and brought him to *Cleopatra* the *Queen*, who kindly received him, intending to *uſe him* in her *Wars*. But nothing could hinder him from haſting to *Rome*, though it was then the *Winter ſeaſon*, and though *great ſtirs* were reported to be in *Italy*. He came thither at laſt, though he had been *grievouſly toſſed* with *tempeſts* in his *paſſage*; and he came thither at a *time*, when not *long before* there had been an *Agreement* made betwixt *Anthony* and *Ceſar*, (the *former* having married *Octavia* the Siſter of the *latter*) and *another* betwixt *them two* and *young Pompey*, who then held *Sidily*, which was a time *very convenient* for his affairs. He made his Application firſt to *Anthony*, of *whoſe favour* he had formerly *taſted*, declaring to him the *whole ſtory* of the *Parthians overrunning Judea*; of his *Brothers death*; and the *miſery of his Family* now beſieged in a *Caſtle*; and how *through great Tempeſts* both at *Sea* and *Land* he had ventur'd *to come to him* as his only *harbour* and *refuge*, and withal did not ſpare to *promiſe him* a large Reward, if he would procure him to be declared by the *Senate*, *King of Judea*. *Anthony* being moved *partly* with *pity*, and partly by the *memory* of the *former Friendſhip* that had been between *him* and *Antipater*, and alſo highly diſpleaſed with *Antigonus* (whom he looked upon as a *turbulent man*, and an *enemy to the Romans*) was much inclined to *favour Herod*. *Octavius Ceſar* alſo becauſe *Antipater* had done good ſervice for *Julius Ceſar* in *Egypt*, and becauſe he was willing to *gratifie Anthony*, and out of a *peculiar phanſie* he had to the *man* for his *courage*, did willingly joyn with *Anthony* in his promotion. The *Senate* therefore being called, firſt *Meſſala*, then *Atratomus* brought forth *Herod*, and *commended him* to the *Fathers*, relating what *good ſervices* both *his Father* and *himſelf* had done for the *Commonwealth*, and withal they inveighed againſt *Antigonus* as a *bitter enemy to the Romans*; and that he had not only *ſhewed himſelf ſo* before, but *of late*, more eſpecially in *calling in the Parthians*. Then *Anthony* roſe up, and declared to them how much it would conduce to the ending of the *Parthian War* (which was now on foot) if *Herod* were made *King*. So that without any more *a do* he was *ſo declared* by the *unanimous ſuffrages of them all*. Then *Anthony* and *Ceſar* leading him *between them* (being *accompanied with the Conſuls* and *other Magiſtrates*) went up into the *Capitol* to *do ſacrifice*, and to place there *the Decree of the Senate* according to cuſtome. And this done, the *new King* was *feaſted* by *Anthony*. Thus *Herod* obtained the *Soveraignty of Judea*, A. M. 3965. about 35 *years* before the *Birth of Chriſt* (to the juſt Wonderment both of *himſelf* and *others*) having always feared that the *Romans* would never confer that honour and dignity upon him which was not wont to be beſtowed upon any, but thoſe of a Royal Stock. But this added to the *wonder*, that within *ſeven days Anthony diſmiſſed him* out of *Italy*. During *Herods* abſence *Antigonus* laid cloſe ſiege to the Caſtle of *Maſſada* (where *Herod* had left his *Relations*) abounding with all ſorts of proviſions, only *Water* was wanting, ſo that *Joſeph* had thoughts of getting away with 200 men into *Arabia*, the *King* whereof he now heard repented of his unkindneſs to his Brother. But this was prevented by a *ſhower* that fell by night, as if ſent on purpoſe from Heaven for their relief; whereupon they were *ſo heartned* as to ſally out upon the *Beſiegers*, whereof they cut off many.

In the mean time *Ventidius* the *Roman* General being ſent into *Syria* to expel the *Parthians* thence, after their retreat came into *Judea*, under pretence to help *Joſeph*, but indeed with intentions to extort a *good Sum* of money from *Antigonus*; which accordingly *he did*; and then drew off the greater part of his forces, but left *Silo* with a party behind, who was alſo to be *pleaſed* by *Antigonus* leſt he ſhould raiſe him ſome new Troubles.

But in the mean time *Herod* landed at *Ptolemais*, and having got together a *good Company of Soldiers*, hasted through *Galilee* against *Antigonus*, being aided by *Ventidius* and *Silo*, to whom *Anthony* had sent express order, that they should *place him in the Kingdom*. *Ventidius* was then busie in *composing differences* among the Cities, which the Incursion of the *Parthians* had made. *Herods forces encreasing*, he marched towards *Massada* for the relief of his Friends, which he accomplished, having first taken *Joppa* in his way; after which he marched up to *Jerusalem* in spight of *Antigonus*, many of *Silo*'s Soldiers joyning themselves to him, and *many of the Jews* that were *terrified* by his power. Having encamped on the west side of the City, he commanded an *Herauld* to proclaim round about the Walls, that he came for the *publick good*, and for the *Conservation of the City*, and that he would pardon all former injuries. On the other side *Antigonus* remonstrated to *Silo* and the *Romans*, that it was unjustly done to give the *Kingdom* unto *Herod*, a *private man*, and an *Idumæan*, whereas it ought only to be given to one of the *Priests* Line. *Silo* being bribed by *Antigonus*, dealt privately with some of his Soldiers to *begin a mutiny*, requiring to be led into a place more plenteous of Provisions. Hereupon the *Army* being in disorder, and ready to *dislodge*, *Herod* intreated the *Captains* and *Soldiers*, that they would not *leave him now*, he being sent both by *Cesar* and *Anthony*, and all the rest of the *Senate*; and he would take care *they should not want Provisions*; and accordingly brought *Plenty* out of the Country, and so *cut off all occasion* of *Silo*'s departure. Then taking out a *party* consisting of *Ten Companies*, (half *Jews*, half *Romans*) he went to *Jericho*, which City he found forsaken of its Inhabitants. The *Romans* entring the *Town*, plundred it, finding it full of good booty. Then returning, he sent the rest of the *Roman Army* to *winter quarters*, which he appointed in *Idumæa*, *Galilee*, and *Samaria*. But *Antigonus* obtained of *Silo*, that *part* of his Army might quarter in *Lydda*, thereby endeavouring to *curry favour* with *Antony*. Thus the *Romans* lay *idle* all this season in places abounding with all plenty.

However, *Herod* was not *idle*, but (sending his Brother *Joseph* into *Idumæa* with 400 Horse, and 1000 Foot) went down into *Galilee*, to reduce some places held by *Antigonus*; and within a short while brought *all the Country* into obedience (except *those men* that lurked in Caves) and then giving to his Soldiers 150 *Drachms a man*; and more to the *Captains*, placed them also in *Winter quarters*. *Silo* a little after, came to him with his *Captains* who had Wintred with *Antigonus*, but he refused to *maintain them* any longer, and commanded the Inhabitants thereabout to spoil the Country of *all necessaries*, and taking with them such Provisions as they could carry away, to *flee to the mountains*, that so the *Romans* might perish through want.

Ventidius being now engaged in *Syria* against the *Parthians*, sent to *Silo* to come to him, and bring *Herod* along with him with his Forces. But *Herod* having sent *Silo* to him, marched himself with his Soldiers against the *Thieves* that *lurked in Caves*, many of whom he destroyed. In the mean while *Ventidius* having in a Battel slain *Pacorus* and put the *Parthians* to flight, by *Antony*'s *command*, sent *Macheras*, with *two Legions*, and 1000 *Horse* to assist *Herod* against *Antigonus*; but being come, he would needs (contrary to *Herods* mind) go to *Antigonus*, pretending thereby he should be able to *discover* and *spie out* his Deligns. But *Antigonus* suspecting him, would not *admit him*; then repenting he had not taken *Herods* advice, he went and secured himself in *Emmaus*; and out of madness at what had hapned to him, *slew all Jews that came in his way*, without any difference of *Friend* or *Foe*. *Herod* being hereat enraged, resolved to go and complain to *Antony*, (who was then in person besieging *Samosata* upon the River *Euphrates*; but *Macheras* intreated him to stay, or if he would needs go, however to leave his brother *Joseph* with him to carry on the War against *Antigonus*; which *latter* he granted, yet charging his Brother not to venture all upon a Battel, nor contend with *Macheras*. Then hasted he to *Antony*, taking with him *Auxiliaries* both of Horse and Foot. At *Antioch* he met with many that desired to go to *Antony*'s *Camp*, but durst not venture by reason the *Barbarians* had beset the ways; but *Herod* taking the *Conduct* of them, and beating the *Barbarians once* or *twice* in the way, with *great honour* and *reputation for his valour*, arrived safe at *Samosata*. *Antony* to do him honour, sent out a *little Army* to meet him, and with great *Praises* and *Embraces* received him, and gave him *great respect*, being a *King of his own making*. Shortly after the *Town* being yielded up, *Antony* delivering to *Socius* the

the Government of *Syria* with an Army, and commending to him the affairs of *Herod*, went himself back into *Egypt*.

In the mean while *Joseph* neglecting his Brothers Counsel, was *slain in Judea*, and *Antigonus* being *Master of the Field*, and having the *dead bodies* at his dispose, was so enraged, that he *whipped the dead body of Joseph*, although *Pheroras* his Brother offered 50 *Talents* to redeem it. *Great Innovations* upon *Josephs* death ensued in *that place*, and in *Galilee*.

Herod understanding *these things*, being furnished by *Socius* with *two Legions*, he marched into *Galilee*, where meeting the enemy, he *fought* with them, and *worsted* them, and took the *Castle* that some of them fled into. Thence hasting to *Jericho*, he there *feasted many honourable persons*; and after the *feast* was ended, and the Guests gone, and himself had retired to *his Lodging*, the *Room in which they had supped*, being now empty of *Company*, *fell down*, and did *no body any harm*; whereupon he was accounted as *one especially owned by God*, who had so wonderfully preserved him Not long after he got *five Towns* into his hands, wherein he put to the Sword 2000 *Garrison Soldiers*, and then went against *Pappus*, whom *Antigonus* had sent into *Samaria*. *Pappus* gave him Battel very *boldly*, but his Army was overthrown by him, and *himself taken Prisoner*; and *Herod* in revenge of his *Brothers death*, did great *Execution upon them*; by which defeat *Antigonus*'s *Interest* was quite *broken*. Next day he cut off *Pappus*'s Head, and sent it to his Brother *Pheroras* in revenge of his *Brother Josephs death*, whom it seems *Pappus* slew. The extremity of the *Weather* being over, *Herod* marches up to *Jerusalem* and *lays siege* to it in the *third year* after he had been declared *King* by the *Romans*, intending to use the *same manner* of *assault* that *Pompey* had made formerly against the *Temple*. *Socius* also came up to him to *Jerusalem*, so that *both* carried on the *siege* with an army of *eleven Legions*, and 6000 *horse*. The *Defendants* with great courage *made resistance*, doing all that could reasonably be expected from them, though much straitned for provisions, it being the *Sabbatical year*. They held out *five months*, though there was so *great an army* besieging them. At length *twenty* of *Herods* stoutest Souldiers got upon the *walls*, and then the *Centurions* of *Socius*. The *outward part* of the *Temple being taken*, and the *lower City*, the *Jews* fled into the *inward part*, at *length* by a *general assault*, that was taken also, and then *all places* were filled with *slaughters*; the *Romans being enraged* that they had held out so *long*, and the *Jews* out of *malice* and *particular grudges* seeking to destroy *all of the contrary faction*, the *reverence of the Temple not abating their rage*. *Antigonus* came and fell at *Socius*'s feet, who insulting over him, called him *Madam Antigona*, and put him *in prison* and set *keepers* over him. *Herod* did what he could to restrain the Souldiers from exercising such *extream violence*, and to keep the *profane multitude* from *violating the Temple*, and from *plundring the City*, asking *Socius*, *If the Romans intended to make him King of a wilderness?* and added, *that he should think the victory worse than an overthrow if they proceeded to such extremities*. At length he was fain to *redeem the City* from *further plunderings* by *his own moneys*, wherewith he rewarded the *Romans*, and sent them away sufficiently *inriched*.

Socius having offered a *Crown of Gold* to *God* departed from *Jerusalem*, leading *Antigonus* with him *prisoner* to *Antony*. This *disaster* befell *Jerusalem* in the *third month*, on the 28*th*. *day* of which the *Jews* were wont to celebrate a *solemn fast* in memory of the *Roll* that was burnt by *Jehoiakim*, and it was taken on the *same day* it had been taken by *Pompey several years before*. *Herod* fearing that if *Anthony* should carry *Antigonus* to *Rome*, he would there obtain *favour* of the *Senate* as being of the *Royal race*, and procure the *Kingdom* at their hands, if not for *himself*, yet for his children, who never had ill deserved of the *Romans*, he procured *Antony* to *dispatch him out of the way*, who pretending the *unquietness of the Jews*, for *his sake* caused him to be *beheaded at Antioch*. And so the *Principality of the Asmonæans* came to an end, after it had stood 126 *years*, and had been freed from the yoke of *Syria* 98 *years*, and *Herod* a *forreigner* was *confirmed* in the Soveraignty over *Judea* by the *Romans*.

Of *these miserable times* (among others) were *spectators*, *Zachary* the *Priest*, with his wife *Elizabeth*, of the *relicts* of *Davids stock*, *Heli* and *Joseph*; *Anna* also the Propheteſs of the *Tribe of Asser*, and *Simeon* who was assur'd from God he *should not see death till he had seen the Lords Christ*.

Herod being thus ſetled in the Kingdom, in the *third year* after he was made *King* by the *Romans*, advanced thoſe of his *own faction*, and *put to death many of the contrary party*; among others he put to death *all thoſe Judges of the great Sanhedrin*, who had accuſed him of *capital crimes* before he was *King*, except *Pollio* the *Phariſee*, and his diſciple *Sameas* whom he highly honoured.

During *theſe things* the *King of the Parthians* had courteouſly treated the captive High-Prieſt *Hircanus*, who hearing that *Herod* was made *King*, began to conceive hopes of *favour from him*, becauſe he had *ſaved his life* when he was called into queſtion, and therefore thought of returning into his own Country. To which he was at laſt perſwaded, having received *courteous invitations* from *Herod*, who ſtrove to get the *poor old man* into his clutches; and when he came, *Herod* received him with *all honour* and *reſpect*, and gave him the *upper hand* in all Aſſemblies, and calling him *Father*, lull'd him on leſt he ſhould ſuſpect *any treachery*.

Then he preferred to the *High-Prieſthood* an *old friend* of his one *Ananelus*, ſending for him from *Babylon*, a man of *obſcure parentage*, derived from *thoſe Jews* that were carry'd away beyond *Euphrates*, but of the race of the *Prieſts*, paſſing by *Ariſtobulus* the Grandſon of *Ariſtobulus* the *King*, and *Brother* to his own wife *Mariamne*.

Alexandra the *Mother of Mariamne* being exceedingly enraged at this, and *Mariamne* continually following him with *intreaties* that he would *reſtore the High Prieſthood to her Brother* (to whom of right it belonged) whither moved by *theſe things*, or that *Antony* deſiring to ſee the youth *Ariſtobulus* for the *fame of his beauty*, he feared the *Romans* might *advance him*, or however it was, to *ſtay him at home*, he gave him *the Prieſthood (putting out Ananelus)* and *excuſed his not ſending him to Antony* by the *inclination of the Jews* to rebellion. Perceiving him therefore to be in *extraordinary favour* with the *Jews*, and that *Alexandra* plotted *the eſcape of her ſelf* and *her Son into Egypt* (where *ſhe expected aid and aſſiſtance from Cleopatra*) *Herod* cauſed him to be *duckt to death* as he was *bathing himſelf*, in the *eighteenth year of his age*; and then feigning to be *very ſorrowful for his death*, he buried him with a moſt *magnificent funeral*, and then made *Ananelus High-Prieſt* again.

Alexandra certifies *Cleopatra* by Letters of this *horrid treachery of Herod*, who exceedingly pittying her misfortune, urged *Antony* exceedingly to *revenge the young mans death*. *Antony* when he came into *Laodicea*, ſent for *Herod* to come to him to anſwer *the crime objected againſt him*. He therefore leaving the *care of the Kingdom* to his *Uncle Joſeph*, gave him *private inſtructions*, that *if any thing otherwiſe than well ſhould befall him*, he ſhould *put his wife Mariamne to death*, for *he ſo loved her* that he would not have *any one to enjoy her* though after his death. And then going to *Antony* he quickly *appeaſed him* by *gifts* and *preſents*, and *made his peace with him*, notwithſtanding the endeavours of *Cleopatra*.

Joſeph now governing the Kingdom in *Herod*'s *abſence*, did often *converſe with Mariamne*, partly *upon buſineſs*, and partly *out of civility*, and frequently in diſcourſe with her he laboured to *aſſure her* how *paſſionately Herod loved her*, which diſcourſe being *laughed at by the Ladies* (eſpecially *Alexandra*) he was *tranſported with ſuch a deſire* of *evidencing the Kings love* to her, that he told her *what private command the King had given him*, ſuppoſing *this would appear* to be a *certain argument of his love*, *that he could not endure to live without her*, *nor in death to be disjoyned from her*. But *theſe words* were *otherwiſe interpreted by the Ladies*, as *ſavouring of a tyrannical mind*. Upon *Herods* return *Solome* (who bore a grudg to *Mariamne* becauſe ſhe had upbraided her with *her obſcure birth*) accuſes *her husband Joſeph* to *Herod*, as if he had been *too familiar with Mariamne*. But *Mariamne* when ſhe had by a *ſolemn oath* purg'd her ſelf of *that crime*, *Herod* told her *how much he loved her*. She replied, *That it was not the part of a loving husband to command*, *that if he ſhould die that his wife ſhould be put to death*. *Herod* ſuppoſing *this ſecret* could never have been *known if ſhe had not had over much familiarity with Joſeph*, he was ſo *tranſported with rage* that he was about to *kill her*, but he *reſtrained himſelf*. However he commanded *Joſeph* to be *put to death*, not ſo much as ſuffering him to *come into his preſence*. He alſo caſt *Alexandra* into priſon.

In the Civil Wars *Herod* joyned with *Antony*, and was by him deſired (having forces ſufficient) to chaſtiſe the *Arabians*, who it ſeems denied to pay the *Tribute* impoſed on them, which he did, and though at *his firſt attempt* he miſcarried, yet afterwards he *quite overthrew* and *brought them under*.

Cleopatra

Cleopatra having accompanied *Antony* in his journey to *Armenia* as far as *Euphrates*, in *her return* came into *Judea*, where ſhe was nobly entertained by *Herod*, and had duly paid her the *Tributes* of the Countries of *Judea* and *Arabia*, which *Antony* had given her, though thoſe *great gifts* exceedingly offended the *people of Rome*.

In the *ſeventh year* of *Herod*'s reign (reckoning from the death of *Antigonus*) *Octavius Cæſar* overcame *Antony* at *Actium*. In the beginning of the ſpring *that year* there hapned ſuch a *dreadful Earthquake* in *Judea*, that 10000 were deſtroyed with the *fall* and *ruins of houſes*.

About this time *Hillel* a *Babylonian* of the *ſtock of David* flouriſhed at *Jeruſalem*, of whoſe *diſciples Jonathan* was *one*, the ſon of *Uzziah*, the *famous Author* of the *Chaldee Paraphraſe*, from a difference between this *Hillel* and *Sameas* or *Shammai* (of whom before) the *Phariſees* were divided into *two Sects*, concerning whom ſee *Jerome*, *Lib. 3. Com.* on *Iſa. Ch. 8. v. 14*. There were great differences afterwards between the Scholars of *Hillel* and *Shammai*, and now began the *Titles* of *Rabban* and *Rabbi*. See Dr. *Lightfoot*'s *Harmon. Sect. 8.*

Alexandra now hoping that *Herod* would be puniſhed by *Cæſar* (to whom he was *an enemy*, having *aſſiſted Antony*) counſelled *her Father Hircanus* not any longer to endure *theſe afflictions of their family*, but to go to *Malchus King of Arabia* and ſeek *protection* from him. The *old man* was at laſt prevailed with to ſend to the *Arabian* for this purpoſe, and employing one *Doſitheus* a *friend of his* in *this ſecret buſineſs* (who had many *obligations* upon him to be faithful to his *truſt*) yet he to *curry favour* with *Herod* ſhewed him the *Letter*. The *King thanking him* for *that kindneſs* to him, having *read it*, deſired him to *new-ſeal* it and carry it to the *Arabian*, and to receive his anſwer and bring it to him. The *Arabian* wrote back that he was *ready to receive him* and *his family*, and *the Jews of that party*. Upon this *Herod* produces *theſe matters*, and this *confederacy before the Sanhedrin*, *and ſo cauſeth Hircanus to be put to death*.

Having thus diſpatched *Hircanus*, he thought then of going to make his peace with *Cæſar*, therefore committing the *care of his Kingdom* to *Pheroras* his Brother, he diſpoſed of *his Mother* and *his Siſter Salome*, and ſeveral of his *kindred* in the Caſtle of *Maſſada*; but *Mariamne* (who for ſome differences would not live with his *Mother*) and *Alexandra* he placed in *Alexandrion*, committing the cuſtody of them to his *Treaſurer Joſeph*, and one *Sohemus* an *Iturean*, with this *private inſtruction*, that if any *ſiniſter thing ſhould befall him* they ſhould preſently put *both of them to death*, and to the utmoſt of their power *continue the Kingdom to his children*. Having thus ordered matters, he poſts to *Rhodes* to meet with *Cæſar* there, whither being come he only *laid aſide his Crown*, but *for his other Princely ornaments he altered nothing*. Being admitted into *Cæſar's preſence* with *great conſtancy and magnanimity of ſpirit* he plainly *avowed* and *owned* the *love* and *affection he had born* to *Antony*, as alſo the *ſuccours* he had ſent him; adding alſo that *he was ready with the ſame faithfulneſs and affection to ſerve Ceſar*; which ſo wrought upon this *brave* and *magnanimous Prince*, that *he liked him exceedingly*, and *confirmed him in the Kingdom*, and took him into *intimate friendſhip* with himſelf.

Afterwards as *Ceſar* paſſed through *Syria* into *Egypt*, *Herod* entertained him with *all Royal magnificence* at *Ptolemais*, and gave *plenty of victuals* to his *Army*: He alſo preſented *Ceſar* with *eight hundred Talents*, and furniſhed *his Army* in *their march to Peluſium*, (through places that were barren and wanted water) both with *wine* and *water*, ſo that he procured from them the *reputation* of a *noble* and *Heroick ſpirit*.

Herod upon his return to his own Kingdom found his wife *Mariamne* very *cool in her affections towards him*, ſo that *at all the careſſes he made to her* ſhe would deeply *ſigh* (for ſhe had got out of *Sohemus* by *her feminine inſinuations* the *ſecret command* that *Herod* had given *him* concerning *her ſelf* and *her Mother*.) Being by this and the falſe accuſations of his ſiſter *Salome*, and *his Mother Cypra* much incens'd againſt her, he had thoughts of putting her to death, but *news* coming then to him of the *death* of *Antony* and *Cleopatra*, and that *Ceſar* had won *Egypt*, he *haſted down to him* and *left his family as it was*. *Ceſar* highly *honoured him*, and reſtored to him *part of his Country* which *Cleopatra* (upon *Antony*'s gift) had *ſeized upon*; and further added to his Kingdom *Gadara*, *Hippon*, and *Samaria*, and by the *Sea-ſide Gaza*, *Anthedon*, *Joppa*, and the *Tower of Straton*, which was *no ſmall acceſſion* to the ſplendor of his Kingdom.

Ceſar

Cæſar having ſetled all things in *Egypt* as he thought fit, march'd with his forces into *Syria*, whither alſo *Herod* attended him as far as *Antioch*.

After *Herod*'s return from *Cæſar* by the ſpace of *one whole year*, *ſuſpitions* daily increaſed between *him* and *Mariamne*; ſhe often *upbraiding him* with the *death of her Grandfather Hircanus*, and her *Brother Ariſtobulus*. *Solome* perceiving *diſcontents* to grow *high* between them, ſuborned a *Butler* who *came* and *told the King* that he was ſolicited by *Mariamne* to deliver unto him a *love-potion*, which whatſoever it was, *he had by him*. Hereupon *Herod* examined the moſt faithful ſervants of *Mariamne* by *torture*, who confeſſed nothing but that *ſhe was offended at ſomething that Sohemus had declared to her*, which when the *King* heard, he cried out that *Sohemus* (who had been ever faithful to him) would never have *revealed thoſe things* to her had there not been *ſome more ſecret familiarity between them* than was *fit*, and thereupon commanded *Sohemus immediately to be put to death*. Then calling a *Council of his friends*, he there *accuſed his wife* for practiſing to *poyſon him*; they *perceiving the Kings mind* by general conſent *condemned her*, and ſo *ſhe was put to death*, the *execution being haſtened* by *Solome*'s inſtigation. When *ſhe was dead Herod* was almoſt *mad for grief* that *the deed was done* (for *he loved her extreamly*) neither could he by *any delights* or *feaſtings divert his Melancholy*, but was forc'd to *yield to his grief*, and *his paſſion prevailing upon him*, he would often *bid his ſervants call Mariamne*, as *though ſhe were alive*. So that *caſting off the care of his Kingdom*, he retired to *Samaria* (called then *Sebaſte* in honour of *Auguſtus*) which was called by the *Greeks* Σεβαστὸς from the *ſplendor of his dignity*, and the *honour* they gave him ſomething *greater* than *humane*.

As *Herod* was *thus affected* there came a *Plague* which ſwept away a *great part* both of the *Nobility* and *people*, this being interpreted as a *judgment* from God for the *unjuſt death of the Queen*. *Herod*'s *diſcontents increaſing*, he at laſt fell into a *great ſickneſs*, ſo that his *Phyſicians* almoſt deſpaired of him. During his ſickneſs *Alexandra* (now living at *Jeruſalem*) endeavoured to get the *two Caſtles of the City into her own hands*, (*one* of them joined to the Temple, the *other* was within the City) and dealt with the *Governours of them* to that purpoſe, that they would *deliver them to her* for the *children of Mariamne*, leſt if the *King ſhould die* they ſhould be *ſeized on by others*. But the *Governours* being *faithful to Herod* ſent *Meſſengers* preſently to him to acquaint him with *Alexandra*'s *deſign*, who thereupon *ordered ſhe ſhould forthwith be put to death*. Then recovering *from his ſickneſs* he returned to *Jeruſalem*, but was grown *ſo cruel* that he was ready for *the leaſt cauſe* to put *any one to death*. A difference ariſing between *Coſtobarus* an *Idumean*, and his wife *Solome* the *ſiſter of Herod*, ſhe contrary to the cuſtom of the *Jews ſent him a bill of divorce*, and *accuſed him to Herod*, that he with *Lyſimachus*, *Antipater*, and *Doſitheus* were practiſing ſome *innovations*; upon which *Herod* ſent and *ſlew them*, with *others* that were conceived to be of *their party*, endeavouring that none ſhould remain of the kindred of *Hircanus*, or indeed any other *perſons of worth* and *power* that might *reſiſt him*.

Herod now *departed more and more* from his *Countries cuſtom*, violating them with *ſtrange inventions*; for he inſtituted *wreſtlings* every *fifth year* in honour of *Cæſar*; for the exhibiting of which he built a *Theater* in *Jeruſalem*, and an *Amphitheater* in the *Plain*, *both of them* very *ſumptuous* for the *workmanſhip*, but clean contrary to the *Jewiſh cuſtoms*. To theſe he invited all ſuch as were *skill'd in wreſtling*, and that excelled in *Muſick*, and *playing on inſtruments*. And hanging his *Theater* with *Trophies*, much *diſtaſted the people*, as being *principled by their Religion* againſt *Pictures*.

Ten Citizens of *Jeruſalem* about that time conſpiring againſt him were *diſcovered* and *put to death*.

In the *thirteenth year* of his reign, that he might be more *ſecure* from *Conſpiracies*, he began to fortifie *Samaria* called *Sebaſte*. Alſo he built *another fort* as a *bridle* to the Nation, namely the *Tower of Straton*, and in *Galilee Galalus*, in *Poræa Eſthmonitis*, which *Caſtles* being ſo conveniently placed he by them kept the people *in awe*.

This year very grievous calamities befell the Country of the *Jews*: 1. There was a *continual drought*, upon which a *famine followed*, and after *that the plague*. *Herod* upon this to ſupply the *publick neceſſities* took and *melted all the gold* and *ſilver* that was in the *Palace*, not ſparing any thing *though of never ſo coſtly workmanſhip*, nay not *his own veſſels* that were for his daily uſe. Having made *money* of all he ſent it into *Egypt*, where at that time under *Cæſar Petronius* was Governour, who though he had

had *multitudes* who at that time fled to him *for the like neceſſity*, yet being *Herod*'s *friend* he readily gave *his men* leave to *export corn*, aſſiſting them both in the *buying*, and in the *carriage* of it. When the *corn* was come into *Judea Herod* very carefully *divided it*, firſt to *ſuch* who were *moſt in need*, and took care that the *ancient* and *ſickly ſhould not want*; and *by this means* he recovered himſelf into the *affections*, and *good liking* of the people again.

He alſo provided for *his ſubjects* againſt the *ſharpneſs of winter* that none ſhould *want clothing*, for *their cattel being dead*, *their wool* and *other things* failed. He helped alſo the *Neighbour-cities* of the *Syrians* with *corn*, ſo that by *his providence* and *bounty* he began to be *renowned* both at *home* and *abroad*.

He now marries *another Mariamne*, eſteemed the moſt *beautiful woman of that age*, the daughter of *Simon a Prieſt*, whom he preferred to the *High-Prieſthood*, putting out *Jeſus* the Son of *Phabes*.

After this he imployed *his time* and *treaſure* in *ſumptuous* and *royal buildings*, as particularly that of *Cæſarea* formerly called the *Tower of Straton*, which he began in the *ſixteenth year of his reign*, and in *twelve years* finiſhed it. He built for himſelf alſo a *Palace* in *Sion* very *ſtately*, and a *Town* about ſixteen furlongs from *Jeruſalem*, which he called *Herodion*.

He now ſends his Sons *Alexander* and *Ariſtobulus* (whom he had by *Mariamne* the *Aſmonæan*) to *Rome* to *Cæſar*, to be there *brought up*, for whom their lodging was prepar'd at *Pollio's houſe* the *great friend of Herod*. *Cæſar* entertained the *young men* very courteouſly, and gave *Herod* power to make which of his Sons he pleaſed *heir of his Kingdom*.

Auguſtus gave the *Tetrarchy* of *Zenodorus* to *Herod*, which was ſeated between *Galilee* and *Trachona*; he made him alſo *one of the Governours of Syria*, and commanded the *Governours of that Province* to *do nothing* without *his advice*. *Herod* alſo begged a *Tetrarchy* of *Cæſar* for his Brother *Pheroras*, on whom he beſtowed an *hundred Talents* out of the revenues of his own Kingdom.

At *Panium* near the *Fountain-heads* of *Jordan* he built a *goodly Temple* in honour of *Cæſar*, of *white marble*. He remitted alſo *to his ſubjects* ſome part of their *Tribute* under *colour* that they ſhould have *ſome eaſe* after the *dearth*, but indeed to *appeaſe their minds* which he ſaw were offended *at ſuch kind of buildings*, which ſeemed to tend to nothing but the deſtruction of *Religion* and *good manners*.

To prevent *diſturbances* he forbad *private meetings*, and *too frequent feaſtings*. He had *ſpies* that mingled themſelves in *all companies*; yea he would ſometimes go himſelf *diſguiſed* among the people to hear *what they ſaid of him and his Government*. The *diſaffected to him* he took a courſe to *puniſh*, and the *reſt* he bound unto him *by an oath* which he *exacted of them*.

After this in the *eighteenth year* of his reign, *taking down* (at leaſt for *the moſt part*) *the old Temple* at *Jeruſalem*, (as *Joſephus* reports, *Lib.* 14. *Ch.* 14.) he built *another* much *more ſtately* and *magnificent*, having provided very great *white ſtones* *, (whereof ſome were 25 cubits *long*, twelve *broad*, and eight in *height*) and *other materials* for the work *in the ſpace of two years*. He *began to build it forty ſix years* before the *firſt Paſſover* of the *Miniſtry of Chriſt*, ſee *Joh.* 2. 20. where we may read the words, *forty and ſix years* (reckoning *to this time*) *hath this Temple been built*. The *building* the *Temple* under *Zerubbabel* began in the *firſt year* of the Monarchy of *Cyrus*, and was after *twenty years time* finiſhed in the *ſixth year of Darius* the Son of *Hiſtaſpis*. But *this magnificent building* of *Herod*'s was finiſhed in *nine years* and *an half*.

* See *Mark* 13. 1.

The *inward Temple* containing the *Holy* and *Holy of Holies* was finiſhed in a *year* and *an half*. In *all which time* (it's reported) *that it never rained in the day-time* but only in the *nights*. Then in the *eight years* following the *Porches*, the *Ranges*, and *the reſt of the building about the Temple* were *all finiſhed*. He celebrated the *Dedication of the Temple* on *his own birth-day*, ſacrificing *three hundred Oxen* to the great joy of the people.

Theſe things done, *Herod* ſets ſail for *Italy* to ſalute *Cæſar*, and *ſee his Sons*, and paſſing by *Greece* was not only *preſent* but made *Judg* at the *Olympick Exerciſes*, and beſtowing ſome *Annual revenue* upon them (that they might be the more *ſplendid*) for this bounty he is declared *perpetual Judg of thoſe Exerciſes*. Coming to *Rome*, *Cæſar* courteouſly received him, and deliver'd to him *his Sons* well *educated* and *inſtructed*

in all *the Liberal Arts and Sciences.* Being returned home with his Sons *Alexander* and *Ariſtobulus*, they being grown to mans eſtate he provided them *wives*; for *Alexander*, *Bernice* the daughter of *Salome*; for *Ariſtobulus*, *Glaphira* the daughter of *Archelaus* King of the *Cappadocians.* Theſe young men gained the *love* and *affection* of the people exceedingly, but *Salome* and *her followers* feared they would ſometime or other revenge *their Mothers death*, and therefore *ſhe* and *Pheroras*, *Herod*'s Brother *practic'd againſt them*, infuſing into their *father ſuſpition of them*, as if they were not well *affected towards him*, but exclaimed greatly againſt the *Authors of their Mothers death.* *Herod* troubled hereat called to Court *Antipater* his *eldeſt Son*, begotten by him when he was a *private man* (whom he had baniſhed *the City* in favour of *theſe two Sons*, only giving him liberty to come thither on *Feſtival days*) that *ſetting him up againſt them* he might make them more careful of their *behaviour.* But they were thereby the more *incenſed*, and *Antipater* (making uſe of his time) got more and more into his *Fathers affections*, and *at his intreaty* brought to *Court* alſo *his mother Doris*, whom (being a woman of mean parentage *Herod* put away when he married *Mariamne.*)

Herod hearing that *Agrippa*, *Cæſar*'s great friend, and *Son-in-law*, (having married *Julia* his daughter) was come into *Aſia*, he went to *him* and *invited him into Judea*, and entertained him *magnificently* in all the *Cities* and *Caſtles* he had newly built, ſhewing him *his buildings*, and preſenting *him and his friends* with all the delights he could. Then conducting him to *Jeruſalem*, *all the Citizens met him* in their *beſt habit* with *joyful acclamations.* *Agrippa* having ſacrificed an *Hecatomb* to God, *feaſted the people*; and the winter drawing on he made haſt to ſail to *Ionia.* As ſoon as it was *ſpring* *Herod* hearing that *Agrippa* was going with an Army to *Boſphorus*, made haſt to go to him, he overtook him at *Sinope* a City in *Pontus*, bringing *ſome Auxiliaries* with him for *his ſervice.* *Agrippa* embraced him with *ſingular affection*, and made him *partaker of his Counſels.* And afterwards in their return *Agrippa* was ready to gratifie *Herod* in any thing, and *at his intreaty* relieved the *neceſſities of many* that made uſe of his *Interceſſion.* He procured for the *Iews* that dwelt in *Jonia* a *confirmation* of the priviledges formerly granted them (which the *Grecians* would not ſuffer them to enjoy) and *that none ſhould moleſt them for living after their Countries Laws.* Then with *mutual embraces* they took their leaves each of other. *Herod* in few days arrived at *Cæſarea*, and thence came to *Jeruſalem*, where *calling the people together*, he gave them *an account* of his *journey*, and how he had *procured liberty for the Ionian Jews*, and to *ingratiate himſelf the more with them*, he declared *he was willing to remit unto them the fourth part* of *their Tribute.* The *people* exceedingly *pleaſed* herewith *wiſhed all happineſs to the King.*

Agrippa after *ten years* Government in *Aſia*, being now to return to *Rome*, *Herod* went again to *ſalute him*, and take leave of him, and taking (of all his Sons) only *Antipater* with him, he delivered him to *Agrippa* to be brought to *Cæſar* that he might *by his means* obtain the Emperour's *favour.* *Antipater* accordingly was much honoured at *Rome*, being commended to *ſeveral friends* and *great perſons* by his *Fathers Letters.* From *thence* he was not wanting by *his Letters* to *whet his Fathers diſpleaſure* againſt *his Brothers* the *Sons of Mariamne*, and ſeemed *very ſolicitous of his Fathers ſafety*, though aiming at the *ſucceſſion* thereby.

Herod being by *theſe artifices* exceedingly incenſed againſt his two Sons *Alexander* and *Ariſtobulus*, ſailed with them to *Rome* to accuſe them before *Cæſar*, and carried with him *Nicholas Damaſcene* in the ſame Ship, with whom *he ſtudied Philoſophy.* *Auguſtus* being gone to *Aquileia*, thither *Herod* went to him, and the *young men* being there *accuſed before Cæſar of an intention to poyſon their Father*, they ſo *cleared themſelves* and by *their tears* and *other evidences* ſo *manifeſted their innocency*, that *Cæſar* reconciled them *to their Father.* Then after thanks returned to the *Emperour*, they *departed* and *Antipater* with them, *feigning himſelf glad* that they were *received again into favour.*

Herod having given *three hundred Talents* to *Cæſar*, and been very *liberal* (as his cuſtom was in all places) to the *people of Rome*, *Cæſar* beſtowed on him half the profits of the *Mines* of *Cyprus*, and gave him liberty to make which of his *Sons* he pleaſed *his Succeſſor*; or if he would, to diſtribute *his Kingdom* among them all; which

Herod

Herod preſently would have done, but *Ceſar* would not allow that he ſhould part with the Government during his life. In *Herods* abſence the Inhabitants of *Trachonitis* (a conſiderable part of his Kingdom) rebelled, but were reduced again to obedience by *his Captains.* But ſome of them leaving their Country, fled into *Arabia Nabatæa*, where they were entertained by *Syllæus* the *Adminiſtrator* of the Kingdom (who was an enemy to *Herod*, becauſe he denyed him his Siſter *Salome* to Wife) and he granted them a place well fortified.

Herod being returned into *Judea*, he called the Chief men of the *Jews* together, and told them what had paſſed in his late Voyage, and declared unto them, that *his Sons* ſhould reign after him, firſt *Antipater*, then *Alexander*, and then *Ariſtobulus*, whom he had by *Mariamne.* *Cæſarea Stratonis* was now finiſhed in the 28th. year of his reign; for the *Dedication* of which, there were *very ſolemn*, and *moſt pompous Preparations*, *Muſicians*, and *Wreſtlers*, and *Sword-Players*, and *Wild Beaſts*, and whatever was in account of *that kind* either at *Rome*, or in *other Nations*, being now *brought thither.* *Theſe ſports* were conſecrated to *Ceſar*, and to be renewed every *fifth year.* The day he ſpent in *Sports*, and the night in *Banquets* and *Revellings*, and ſo *between both* he *ſpent his time* very well.

After this, he began to build *another Town* in a Field called *Capharſala*, which after his Fathers name he called *Antipatris*, and a *Caſtle*, which after his Mothers name he called *Cyprus.* In honour alſo of his *dead Brother* he built a *fair Town* which he called *Phaſaelus* in the valley of *Jericho*, from whence the Country thereabouts is called *Phaſaelis.* Having *waſted his wealth* by his *extravagant expences*, and now *wanting money*, after the example of *John Hircanus*, *by night* without the *knowledge of the people*, he opened *Davids Sepulchre*, in which he found *no money*, but *ſtore of coſtly attire*, and *Ornaments of Gold*, which he took away. After this 'twas obſerved, that *his Family* was grievouſly afflicted, nothing being heard among them but *Broils* and *Accuſations one of another.*

As for *Antipater*, he *accuſed* and *calumniated* his Brother *Alexander*, inſomuch that *his Father* committed him to Priſon. Thoſe of *Trachonitis* (who had fled to *Syllæus*) being encreaſed in number, infeſted not only *Judea*, but *Cœloſyria* alſo, with *Inrodes* and *Incurſions.* *Syllæus* is hereupon complained of *by Herod* to *Saturnius* and *Volumnius*, *Preſidents of Syria.* *Herod* requites the 60 *Talents* which he had lent *Obodas King of Arabia* under *Syllæus*'s *Security*; and demands alſo, That the *Plunderers* protected by him ſhould be delivered up. The *matter* being debated before the *Preſidents*, they determined, that *Herods demands* were *reaſonable*, and that *Syllæus* ſhould perform them. *Syllæus* unwilling to ſtand this *their Determination*, went to *Rome.* The *Preſidents* therefore gave *Herod* leave to enter *Arabia* with an *Army*, and to proſecute thoſe obſtinate people there; which he accordingly did, and ſuddenly took the *Caſtle* which thoſe *Plunderers* kept. But an *Arabian Captain* with his forces coming to *their aid*, *Herod* joyns Battel with him and overthrows him; the *Captain* himſelf being ſlain, and *his forces* routed. But *Letters* were ſpeeded to *Rome* to *Syllæus*, which repreſented things far otherwiſe, and *aggravated every thing in ſo odious a manner*, that *Ceſar* by *thoſe Lyes*, and *ſuch falſe repreſentations as Syllæus had made unto him*, was ſo incenſed againſt *Herod*, that he wrote to him *menacing Letters*, becauſe he had preſumed to *march with an Army out of his own Kingdom*, and *thrice* denyed his *Ambaſſadors audience*, that were ſent by him to acquaint him with the *true State* of things. The *Rebels* and *Arabians* taking hold of *this occaſion*, did him much *miſchief*, which he was glad *to put up* for the *preſent*, for fear of further *provoking Ceſar*, but ſent *Nicholas Damaſcenus* to *Rome* to *plead his cauſe*, who ſo laid open *Syllæus*'s *Forgeries*, and how he had circumvented the *Emperor* in the cauſe of *Herod*, that *Ceſar* condemned *Syllæus*, remanding him again into the *Province*, that when he had ſatisfied the *Debt* (before mentioned) he might be *puniſhed*, and was perfectly *reconciled* to *Herod.*

Whilſt *Herod* was thus out with *Ceſar*, the *former diſcords* in his Family were *exceedingly heightned* by the *Artifices* of *Eurichus* a *Lacedemonian*, who winding himſelf into *Alexander*'s acquaintance, betrayed him *firſt* to *Antipater*, and then to *Herod* himſelf. *Herod* making inquiry into *his Sons actions*, put to death by the *vehemency of Tortures*, *many* both of his *own* and his *Sons Friends.* *Alexander* being examined, denyed *all Accuſations*, except that he intended with *his Wife* to fly to *Archelaus* King of *Cappadocia* her Father.

Herod sends Letters to *Cesar* complaining of *his Sons*, and desires his *Imperial Majesty* to *give him direction what to do in that difficult affair.* The *Emperor* returns answer, That he should call a *Council* at *Beritus*, and joyn with them the *Presidents of Syria*, and *Archelaus King of Cappadocia*, and *other Noble men his Friends*; and that *they* should together *determine* concerning that matter. *Herod* hereupon convened *all those Cesar had appointed*, (except only *Archelaus*) to *Berytus*, and in an *Assembly* of 150 Men, declaimed most *furiously* against his Sons, not producing *any Proof* at all, more than that they intended to *fly*; and not suffering them to be *present* to answer for themselves. *Saturninus* who had been *Consul*, and had run through *all honours*, gave his opinion, that the *Sons* of *Herod* were to be *condemned*, but not to be *put to death*; and his *three Sons* were of the *same opinion.* But *Volumnius* declared, that they *ought to be punished with death*, whose opinion the *major part* followed. Then the *King* took his *Sons* along with him to *Tyre*, where an old *Soldier* named *Tyro*, smartly reprehended him for the severity intended towards his *Sons. Alexander* and *Aristobulus* being led to *Sebaste*, were there *strangled* by *their Fathers command*, and *their bodies* buried in the *Castle Alexandrion*, where *Alexander* their *Grandfather* by *their Mothers side*, and many others of *their Progenitors* were buried.

Antipater, after the death of his *Brothers*, began now to plot the *Destruction of his Father*, and drew *Pheroras* the Brother of *Herod* to *his side*, and *some of the Kings Women* that were most *addicted to the Sect of the Pharisees*, but not *Salome* who constantly adhered to her Brother *Herod*. The *Pharisees* had refused to swear *fealty* to the *King*, who being for this *fined*; the Wife of *Pheroras* paid their *Fine*, to whom in *requital* (*they being accounted wise to know things to come*) they *foretold*, that the *Kingdom* should be taken from *Herod* and *his Children*, and should be *transferred on her*, and that *her Husband*, and *their Children*. These things *Salome* made known to *Herod*, and they had *sollicited* and *corrupted* many of his *Courtiers* with *Bribes*; in which fault *Herod* having taken some of the *Pharisees*, he *put them to death*, and some others also whom he found had conspired with them. Then he urged *Pheroras* to put away *his Wife*, which he refusing to do, he forbad *Antipater Pheroras's company.*

Antipater, that he might remove *all Suspicion* of his *Father* from him, procured by *his Friends at Rome* to be *sent for thither by Cesar*. He accordingly going, *Herod* sent by him great *Presents* and *his Will*, in which he declared, that *Antipater* should be *King*; but if *he died*, then *Herod* his *Son* by *Mariamne* daughter of *Simon* the *High Priest*.

Pheroras being banished into his *Treachery*, there *fell sick*; *Herod* visits him, and seeks *help* for him, but he *died* within a *few days after*, whose *body* was brought to *Jerusalem*, and there *honourably* buryed by *Herod*.

Pheroras dying in *this sickness*, after his death *his Wife* was accused as if she had poisoned him. *Herod* inquiring into this matter, by *little* and *little* began to find out a *treasonable Conspiracy* of his Son *Antipater* against himself; namely, how that *he* going to *Rome* had delivered a *deadly poyson* to *Pheroras* that was sent by *Antiphilus* (one of *his Friends*) out of *Egypt*, to be given to the *King* in his absence, and that it was kept by *Pheroras his Wife*: *She* being examined, confessed the same, that it was *committed to her charge*; but added also how that *her husband when sick*, and when *Herod* came so *kindly to visit him*, was *so overcome with his love*, that he *forbad her to give it him.* Among the *accessaries* of this *Conspiracy* was *Herods own Wife*, *the daughter of the High Priest*. Hereupon *Herod put her away* (which was a *great favour*; he put others to death for a lesser matter) and *deposed her Father from the Priesthood*, and preferred *Matthias* the Son of *Theophilus* to his place, and *put her Son Herod* out of his *Will*, whom he had appointed his *Successor*, and put *Doris* also *Antipaters Mother* out of the *Court*, taking her *Jewels* from her. Not long after *Bathillus* the *freed man* of *Antipater* coming from *Rome*, being *tortured*, *confessed*, that he had brought with him a *poison* to deliver to *Pheroras*, wherewith the *King* might be *certainly* and *speedily* dispatched, in case the *other* should fail.

Antipater got some to write from *Rome* to his *Father* how *Archelaus* and *Philip* (*Herods two younger Sons* that were at *Rome to study*) often rub'd up the *Sore* of the *Murder* of *Alexander* and *Aristobulus*, pitying the misfortune of *their innocent Brethren*; and he when he wrote to his Father *about them*, as it were *excusing them*, would *impute their speeches to their age.*

During

During these things *JESUS CHRIST* the *Son of God* is born *two years* after the *Wise men* came to *Herod* to *Jerusalem*, and there are taught, that *the Birthplace of Christ* was at *Bethlehem*; they return no more to *Herod*, being so directed by *God* in a *Dream*. *Herod* being thus disappointed, *killed all the Children that were at Bethlehem*, and *in all the Coasts thereof*, from *two years old and under*, *according to the time of the Stars being first seen in the East*, which he had learned from the *Magi*. Among *which Children* 'tis said, that a *young Son of Herods* was *one*, which when *Augustus* heard of, he said, *'Twas better to be Herods Hogg than his Son*; for under pretence of Religion, *he would not touch an Hogg*, or *eat Swines flesh*, but made it no great difficulty to destroy his own Children. See *Macrob. lib. 2. ch. 4.*

Antipater all this while hears nothing of the death of *Pheroras*, or of *those things* that were ready to be *alledged against him*, but returns to *Jerusalem ignorant of all these Passages.* When he came thither, he entred the *Palace* in his *Purple Garment* which he was wont to *wear*, but the *Guards* at the Gates suffered *none of his followers* to enter in with him. When he *addressed himself to his Father*, *he* thrust him away from him *with indignation*, reproaching him with the *murder of his Brethren*, and his *intention* to *poison his Father*. It hapned that *Quintillius Varus President of Syria* was now at *Jerusalem*. The *next day* therefore the *King* and *Varus* sitting in Judgment, *Antipater* was brought *before them*, and being not able to *purge himself*, all things being made so *clear* and *evident*, (and the *poison it self produced*, which being give to a *condemned man*, dispatched him immediately) hereupon *he was committed to Prison*; and *Herod* signified to *Cesar* by Letters *all these matters*, and also sent *Ambassadors* to him, who by *word of mouth*, might acquaint him more fully *with this cursed Treason of Antipater.*

Herod now falls *sick*, and in *his sickness* was *exceeding impatient*, but his *Distemper* was much encreased by *this accident*. *Judas* the Son of *Sariphæus*, and *Matthias* the Son of *Margalothus* (*two* of the most *learned men* among the *Jews*, and the *best Interpreters of their Law.*) hearing that the Kings *sickness was incurable*, perswaded *some young men* that were *their Scholars*, *to throw down the Golden Eagle that was set up by Herod over the great Gate of the Temple.* The *young men* accordingly went up at *Noonday*, and *with Axes hewed down the Eagle*, *a great multitude* beholding it. Immediately, about *forty of these young men* were taken by the *Captain of the Castle*, and (*together with their Masters*) brought before *Herod*, where they *confidently defending* what they had done; he calling the *Rulers of the Jews together*, took away the *High Priesthood* from *Matthias* (as not altogether a *stranger to this business*) and put *Joazar* into his place, the Brother of *his Wife Mariamne* the Daughter of *Simon* the *High Priest*. But he burned alive the *other Matthias* (that was a *Promoter of this Sedition*) *and his Companions.*

Then *Herods* disease began to grow worse; for he burned with an *inward heat*, he *was vexed with a ravenous and insatiable Appetite*; he was tortured with *Ulcers* in his *Bowels*, and *pains of the Cholick*; His *Feet swelled* and his *Thighs*; his *Body rotted*, and was full of *crawling Worms*; to all which, he was troubled with *Convulsions*, and *difficulty of breathing.* He used all means possible for his *Recovery*, and was carried to the *hot Baths* beyond *Jordan*: Thence he returned to *Jericho.* Perceiving now that *he must die*, and *supposing* that the *Jews* would *much rejoyce in his death*, by *Proclamation* he calls together from *every place to Jericho*, some of the *most Noble of the Jews*, and shuts up *those of them that came* in the *Hippodrome*, giving command to his *Sister Salome*, and *her husband Alexas*, that *as soon as he was dead*, they should *cause all those Jews to be killed*, that the *people might have cause of Lamentation at his death*, which otherwise he thought they would rejoyce at. Before his death he received *Letters* from *Cesar*, that he might do with his *Son Antipater* as he pleased. Being afresh tormented with *his distemper*, he went to *stab himself*, but was *prevented by those about him.*

Antipater thinking his Father had been *dead*, began to *tamper with his Keeper* about his *Liberty*, that he might *seize upon the Kingdom.* But *his Keeper* went and revealed it to *Herod*, who was thereupon so *inraged*, that he commanded *one of the Guard* to go instantly and *kill him*, and that he should be buried in the Castle of *Hircanion* without *any honour*; which was done accordingly *five days* before *Herod* died. To *such an end* came he who had wrought the *ruine of his Brethren*, and had made such *sad broils* in his *Fathers house.*

Herod

Herod now makes a *new Will*, in which he leaves the Kingdom to *Archelaus* (his *eldeſt Son* by his *ſecond wife Mariamne*). *Herod Antipas* he makes *Tetrarch of Galilee* and *Petrea*, or *the Country beyond Jordan*; *Philip* he makes *Tetrarch* of *Trachonitis*, *Gaulonitis*, *Batanea* (that is the Land called *Baſan*) and *Paneada*, *nearer the heads of Jordan*. To *Salome* his Siſter he gave *Jamnia*, *Azotus*, and *Phaſaelis*, and *fifty thouſand drachms*; to *ſeveral of his Kindred* he gave *money* and *yearly Penſions*; and to *Ceſar* and *Livia his Wife* he left *great Legacies*.

Herod having thus ordered matters *five days* after he had put *Antipater to death he died himſelf* about the 25th. *of our November*, having enjoyed the Kingdom 34 *years* from his Conqueſt over *Antigonus*, but 37 years from the time he was *firſt made King* by the *Romans*, and about the 70 *year of his age*. *Solome* and *Alexas* before the *death of the King was known*, diſcharged *thoſe Nobles* that were ſhut up in the *Hippodrome*.

Then was the *Kings death* declared, and all the *Soldiers* called into the *Theater* at *Jericho*, and there they firſt read the *Kings Letters* to the *Soldiers*, in which *giving them thanks for their fidelity and love to him*, he *deſires them*, that they would *do the like for his Son Archelaus*, whom he had appointed his *Succeſſor in the Kingdom*. Then the *Kings Teſtament* was read; then was there a *ſhout for joy* that *Archelaus* was *King*; the people praying God to *proſper him*.

A *Royal Funeral* was prepared by *Archelaus* for his Father: The Body was carried in *Funeral Pomp* from *Jericho* to the *Caſtle Herodion* (where he himſelf had appointed it to be *buried*) they going each day but *Eight Furlongs*, or an *Italian Mile*. It was carried in a *Golden Litter* ſet with *precious Stones*, *Bearing-Cloth of Purple*. The *Body* alſo was *cloathed with Purple*, and a *Diadem on his head*, and a *Scepter in his right hand*, and *over his head hung a Crown of Gold*. His *Son* and *Kindred marched about the Litter*; then followed the *Soldiers* marſhalled according to *their ſeveral Nations*; then 500 *Servants bearing Perfumes*.

The *Ceremony* of the *Funeral* being ended, *Archelaus* coming to *Jeruſalem*, ſolemnized a *Mourning for his Father ſeven days*, according to the *Jewiſh Cuſtom*, and at the *end of the Mourning* made a *Funeral Banquet* to the *multitude*. After this, going up to the *Temple*, and there ſitting on a *Golden Throne*, he *ſpake very graciouſly to the people*, but withal ſaid, *He would not take upon him the name of King*, till *Ceſar* had *confirmed his Fathers Teſtament*.

F I N I S.

Some BOOKS Printed for and Sold by Thomas Simmons *at the* Princes-Arms *in* Ludgate-ſtreet.

1. THE *Lives* of ſundry *Eminent Perſons* in this *latter Age*, in two Parts: I. Of *Divines*, *viz.* Mr. *Hugh Broughton*, Mr. *Rob. Boid*, Dr. *Twiſs*, Mr. *Tho. Wilſon*, Dr. *Sam. Bolton*, Mr. *Richard Vines*, Mr. *Richard Blackerby*, Mr. *Ralph Robinſon*, Mr. *John Janeway*, Mr. *John Machin*, Dr. *Sam. Winter*, Mr. *Tho. Tregoſs*, Mr. *Rich. Mather*, Mr. *Joſeph Allein*, Dr. *Staunton*, Mr. *Sam. Fairclough*, Mr. *Tho. Wadſworth*, Mr. *O. Stockton*, and Mr. *Tho. Gouge*. To which are added ſome remarkable paſſages in the Lives and Deaths of divers Eminent Divines in the Church of *Scotland*, *viz.* Mr. *John Scringer*, Mr. *Rob. Blair*, Mr. *Andr. Steward*, Mr. *John Welch*, Mr. *Hugh Kennedy*, Mr. *Rob. Bruce*, Mr. *Davidſon*, and Mr. *Patr. Simpſon*. Together with an account of ſeveral *Providences ſtrange* and *extraordinary*. II. Of *Nobility* and *Gentry* of both Sexes, *viz.* Sir *Phil. Sidney*, Sir *Charles Coot*, Mr. *John Lamot*, Sir *N. Bernardiſton*, Mr. *John Rowe*, Sir *Mat. Hale*, Mrs. *Mary Gunter*, Lady *Alice Lucy*, Lady *Mary Vere*, Mrs. *Kath. Clark*, Counteſs of *Warwick*, Mrs. *Marg. Baxter*, Lady *Armine*, Lady *Langham*, and Counteſs of *Suffolk*, by *Samuel Clark*, ſometimes Paſtor of *Bennet-Fink*, *London*. To which is added the Life of the Author. In *Folio*.

2. *Church-Hiſtory* of the Government of *Biſhops* and their *Councils*, abbreviated, including the chief part of the Government of Chriſtian Princes and Popes, and a true account of the moſt troubling Controverſies and Hereſies till the *Reformation*. By *Richard Baxter* a Hater of falſe Hiſtory. In *Quarto*.

3. A Treatiſe of *Epiſcopacy* confuting by Scripture, Reaſon, and the Churches Teſtimony, that ſort of *Dioceſan* Churches, Prelacy and Government which caſteth out the Primitive Church Species, Epiſcopacy, Miniſtry and Diſcipline, and confounds the Chriſtian World by corruption, Uſurpation, Schiſm and Perſecution. Meditated in the year 1640, when the *Et cætera* Oath was impoſed; written 1671, and caſt by. Publiſhed 1680 by the importunity of our Superiors, who demand the Reaſons of our Nonconformity. By *Rich. Baxter*. In *Quarto*.

4. Forgetfulneſs of God the great Plague of mans heart, and Conſideration of the principal means to cure it. By *W.D.* M.A. and once fellow of *Kings* Col. *Cambridge*.

5. *Londinum Triumphans*, or an *Hiſtorical Account* of the grand influence the *Actions* of the *City* of *London* have had upon the affairs of the Nation for many ages paſt. Shewing the antiquities, honour, glory and renown of this *famous City*; the grounds of her rights, priviledges and franchiſes, the foundation of her *Charter*, the improbability of its forfeiture or ſeiſure; the power and ſtrength of the Citizens, and the ſeveral conteſts that have been betwixt the Magiſtracy and the Commonalty. Collected from the moſt authentick Authors, and illuſtrated with variety of remarks worthy the peruſal of every Citizen. By *Will. Gough*, Gent. In *Octavo*.

6. The five days *Debate* at *Cicero*'s houſe in *Tuſculum*, 1. Upon Comforts againſt Death: 2. Patience under pain. 3. The cure of Diſcontent. 4. The Government of the Paſſions. 5. The chief end of man. Between Maſter and Sophiſter. In *Oct.*

7. The *Samaritan*, ſhewing that many and unneceſſary *Impoſitions* are not the oyl that muſt heal the Church; together with the way or means to do it. By a Country-Gentleman, who goes to Common-Prayer, and not to Meetings. In *Octavo*.

8. A *Private Pſalter*, or *Manual of Devotion*, compoſed by a Miniſter under the apprehenſion of the *Stone*; which may ſerve for all Chriſtians, with the omiſſion of any ſuch petition which is peculiar or not ſuitable, and the addition of others as are ſuitable to every ones proper condition. In *Octavo*.

9. *Magna Charta* made in the ninth year of King *Henry* the Third, and confirmed by King *Edward* the Firſt in the 28*th.* year of his Reign. With ſome ſhort but neceſſary *obſervations* from the L. Chief Juſtice *Cook*'s Comments upon it. Faithfully tranſlated for the benefit of thoſe that do not underſtand the *Latin*. By *Edw. Cook* of the *Middle-Temple*, Eſq; In *Octavo*.

10. The

10. The *Plea* of the *Children* of *Believing Parents*, for their intereſt in *Abraham*'s Covenant, their right to Church-memberſhip with their Parents, and conſequently their title to *Baptiſm*. The cauſe of publiſhing this Diſcourſe after ſo many Learned men have laboured in this Province is declared in the Preface to the Reader. By *Giles Firmin*. In *Octavo*.

11. The *Traveller's Guide*, and the *Countries ſafety*: Being a Declaration of the Laws of *England* againſt *High-way men*, or Robbers upon the Road; what is neceſſary and requiſite to be done by ſuch perſons as are robbed in° order to the recovering of their damages, againſt whom they are to bring their action, and the manner how it ought to be brought. Illuſtrated with variety of Law-Caſes, Hiſtorical Remarks, Cuſtoms, Uſages, Antiquities and Authentick Authorities. In *Twelves*.

12. The *Right Honourable* Pourtray'd, or the Vizard taken off pretenders, with perſwaſive reaſons to allure the will, and reduce mens actions to obtain the Title, as alſo a ſet boundary to the Honour of Saints departed. By *Samuel Gilbert*. In 12 *s*.

13. *De Analogia*, ſive Arte *Latinæ Linguæ Commentariolus*, in quo omnia, etiam reconditioris Grammaticæ, Elementa, ratione nova tractantur, & ad breviſſimos Canones rediguntur. In uſum Provectioris adoleſcentiæ. Opera *Wilhelmi Baxteri*, Philiſtoris. In *Octavo*.

14. *A Modeſt Anſwer to Dr. Stillingfleet's Irenicum*. By a Learned Pen. In *Octavo*.

15. *A Peaceable Reſolution of Conſcience*, touching our preſent Impoſitions, wherein Loyalty and Obedience are propoſed and ſetled upon their true foundation in Scripture, Reaſon, and the Conſtitution of this Kingdom againſt all reſiſtance of the preſent Powers; and for compliance with the Laws ſo far as may be in order to union. With a Draught or Specimen of a Bill for *Accommodation*. In *Octavo*.

16. *Patriarcha non Monarcha*: The Patriarch Unmonarch'd; being Obſervations on a late Treatiſe, and divers other Miſcellanies, Publiſhed under the name of Sir *Rob. Filmer* Baronet: In which the falſeneſs of thoſe opinions that would make Monarchy *Jure Divino* are laid down, and the true Principles of Government and Property (eſpecially in our Kingdom) aſſerted. By a Lover of Truth and of his Country. In *Octavo*.

17. *Moral Prognoſtications*: (1) What ſhall befall the Churches on Earth till their concord, by the reſtitution of their Primitive purity, ſimplicity and charity: (2) How that reſtitution is like to be made (if ever) and what ſhall befall them thenceforth unto the end, in that Golden Age of Love. Written by *Rich. Baxter*, when by the Kings Commiſſion we in vain treated for Concord, 1661, and now publiſht 1680. In *Quarto*.

18. The *Lively Effigies* of the Reverend Mr. *Mathew Pool*, ſo well performed as to repreſent his true Idea, to all that knew him, or had a veneration for him; deſign'd on purpoſe to befriend thoſe that would prefix it to his *Synopſis Criticorum*. Price 6 *d*.

19. The Lively Effigies of Sir *Edmundbury Godfrey*, who was barbarouſly murdered by the *Papiſt*, 1678. Price 6 *d*.

20. The Genealogy of the Kings of *England* from *William* the Conquerour to his preſent Majeſty King *Charles* the Second, with their Atchievements truly Blazon'd, all well Engraven upon a large Broad-ſide.

21. *The Hiſtory* of the *Succeſſions* of the *Kings of England* from *Canutus* the firſt Monarch, giving a brief account of their Birth, Coronation, length of Reign, manner of their death and burials, with their Queens and Children, in *folio*. Price ſtitcht 1 *s*.—6 *d*.

22. *Memorabilia*, or the moſt remarkable *Paſſages* and *Counſels* collected out of the ſeveral *Declarations* and *Speeches* that have been made by the King, his Lord Chancellors and Keepers, and the *Speakers* of the Honourable Houſe of Commons in *Parliament* ſince his Majeſties happy Reſtauration, *Anno* 1666, till the end of the laſt Parliament 1680; reduced under four heads, *viz.* of the Proteſtant Religion: 2. Of Popery: 3. Of Liberty and Property, &c. 4. Of Parliaments. By *Edward Cook* of the *Inner Temple*, Eſq; Humbly Dedicated to the Grand Council or Senate of this Kingdom. In *Folio*. Price ſtitcht 3 *s*.

23. An Hiſtorical Account of the wonderful Cures wrought by *Scarbrough Spaw*, on ſeveral Perſons afflicted with the *Scurvy*, *Stone*, *Jaundice*, *Dropſie*. *&c.* Together with an Account of many ſtrange *Rarities* of *Nature* found at *Scarbrough*. By *Will. Simpſon*, Med. D. In *Twelves*, Price 1 *s*.